There is some credit due the true critic. It is well to hunt for the foundations of our faith and to study the evidences of the authority of the Bible. But let not any mere scholastic attainments and ambitions sweep away your faith in the Word. General Grant’s advice is worth more to you than all other opposite sentiments. “Hold fast to the Bible as the sheet-anchor of your liberties; write its precepts in your heart, and practice them in your lives.”

The chains of habit are generally too small to be felt till they are too strong to be broken. This condition applies not only to appetite as with the drunkard and sensualist, but to innumerable little habits of language, manners, and social customs, which fix themselves unconsciously on us like barnacles on the bottom of a ship, until they weigh us down and greatly hinder our progress in well-doing. Everyone should have for a faithful friend who is ever watchful and true to point out in all kindness, and so help us to correct these defects.

We publish in this issue an able paper by W. H. Littlejohn on the general question of State Sovereignty as related to the question of Religious Liberty. If the positions assumed by Mr. Littlejohn are correct then it is time for us to step to our position of defense of religious liberty in the Constitution of the United States and go to work in good earnest to secure such guarantee. The arguments of Mr. Littlejohn are very plausible. The article is somewhat lengthy but perhaps not more so than the fair treatment of the case demands; we hope the entire article will be carefully perused, and if any one can see any good reason for contorting the position taken, he is at liberty to do so through our columns. Each phase of the question should be thoroughly studied by all who, for conscience sake, stand as custodians of the laws of any State respecting the Sunday observance.

All who are interested in Alfred University will be glad to learn that it has opened favorably this term. There are indications of returning prosperity. The Faculty, Students and Trustees are hopeful. While our people generally are deeply interested in the Home News column, bringing tidings from our churches, they are equally as anxious to hear from our schools. Items of interest frequently from our three prominent schools under the general head of education. We have asked for this before, but our Presidents and Professors are not only modest men and women but very busy with other things. They have not received the prominent mention which it deserves and which the people would be glad to see; not lengthy articles generally, but brief items of interest and information concerning the condition and work of each school. Try it and note the effect.

A very useful book, and one abreast with the times, is just issued by E. B. Treat, 5 Cooper Union, New York, entitled, “Thoughts for the Occasion.” It is helpful especially for giving information and suggestive thoughts on the origin, history, and objects of the various holidays of which there are so many. It treats of Arbor Day, Discovery Day, Flag-raising Day, Grant’s Birth-Day, Independence Day, Lincoln’s Birth-Day, Orange-men’s Day, Decoration Day, Emancipation Day, Forefathers’ Day, Labor Day, Liberty Day, St. Patrick’s Day, Temperance Service and Washington’s Birth-Day. It is a book of 570 pages, newly bound at a cost of $1.75. Besides the mere history of these noted days the volume contains choice extracts from orations and addresses, from leading orators as well as editorials from the most prominent religious and secular journals of our time. This compilation is a very happy thought, and will be appreciated by many readers.

“The cost of gaining a college education is becoming greater every year. The Yale Review for August states that the average expenses of the last graduating class were $1,132 a year. The expenses at other colleges have increased, and soon a poor boy or girl will find it hard to gain a college education. It is true that many colleges afford aid to deserving students by scholarships and this aid does not meet the additional expense.”

The above item clipped from the Christian Secretary, Hartford, Conn., is undoubtedly true, and it gives us great pleasure in this connection to announce that there are schools affiliated with the United States to the poor boys and girls, who, because of high prices are shut out from some of our first class colleges. At Alfred University the prices remain about as formerly and render it accessible to any and all who desire a thorough education. The cost of a year at Alfred is about one-half that of most other colleges in New York State, the necessary expenses being inside of $250. Doubtless the same can be said of Milton, Salem and some other colleges.

LAbor Day.
The first Monday in September is Labor’s Holiday. Twenty-nine of the United States have already legalized it. Congress has passed an act making it a holiday in the District of Columbia and all the offices under its immediate jurisdiction throughout the Union. This came about through the prominence given to labor on the part of the labor unions. Out of regard for the toiling millions, the legislatures of several of the States constituted the first Monday in September a legal holiday in 1886. That year Colorado, Massachusetts, New Jersey and New York legalized and observed the day. In 1889 Oregon was added. Nebraska and Pennsylvania in 1890; Connecticut, Iowa and Ohio in 1891; California, Delaware, Florida, Georgia, Illinois, Indiana, Kansas, Maine, Michigan, Minnesota, New Hampshire, South Carolina, South Dakota, Tennessee, Texas, Utah, Virginia, Washington and Louisiana in 1893. It will thus be seen that the people generally have been in sympa-
We wish that some one would write a book on etiquette for common people. It need not go too minutely into details—something can be left to the judgment of each. It need not prescribe exactly what the young man is to say as he, with trembling knees, escorts a lady friend home for the first time. But let it be a little volume of sensible suggestions for society.

Every book on decorum which we remember to have seen was written for households whose wants are supplied by servants. Now in at least three-fourths of American homes the good mistress does her own work. It is from these homes that any better home current will come. The boys and girls there have some need for good breeding as have the sons and daughters of more prosperous parents. Can we commend to them such directions as those which the Golden Rule quotes from Good Housekeeping. In the dinner, it says: "It is very sensibly says: ‘There should be no difference between company manners and those in daily use.’" and the next rule is: ‘The napkin is not folded but is simply crumpled and laid beside the plate.”

Now, my boy, you who are anxious to be a gentleman in every sense, if you are living among people who like style and can afford it, this rule is for you. But if you live in a home where mother,” is the “mild of all work,” carefully fed and kept neat as long as you can, and know that in doing so you are as much of a gentleman as you would be if a colored servant brought you a finger bowl on a silver salver.

The Golden Rule also enjoins upon the mistresses that they can be served at any time during breakfast, but should come at the end of dinner.” My good woman, you who live out in Western Kansas, you who want yours to be a model home for the children to grow up in, don’t worry. If your husband wants his coffee at the breakfast table it will not be ill mannered to pour it out. Better not make it too strong unless he will have it so. Let the steaming coffee pot rest beside your plate all through the meal if it will save you steps. Your cheerful face looks all the better to him if it is sunny. Yet let him know you are content with what he gives as you expect.

After the children have grown up and gone out from the home nest that picture will flash upon them in dreams as the sweetest of all the world.

Now, we cannot surely believe in politeness. The lack of it is one of the sad facts to be observed among young people to day. It is a great thing for a young man or a young woman to be well bred. Our young people need better manners for the home circle as well as for the social gathering. They need better rules of conduct governing the relations between the sexes. And when you write your book put in a few chapters of advice to parents. They need it. But write a book for the people, one that will not be out of place on mahogany center tables, and yet will go into the kitchen, ready made clothes and callous hands.

It would be difficult to prepare a more brief and pointed arraignment of the Universalist church than the following reasons which a Michigan pastor gave for withdrawing from it: from its denomination: “First, I don’t believe that the Bible teaches the salvation of all men; I have only held to it as a passing hope, not a dogma to be preached; second, philosophical salvation, as taught by Universalists, makes the sacrifice of Calvary unnecessary, if not a mistake; third, the Bible is not studied as an authority in the Universalist church; fourth, I have lost faith in the mission of the Universalist church organization, its main business being to point out errors in orthodoxy.”

CHEER ALL ALONG THE LINE.

The Conference at Brookfield was an occasion for great thanksgiving, and mighty inspiration for an unbounded effort for the coming year.

At the close of a year of chaotic upheavals, labor troubles, political revolution, unprecedented financial distress, our benevolent societies, Missionary and Tract, came up to the Conference, not only free from debt, but with a few hundred dollars in their treasuries.

21. The stirring words from our returned Missionaries, Bro. Randolph, with the impressive ceremony consecrating Dr. Rosa Palmert to the China Mission, gave an impetus to our missions; and as one young lady said to the Doctor when she shook her hand, “I will follow you soon,” the Doctor replied: “You are the second one that has told me that.”

3d. Presidents Gardiner and Main made grand speeches respectively for Salem College and Alfred University, which brought several hundred dollars for Salem, and won friends and hearts for old Alfred.

The sermons preached were of great power and noticeable unity in their reverence and loyalty to the Word and Law of God, which thought gives prominence to our peculiar work as a people, especially the work done through our Tract Society.

Some cheering reports from revival efforts. A total increase from all the churches reporting, of 611, with a net gain of 208, which includes some 50 conversions to the Sabbath. All of this calls for profound gratitude and renewed consecration; also emphasizes our evangelistic work and leads us to pray that the Lord of the harvest would send forth more laborers into the harvest.

The trip westward from New York revealed a long stretch of country, alike most of the way in its dry and parched condition.

The intensity of a Kansas summer is but little balanced by the coolness of the neighboring 50 degrees yesterday and the nights do not bring a very marked change in temperature, the Secretary is enjoying a few days stop and rest at home before beginning his work in the north-west. It was his to bear a good sermon Monday morning at the Presbyterian Church from the text: “Without maye can do nothing.”

In the evening Col. Hoagland gave an address in the interests of his mission for the Newstands and boot blacks of America, in which he showed the importance of Sunday to the prodi­gal and homeless boys found on our city streets, and the excellent results of his work in this direction. Last night the Salvationists celebrated a salvation wedding. After parading the streets they assembled in a large hall, about forty being on the platform, in uniform, and several hundred people in the audience. The programme consisted of songs, prayer, expe­rience and song from a couple married the night before in Kansas City, reading of the 53d Psalm, and the Salvation Army marriage ritual, a beautiful and inspiring service under the stars and stripes, and the yellow, red and blue supplemented by the ring ceremony. The Army ritual is much like the Episcopal, with the addition of pledged loyalty to the work and interests of the Salvation Army. Following an amusing Army dance, speeches were songs.
their festival closed with ice-cream and wedding cake.

A block away there were other hundreds of people going to a free-door service by the Electric Belt Company. A mile and a quarter out on West 6th St. was another free-door medicine show, where a half thousand or more were being entertained.

Topeka is a great town, aside from its street shows. It is risky to quote from one man, as he sees everything in such large proportions; but to venture, here is a paragraph from J. G. Waters:

"Topeka has nearly 50,000 people, no hovels, no palaces, no millionaires, no mendicants. Its population is housed in its own homes. It has wide streets, clean pavements, many creditable public buildings and institutions; and it is the cleanest, brightest, desínest, most refined and elegant city on the face of the globe. Its excellence is in every direction, and extends to every phase of life that tends to make life comfortable and home enjoyable."

Topeka has no saloons, many schools and churches, State Capitol, City Public Library, Washburn and Bethany Colleges, Santa Fe Railroad offices and shops with hundreds of employees. Topeka has miles of finely paved streets, and an amazing amount of electric light under as complete a management as could be desired, giving through its transfer station and ticket, a double ride from one extreme of the city to any other for five cents.

SACRIFICE.

My former article on this subject having been accepted I will furnish another. It is such a high and exalted state of grace that there are many who consider themselves very orthodox Christians who do not believe it possible to be attained in this life. Such persons do not have a high estimation of the power of divine grace, as they should have, or of the efficacy of the storehouse made by him whose special mission to the world was to "save his people from their sins;" and when their sins are confessed and forsaken, is not only faithful and just to forgive them, but also to number them among his spiritual treasures.

If he possesses all power, as he said he did, then most surely he can do what he came into the world on purpose to do; and he taught his disciples to be perfect, even as the Father in heaven is perfect. David prayed for his heart's desire to be Allah's, and his wishes that his heart would be wholly true to his Lord. He was a true and faithful being both to heaven and earth.


Employed by the Board as General Missionary in the North-west for 7 years,

George H. Babcock.—Died Dec. 16, 1893.

Was a member of the Board 15 years.

Nathan Wardner.—Died April 6, 1894.

Was one of our first missionaries in China, laboring in Shanghai nearly 10 years. Was a member of the Board 15 years.

Obituary sketches of these departed brethren and workers are prepared by those who were requested by the Board, through its Corresponding Secretary, to write them, and will be published as part of this issue. Their testimonies to the grace of God are an inspiration to those of sickness and press of other duties, the person appointed to write the obituary sketch of Geo. B. Uuter was unable to prepare it in time for publication in last year's report, and therefore it will appear in this year's report.

The workers on the China field the past year have been the Rev. D. H. Davis and wife, Dr. Ella F. Swingney, Miss Susie M. Burdick, native preachers and teachers, and other helpers. The following is the Annual Report from the Missionary Association:

Sanchai, June 30, 1894.

The Shanghai Seventh-day Baptist Missionary Association, to the Seventh-day Baptist Missionary Society, Christian greeting:

Dear Brethren:—We take pleasure in acknowledging the favor of God which has brought us to the close of another year's work, and permit us to render our respective reports to your body. We feel assured of the fact that our labor is not in vain in the Lord, and that the Word which we publish in this land will ultimately triumph, and this people be given to Christ for his inheritance.

MEDICAL WORK.

Dr. Swingney reports as follows:—Gratitude and praise to God fill my heart for blessings attending my visit to the home land, during the past year. "According to the good hand of my God upon me," was my continual thought, on account of the mercies and blessings of the home, and the opportunity of meeting my family and also of ministering to many earnest workers in the home churches. My return to Shanghai occurred on January 30th, of this year, a few days previous to the Chinese holidays. As soon after as practicable, the hospital and the dispensing department were opened.

It is a common saying here, that after closing a hospital for a while, it takes a full year to regain what has been lost. Realizing this, it was a pleasure to see the people coming in, after they heard the work was resumed. Still, at this time, there are many who, living long distances away, have yet to hear of my return.

The blind preacher, when able, and Sine-Chang, my teacher, have continually explained the gospel message to the out-patients. A Bible woman gives personal instruction to a few women at a time, in wjjoining room especially fitted up for the purpose. This woman is one of our church members, and lives more than a mile away, but willingly comes to talk to the women; each time she receives ten cents out of which she pays her jorosha fare.

Lucy Tsang, our former Bible-woman, was not here when I came. She became very ill, and I have had much anxiety regarding her; at present the prospects for her recovery are more favorable. I trust all who are interested in the work here will remember this woman, in their prayers. She is a valuable helper, and seems indispensable to the work.
The patients in the hospital have come to us in goodly numbers. We have had forty-nine in-patients, and as many as eighteen at a time; they have occupied my time and that of my yet untrained helpers, very closely. Mrs. Davis has kindly assisted me frequently. At present we have nine on the ward, and I am hoping to find another, and trust that God will give us just the one best fitted for the work.

On the 9th of May, our matron's granddaughter came from her country home in Lien-o. She waits upon her grandmother, whose head has never fully recovered from the paralysis, and assists me in dispensing hours. In the afternoon she studies with the girls in Miss Burdick's school. She is a promising girl only fourteen years old. We hope she will become a Christian and go to be a good helper in the hospital, perhaps, becoming in time, one of the trained nurses.

The patients in the wards, when able, are fond of attending morning and evening prayers. By their bedside, too, we have had earnest conversations, and talked up for Jesus.

The school girls forming "The Committee for the spread of the gospel" in the Endeavor Society, have done good work in teaching the women in the general ward. Two of the patients were asked for baptism: "The power of the one gospel preached to them," these words of the Master have come very frequently to my mind when this class of patients have applied for admission to the hospital. Through the kindness of the friends in the home land, in endowing beds, it has been possible to care for the poor in larger numbers than ever before.

One journey was made to the country town of Tzen-Poo, a place we have previously visited. Here two hundred and seventy patients were treated, and in six visits made to the different homes by request of the people. A Bible woman accompanied me and good opportunities were given her and the student girl to instruct the women in the gospel.

My helpers have been, matron, Bible-woman, assistant, student girl, my teacher, gate man, and cook.

EDUCATIONAL WORK.

Miss Susie M. Burdick reports as follows: When the schools reopened in September I was ill, and for a few weeks Mr. and Mrs. Davis kept the school.

In the girls' school we opened the year with sixteen pupils and a seventeenth, Doo-Me, at the hospital. During the year three have gone out and two have been admitted, so the number still remains sixteen.

In December, Mary, the teacher in the city day school, moved out of the native city, which left the 'school without a teacher. After some delay Ten-Zi, one of the girl's school, was asked to take the place. She consented to do so, and entered upon this work with what seemed missionary spirit. Several of the day pupils have moved away, but their places have been filled, and the number has held good. There are now twenty-two names on the roll, and the average attendance since the beginning of the Chinese school.

Besides the school work, Ten-Zi has shown an interest in some of the women in the neighborhood; she has taught one young woman to sing some of our familiar hymns, and is teaching her to read. Will the friends at home please pray for this student that she may not be well-doing, but that she may grow in zeal, wisdom and patience day by day, and that God's blessing may rest upon her and her work?

The following history of Dr. Ross Palm-berg's life, which she related at the Conference on Missionary Day, should have appeared at an earlier date in our columns. We regret the un-

"Dr. Palmberg was born in Upsala, Sweden, in 1867. Her mother died when she was three years of age, and very soon after the family moved to Stockholm, where they lived till 1873, when they came to America. She lived in Chicago, Ill., for nine years, and then went to live in the family of Geo. W. Butts, in West Hallock, Ill. While living in Porcia she became a member of the Presbyterian Church, at the age of eleven years. In West Hallock she first learned that the Seventh-day was the Sabbath. She was baptised by Rev. G. M. Cottrell, uniting with the church the second year of her stay there. Her father was drowned in 1885. She attended Milton College during the years 1887-1888 and 1888-1889.

At different Associations and meetings of our people she heard the call for a helper for Dr. Swinney, and wondered that among all our young people there were none to offer themselves to that work. At last at a quarterly meeting held in the late spring of 1890, Mr. L. C. Randolph asked her if she had not thought of going to China. This question led her to offer herself.

After the news came from China that two more helpers had been provided for Dr. Swinney Mr. Randolph suggested that she take a medical course; thinking that by the time she had finished her studies, another physician might be needed there. She began her medical studies in the fall of 1891. She graduated from Hahneman Medical College in April, 1894. Her expenses were paid by what she could earn during her vacation and by contributions from Mr. L. C. Randolph, and friends in Chicago and elsewhere. Last year she had help from members of the Missionary Board mentioned above. That year Prof. E. B. Hailey, Professor in the College, for help in different ways. She is now attending clinics every day at the Ophthalmic Hospital in New York City, and intends to sail for China later in the fall.

EXTRACT ANSWERS.—Those who really believe in prayer, really pray. Those who really pray look for answers. Those who look for answers sooner or later get them. —Home Missionary.
PERSONAL MISSION WORK AT HOME.

Many of us had the privilege last summer of hearing from one of our dear sisters who is working with the hat factory girls. We were especially interested in all that Dr. Swinney told about the Chinese women; how gladly they receive the gospel and what a wonderful help it brings to their souls. As we listened to the story of the efforts of devoted missionaries in all heathen countries, of those workers especially who are striving to elevate and help women, we are inspired with the desire of doing all that we can to help in this work, sometimes even to the degree of renouncing our own home life and giving our own time to it.

And when it seems impossible for us to leave home and friends and go to work in distant lands, we resolve to help those who have gone—to do our work through them by our prayers and contributions.

But while we are doing our work in China and other foreign countries thus indirectly, while we are filled with sorrow for the sin and ignorance so far from us, and love and sympathy for those who suffer from their effects, we should feel the same love and sympathy for unfortunate sinners at home, and we should give a part of our time and some personal effort to bettering their condition. This may mean a far greater sacrifice of self and ease and comfort than our contributions of money, even when they are earned by extra labor or the giving up of pleasures.

An editorial in one of the large New York papers some time ago criticized severely some women who, under the protection of escort and policemen, had recently been visiting the slums of Chicago.

If, as the paper claims, this was only the indulgence of avaricious curiosity for which the women themselves were the worse and nobody else the better, the criticisms are just, and it is to be hoped will discourage others who may be tempted to follow the example of these women with feelings of curiosity and repugnance only. But when women go among their sisters at home, who are bound down by poverty, ignorance or vice, with hearts full of sorrow for the sin and suffering and love for the unfortunate and the sinning, when they are inspired with the same spirit of selflessness and consecration which animates so far as it reaches, the sisters and friends, "slumming," as a popular fall, will be replaced by earnest work for the Master and efforts to really help his children.

This requires a feeling of love and sisterhood for all women of whom a beautiful illustration, although an imaginary one, is given in Beattie's story of "The Children of Gibson," in which Valentine leaves her happy home to win the love of her poor sister, and be able to help her and her unfortunate companions.

But very practical and gratifying work along these lines is being done by missions and college settlements in large cities, and by bands of King's Daughters and Friendly Visitors of the Charity Organization Societies. The work may be simply acting as a friend to some one whose life has been less fortunate and happy than our own and saying whatever culture or brightness our lives contain. Whatever of helpfulness we have to offer, with those whose opportunities have been narrower than ours. Our own lives will become broader, and we shall learn lessons of patience and charity while working Christ's ways.

Can not each one of us find a tiny corner of mission work at home open to us for personal effort, without losing any of our interest in or lessening our help for foreign missions?

MARTI TITOWORTH GREEN.

OUR DUTY TO EDUCATE OUR CHILDREN IN THE SPIRIT OF MISSIONS.*

By Miss E. P. Moseley.

Education and religion are the piers on which our civilisation rests. They should be conso- nated and cemented with such large amount of love and chari- ty, that the tread of the armies of infidels, anarchists and self-centred will not be felt, or cause a perceptible tremor at the foundation. Education gives values: value as knowledge, and value as discipline. Webster says, "The feelings are to be disciplined, the passions are to be restrained, true and worthy motives are to be inspired, a profound religious feeling is to be instilled, and pure morality inoculated, under all circumstances. All this is comprised in education."

Our children are heaven-born trusts, which have been placed in our care. We seek to educate them in literature, art and sciences; whether we neglect to train their physical nature. We would not expect a child to make progress in a language if we had not at least a mention to the roots and endings of words, and the congregations of the verbs. So we must not expect our children to be interested in missions and the missionaries unless their thoughts be directed to that portion of the world whose spiritual growth in the physical and mental world, will it not hold good in the spiritual? One of the essential things we should teach our children is, that they are an active part of the world, and that they will soon represent the moral and mental caliber of the age. "Ignorance is the mother of indifference," and "opportunities are the effects of God." Our opportunities are great, and it rests largely with the parents whether the child possesses this spirit of missions or not. Their lives are shaped largely in certain lines of thoughts and deeds by the parents, either consciously or unconsciously. If they never hear the subject of missions discussed, or a prayer offered, or a sacrifice made, we would not be surprised to find that the subject has little of interest to them. If when telling stories at bed-time, you substitute for Mother Goose Rhymes, or intermingle with them, the story of that great old missionary, Paul, or the trials and adventures of our own missionaries, and explain to them how in heathen lands the little boys and girls are praying to a god made of wood, you will be able to sow a good seed in that fertile soil of the heart. Missionary literature is a parent's most faithful assistant, and it is the missionary's first line of attack. Most moral and religious influence is attained through the exercise of the mind. If exercise be the law of growth in the physical and mental world, will it not hold good in the spiritual? One of the essential things we should teach our children is, that they are an active part of the world, and that they will soon represent the moral and mental caliber of the age.

Many, many of the sweetest and noblest of our missionaries have told us of the joy and gratitude which they have felt in the house of their missionaries, in hearing the mission talks, and what a beautiful influence this has had in the life of their children. Missionary literature has been an educating force in this respect. If we could always remember that "life is a thread running interminable through the warp of eternity," that our children are alone from God, and that we should be held responsible for the trust thus imposed, we would not spend more thought, care and time to feed the roots of their being, enlarget their capacities, nourishing whatever is good and repressing whatever is bad.

It is not possible to measure life, but it is possible to cherish that lofty and sacred enthusiasm which the dawn of life awakens, and then to trust all in the abiding will, the abiding name, of our Father.

THANKS FROM MISS PALMBORG.

I would sincerely thank the ladies of the denomination for their generosity in providing my outfit, and for the genuine good will and interest I have met everywhere. Articles that have not yet been sent in should be sent very soon for packing, to me at the New York Institution for the Blind, 34th St. and 9th Ave., N. Y. City.

ROSA W. PALMBORG.

An old colored preacher asked, "Did you ever hear of a church dying from giving too much? If you ever hear of such a church let me know, and I will make a pilgrimage to it, and I will climb upon its old moss-covered roof, and I will look up to heaven and say, 'Blessed are the dead that die in the Lord.'"

Binds together your spare hours by the cord of some definite purpose, and you know not how soon for packing, to me.

NEVER think that God's delays are God's denials. Hold on; hold fast; hold out. Patience is genius.

TEMPTATIONS are resources, if we chose to make them such. We have but to resist them to acquire new strength in each resistance. We thus draw from them not only that which shields us against them, but that which adds new plenitude of power to character. If one counts his moral poverty by the temptations which he has resisted, he must remember that there is always the weak and unguarded point where the Arch-Finish of character is ready to break through and steal.—S. S. Times.

Sympathy cannot remove a burden of sorrow or trial, but it may encourage one to bear up under his burden; and no man is so strong as who also has the need of the sympathy of others. One who has been sorely smitten, and who feels the weight of his burden of bereavement, writing in acknowledgment of kind letters of sympathy coming from absent friends, says: "Thank you, most dear, at least you wished to know where the distance to find me." If we can do no more for a friend in his trial, we can at least give him proof that our hands are stretched across the distance to find his.—S. S. Times.
THE SOVEREIGNTY OF THE STATES; or Religious Liberty Not Guaranteed by the United States Constitution.

W. H. LEVILOUIN.

In legal parlance a Sovereign State is defined to be one which administers its own government and is not dependent upon or subject to another. Such a definition put in practice by our colonists when the American colonies were under the dominion of Great Britain they were subject to her authority and possessed, practically speaking, none of the attributes of sovereignty. When they threw off the British yoke, they declared that they were and "ought to be free and independent States." At the end of the Revolutionary War they had demonstrated their right to independent existence and the exercise of sovereign power. At that time, each individual colony was independent of every other colony and possessed of the attributes of a state qualified to exercise all the functions of a government possessed of unlimited ability to legislate and act for itself. When the United States Constitution was adopted the original colonies entered upon a new relationship. Having found the Confederacy unsatisfactory in its workings by reason of the fact that it was a voluntary league between States which could be set at naught by any one of them at will, they formed a more perfect union through the adoption of the United States Constitution as an "entente cordiale" [The Congress of the Confederation,] could do little more than recommend measures. As it could not legislate directly upon persons, its measures were to be carried into effect by the States; but the States were not in all cases willing, and some of them did at times refuse to do so, and Congress could not compel them." Government Class Book, by Young, pp. 94, 95"

In doing that they ceased to be, in the fullest sense of that term, sovereign States; since in creating the general government, they voluntarily agreed to surrender to the same, some of the powers and functions of independent existence.

From that time forward the authority of the United States government when acting in its proper sphere is subject to the master howler. Distinguish an act of Congress might by, there was to be no escape from its obligation, provided it was constitutionally enacted. On the other hand, a law of Congress, in order to be binding must come within a closely defined class, that body to enact such a law. As there would of necessity be a difference of opinion as to the constitutionality or unconstitutionality of certain statutes, the Supreme Court was instituted to be the final arbiter in such cases. From that time on the government became composite in its nature; the citizen owned allegiance in fact to two governments, that of the nation and that of the State to which he belonged. In each of these governments—if I may be allowed that expression—there was a legislature to enact, an executive to enforce, and a judiciary to pass upon the validity of laws. It will be readily perceived that there would be a liability at every step to a conflict on the point of jurisdiction between the national and the State legislatures. As already stated, the courts were empowered to determine the rights of citizens in cases of conflict. Constitution outlines with great clearness the proper sphere of the national legislature. When the Constitution has prescribed on the one hand the duties, functions and capabilities of the general government, the fact is distinctly set forth on the other hand, that "the powers not delegated to the United States by the Constitution nor prohibited by it to the States, are reserved to the States respectively as to the people." (Art. 10 of Am.) The reader will note the fact that in the amendment quoted the rights and powers of the several States are distinctly set forth, that they are preserved by the first amendment of the United States Constitution from creating a State Church or in any way interfering with the religious belief and practices of the citizen. Believing that the rules of public policy should be sustained, and that those who rely upon the same are doomed, sooner or later, to meet with bitter disappointment, the writer challenges that view in this connection. He is clearly of the opinion that while the amendment in question is valuable in showing this popular sentiment at the time that the amendment was passed, and while it is of infinite importance in the direction of precluding Congress from interfering in matters of religion, the courts would unhesitatingly decide that they had no power to exert themselves in this direction. It must in such a case be borne in mind that the Constitution speaks of "the religion of the citizen," and not of the religion of the separate States, in the manner of the foregoing citation means anything Congress is unequivocally prohibited from legislating, either in the separate States or elsewhere, in a manner to interfere with the fullest and freest right of the people to establish, worship and to regulate their own matters of faith and worship. The words, "prohibiting the free exercise thereof," etc., are in the opinion of the writer, properly interpreted, to be construed as prohibiting Congress from passing laws for the establishment of religion, or from prohibiting the free exercise thereof. (Art. 1 of Am.) The fact that the above language itself in view of the nature of the question at issue and the traditions of the people, as already stated, demands a different interpretation. It is clearly the intention of the framers of the amendment to ensure the freedom of worship and the establishment of religion, in the fullest sense of that term.

In this connection it is evident that it is not now in the power of Congress to enact a law to "establish" religion, or to prohibit the free exercise thereof. The question now is, what are the rights of the States in this connection? The writer will be content to mention such reserved rights, as the right of the States to control the appointment of officers of religion, to determine the qualifications necessary for the same, and to regulate the religious processions, etc. But the States cannot interfere with the religious conscience of the citizen, nor can they make any law respecting an establishment of religion, or prohibiting the free exercise thereof. The right here, I repeat, is whether the first amendment of the United States Constitution was violated by the act of Congress, or not.

To this end the reader is referred to the opinion of Chief Justice Marshall in the case of McCulloch v. Maryland, and the opinion of Justice Clark in the case of Gibbons v. Ogden, et al., and the opinion of Justice Story in the case of Marbury v. Madison.

In the opinion of the writer this case presents the question of the power of Congress to pass an act to establish a State Church or to control the religious processions of the people. The case of McCulloch v. Maryland, is not in point, because that case does not involve the question of the establishment of religion, but only involves the question of the powers of Congress to pass laws regulating the debts of the States, and to collect the duties enumerated in the Constitution. In this opinion the Supreme Court, while recognizing the power of Congress to regulate commerce among the States, and to regulate commerce with foreign nations, did not extend this power to the establishment of a State Church or to the control of religious processions. The case of Gibbons v. Ogden, et al., is not in point, because it involves the question of the power of Congress to regulate commerce, and to establish a system of internal improvements, and not the question of the establishment of religion. In the opinion of the writer the case of Marbury v. Madison is not in point, because it involves the question of the power of Congress to pass a law for the punishment of certain crimes, and not the question of the establishment of religion.

The writer of this article insists that it does not, and never was intended to, limit the powers of the States to deal with religious matters over territory under their jurisdiction. In support of this proposition, he refers the following consideration: 1. The historical view of the question presents such a hypothesis. At the time when the first amendment was passed some of the separate States actually had something resembling a State Church, and religion supported by State laws. 2. At the time in question also the States did exercise jurisdiction more or less fully over the question of religion within their own borders and make laws respecting worship, the support of the ministry, etc., etc. 3. When the amendment of the Constitution was passed, the enforcement of Sunday rest were upon the statute books of all, or at least nearly all, of the States. Many of these same laws are still in existence, being the very ones under which Sabbatarianism are now punished, in certain States, for Sunday work. This being true, our friends who hold to the view which we antagonize, must either admit that Sunday laws would not come within the purview or scope of the first amendment as something which would interfere with the free exercise of religion, or else admit that the States were not prohibited by that amendment from passing such laws, and that in doing so, they exercised what they claim to be the prerogative of a State independently of the general government. In reason to that in prohibiting the general government from establishing matters of religion was tantamount to prohibiting the State from doing the same thing is to argue against all the presumptions in the case. If the States had so understood the matter, assuredly they would never from that time forward have taken steps to interfere and regulate in any way the worship of their citizens. Take the view defended in this paper and all is clear. While the State with-
Congress from acting in such matters, in so far as the power to regulate such exists anywhere, it must come within the province of the separate States, since they have never delegated the same to the general government, and since the Congress has no power over the subject in accordance with the Constitution. Were it necessary many other authorities agreeing substantially with what has been quoted from Mr. Jefferson might be adduced to establish the proposition that a prohibition to Congress upon this point is no means tantamount to a like prohibition upon the States. The subjoined extract is very explicit on this point, and is taken from the writings of one who is high authority on such questions:

"It is to be observed of this instrument, [the United States Constitution] that being framed for the establishment of a national government it is a settled rule of construction that the limitations it imposes upon the powers of government are in all cases to be understood as limitations upon the government of the Union only, except where the States are expressly mentioned." (Cooley's Law Limitations, p. 20.)

This conclusion reached it must be obvious at a glance that those who have relied for their security to freedom of worship and opinion in the United States, is that the first amendment to the Constitution prohibits the National Legislature from interfering with the same, are leaning upon a broken reed which is destined to give way and pierce the hand resting thereon. That amendment is true, will, or ought to protect them from national laws oppressive in their character, but it will not shield them from similar laws passed by the States.

The issue, therefore, must be made up between the citizen and the State to which he belongs; so long as conditions are as they are if he can succeed in securing some protection in matters of religion through the State courts, it is well. What his chances are in that direction the past and the present must decide. In several States of the Union conscientious Sabbath-takers have strictly adhered to it, and find when attempting to carry out their faith by working on Sunday in an inoffensive manner. In the State of Tennessee on three separate occasions they have carried their cases to the Supreme Court of the State, and have been defeated. The same thing has been experienced in another State. The question naturally arises, therefore, Where is the remedy for these crying evils? There are now 44 States in this Union, Religious Liberty, therefore, cannot be enjoyed as in one of them to-day, and by a change of the Constitution or laws, denied to-morrow. Is it not manifest that in the present order of things religious liberty will be constant peril in this country? For the days of witchcraft down to the present hour there have been upon the statute books of the land laws inimical to perfect freedom of conscience. To say that matters are likely to improve in the future is to anticipate what our fathers did not do in the case. By the force of circumstances, or as a result of deliberate plan, zealots are now, and will continue to be able to shape the laws of many States so as to oppress all who differ with them in opinion. In this matter they must be defended or the whole foundation of the Constitution will come to naught.

The burning question of the hour, therefore, is: How shall this be done? There are two courses that can be pursued. 1. The battle can be fought in the States separately. 2. The United States Constitution can be amended to prohibit the States from interfering in matters of religion as it has already been amended, to prohibit Congress from so doing. If the first plan be adopted, a running fight must be carried on, first in one State and then in another, until the whole is conquered to religious liberty. This fight would not end even though for a time religious liberty should triumph in all the States, but would have to be continued at intervals so long as the condition of things would be by striking out or over-riding the amendment thus secured. This would be infinitely more difficult than it would to amend or override the Constitution of a single State, and therefore offers a solution of the question greatly to be preferred to any other that can be suggested. Is it replied that the amending of the Constitution as I suggest could only be secured through a hard and protracted fight? I answer, Very true; but the result to be gained from it is a greater thing. What we should now do every lover of religious liberty for the conflict, be it long or short, easy or severe. Right-minded men of every faith, and of no faith, will see the justice and wisdom of the plan proposed and give it hearty support.

Reader, are you not ready for the war? Never did any reform offer a grander field for philanthropic effort and courageous devotion to principle than the one advocated in this paper.

**Battle Creek, Mich.**

**WHEN THE SALOON GOES.**

The increased consumption of bread will raise the price of wheat.

The increased demand for shoes will increase the demand for hides.

The increased call for clothing will make the trade more active.

The wages of farm laborers will advance, because the productive value of their labor will advance.

The wages of coal-miners will be raised, because the consumption of coal will be vastly increased.

The wages of railroad men will advance, because new trains will have to be put on to meet the demands of trade.

The amm politician will no longer run the political primaries.

The ginmill statesman will no longer sell out the State to corrupt corporations.

The besotted anarchist will no longer arouse public sentiment against justifiable strikes.

The methods in the labor union will no longer precipitate a strike regardless of consequences and the chances of success.

The wives and sisters of drunken bums will no longer be forced to compete in the labor market, to keep body and soul together.

The Cincinnati saloonkeeper and the contract labor problem will solve itself.

The foreigners who care more for drink than they do for their children will stay away, and the immigration problem will be solved.

The beer guzzling anarchist will go back to their old World and stay there.

Children will no longer be conveyed by drunken fathers, nursed by besotted mothers, and educated in the dregs.

The branches of the brothel will leave their business or leave the country, for the brothel can thrive only on liquor.

The wages of women will greatly be less, and cases of rape will be few and far between.

Two-thirds of the divorce lawyers will find their occupation gone.

Twenty-five million a week will be restored to legitimate trade, and hard times will vanish like the morning mist. —The Voice.
REPORTS, OF COMMITTEES AT THE LATE CONFERENCE.

ON SABBATH-SCHOOLS.

Your committee on Sabbath-school work would respectfully report:

That in their opinion the work of our Bible schools is of vital interest to this denomination. In these the boys and girls that are to be our preachers and teachers, the managers of our Boards, our business men and women, the fathers and mothers of the future are being instructed in the truths of God, or else they are growing up without these Sabbath-school influences and instructions.

Your committee believe it is necessary that we should get these interests abreast with our other lines of work, and to this end recommend:

1st. That the General Conference give the Sabbath-school Board hereafter an hour, in which to present a special programme, embodying their report and other matters pertaining to the work.

2d. The organization of home classes wherever it is practicable.

3d. That the Board hold Sabbath-school Conventions or Assemblies in the different associations.

4th. That we would urge upon the schools the necessity of working with the Board in obtaining full reports from all the schools of the denomination.

DENOMINATIONAL HISTORY.

Your committee on Denominational History would respectfully submit the following report:

1. Real history is not only a record of human thoughts and deeds, but a revelation of the divine plan for the redemption of men and the development of the kingdom of heaven.

2. There is a philosophy of history; that is to say, great principles have determined the character and course of events. These principles can and ought to be discovered, classified, and set forth, as essential to a clear and profitable apprehension of the invaluable lessons of all history.

3. Unless our denominational place and work in the world are fixed as indicated by the history of the past, and seen to be important factors in the making of history for the future, we cannot claim that they stand on any solid Scriptural or reasonable foundation.

4. We, therefore, earnestly recommend that our denominational and biographical publications be owned and read in every family, and, so far as practicable, furnished to religious leaders and public libraries.

5. Insomuch as there seems to be no special or important use for this Conference committee on Denominational History we suggest its discontinuance.
DELEGATES TO THE SOUTH-WESTERN ASSOCIATION.

Tyrone, Texas Co., Mo., Aug. 27, 1894.

The undersigned desire to say through your column for the benefit of all concerned, and in order to inquire about the prospects of sitting the South-Western Association of Seventh-day Baptists in October, 1894, will do well to heed the following: viz; all coming from the east and north-east come viz. of St. Louis, then on the Iron Mountain Road to Poplar Bluffs, then on the Current River Branch of the gulf, or Memphis and Springfield Railroad to Cabool, your stopping point. Those coming from the west or north-west, viz. Kansas City, Peoria, Springfield, Hillmanville, and Memphis field and Memphis Railroad to Cabool. From west and south of west viz. Springfield to Cabool south, and south-east viz. memphis, (Tenn.); thence on the Gulf railroad to Cabool. Let all be in Cabool on the morning of the 10th of October, 1894, by 8.30 o'clock.

The Lord willing we will be there by that time with conveyance for the brethren, over seventeen and one-half miles of rough road. Those arriving at Cabool before, or even on the morning of the 10th of October, will please send in their rendezvous at the James House.

Faithfully,

S. W. Rutledge.

How Shall It Be Done?

Mr. Ediger.—The last clause of a paper read at Smythes, South Dakota, as seen in Recorder of August 30th, says: "Let us do all in our power to rid our country of this great evil; and the sworest way to do this is to educate the children in the truth of the gospel temperance.

I think the sworest way would be to close the two hundred and forty thousand saloons that are luring your young men and boys to destruction.

The Christian Instructor, of Philadelphia, tells us how to do it, in the following language that we cannot misunderstand: "Now what is it that gives life to all this traffic? Is it the license of it by the government? And why does the government license it? Because the two great political parties favor licenses. And why do the two great parties favor Christian citizens vote with them and sustain them. The liquor traffic would not have legal existence in any part of this country for a single year if all the Christian citizens should decide by their votes that it should not.

A. P. Saunders.

It has been said that the hardest words to pronounce in the English language are, "I made a mistake." When Frederick the Great wrote to the Senate, "I have just lost a battle, and it's my own fault," Goldsmith says, "His confession shows more greatness than his victory." Such an acknowledgment is a sign of genuine nobility of character. It has, however, been a puzzle to us how people can be so ready in their prayers to confess their offenses and yet so reluctant to frankly admit their mistakes to their fellows.—Min. Confident.

Mr. Mood is said to have once entered a gospel temperance meeting in a strange city with a blue ribbin in every crease; whereupon it was observed that he should be a lawyer. "No," said he, "but what in the world do you mean to me?" and the congregation burst into roars of laughter.

"THERE must be brain service, hand service, foot service, service as well as lip service, as we would see the answer to our prayers.—Steddy.

IMMIGRATION.

It is, indeed, difficult to see how any measure of restriction can be devised that would have the effect of excluding from our shores a large proportion of the immigration flowing in, and at the same time have the least chance of being resisted by Congress. Adoption of such immigration for a number of years, such as has been proposed, would be at once rejected by an overwhelming majority of the representatives, and Representatives from the West and the South is incompatible with the interests of their States. And as soon as an attempt is made to exclude large categories of immigrants, upon the basis out of language or of possession of property, whatever else, it is certain that such a measure would serve to exclude the desirable together with the undesirable; and for the reason that the attempt will with certainty turn out that no restrictive legislation can pass Congress that does not practically exclude immigration to individual cases, such as contract laborers, criminals, idiots, invalids, paupers, anarchists, and the like. Legislation of this kind may apparently be made much severer than it is at present, but the number of immigrants it will exclude will always remain small in proportion to the total flow of immigration. The effect may be over so salutary as far as it goes, but it will be very limited in its effect. In our circumstances political and economic, it cannot but be so. If we are wise, we shall, instead of wasting our time with vain and hopeless legislation, and with half measures that will not last a year, we shall do better to go to the root of the matter entirely, and amend the bill of rights of the United States, so that it will still do any valuable service in the future.—Harper's Weekly.

The Earl and the Cannibal.

A story is told of an old Fijian chief and an English earl—an infidel—who visited the Fiji islands. The Englishman said to the chief: "You are a great chief, and it is rumored that you have been so foolish as to listen to the missionaries, who only want to get rich among you, and to increase the population of the world by one small body, viz. the children of God."

"But I do not believe that," said the chief, "I will tell you a story. Suppose that there was a mountain, and a river, and a hill, with a temple thereon, O. that stone we smashed the heads of our victims to death. Do you know where our pillars are? In that even we roasted the human bodies for our great feasts. Now, you! you! you!—if you had not been for these good missionaries, for that old book, and the great love of Jesus Christ, which has changed us into God's children, you! you would never leave this spot! You have to thank God for the gospel, and our crimes would be killed and roasted in yonder oven, and we would feast on our body in no time!"

The gospel will make even a cannibal peaceful and harmless; but without the gospel civilised men may become fierce and as brutal as the cannibals ever were. Think of the Fijians of a century ago, clad in human skins from their tannery at Mendum, and wearing for wigs the scalps of their decapitated victims. Think of the cannibals eating their enemies of to-day; and then think what humanity is without God, and what the world would be if the story of the Bible was banished from it.—H. L. Hastings.

"Well, Edith, how do you like going to school? Is your teacher very good? Is it like her one bit? She put me in a chair and told me to sit there for the present; and I sat and sat and sat and she never gave me a present."
Young People's Work.

FOR THE BIG BOYS. EDWIN SHEAV.

The following are not real letters from real people, but are such as are so often confounded men. If the questions are not such as are of interest to the readers of the Recorder I should be too glad to try to answer any other questions which may be sent me. In other words, I invite correspondence from our young people in reference to anything which may be of interest to them.

I am a young man of eighteen, living in Southern Dakota. My father is a poor farmer and cannot send me to school. I have only a district-school education. Father says that I must go to school at home. I cannot come to town to visit she or near her but she has something to say about how I look. It is "Jimmy, do go brush your hair, or don't you black 'em up?" or "Jimmy, what makes you wear your collar turned up?" or "your fingernails are dirty, go change your collar." or "brush your clothes," or "something all the time. Mother won't make her stop, in fact she is nagging me half the time. It just makes me hot. The idea! I kelop to keep respectably clean, but of course a boy cannot be so neat and nice as a girl is. It isn't expected of them it seems to me; sometimes I feel like crying. And then again I get so mad I don't try to be neat, just to bother them; but I know that that is not the right way to do. I have even thought of running away from home. What advice can you give me?

If any of my readers have any suggestions to give this boy help in his trouble, I would be glad to hear from them. I would attempt an answer to his letter myself, but I have not the time this week.

THE WORK OF THE HOLY SPIRIT.

BY MARGARET B. STILLMAN.

"And Jesus, when he was baptized, went up straightway out of the water; and lo, the heavens were opened, and he saw the Spirit of God descending like a dove, and lighting upon him; and lo! a voice from heaven, saying, This is my beloved Son, in whom I am well pleased." Jesus Christ had spent thirty years of his life in seclusion, a solitary life, the course of time and the public ministry is to begin. Himself the Son of God, does he need a special preparation to fit him for his office? The witness and leadership of the Holy Spirit must be given by the Father to the Son as a final equipment for the work for which he was sent.

"And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues, like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues as the Spirit gave them utterance." Christ's earthly life ended, the disciples, having spent three years hearing his words and learning rare lessons from his spotless life, are still unprepared for the work which he has left them to do.

Jesus had hidden them to tarry in Jerusalem until they should be endowed with power from on high, and not until they are filled with the Holy Spirit at Pentecost are they to take up the great commission to be witnesses of him unto the uttermost part of the earth.

"Repeat and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you and to your children, and to all that are afar off, even as many as the Lord our God shall call. Are we not called? Has not God's voice come to you calling you to himself in love and willing service? I believe that most of you here have heard his call to accept salvation. Repentance has come to you and you have been baptised for the remission of sins. Then comes the question, Have you received the gift of the Holy Spirit? Has the promise of the Father been fulfilled to you? Has your experience been unmistakably the filling with the Holy Ghost? When he has full possession of you there will be no mistaking it. The baptism of the Spirit is no vague, indefinite thing that we shall not know whether we have received it or not. The apostles were commanded to wait for it as for something in regard to which they could not err. In them it was manifested by the speaking other tongues so that "every man heard them speak in his own language." We shall not all receive the Holy Spirit in the same way, nor will he be in each one a manifestation. To one he gives the word of wisdom, to others the word of knowledge, faith, gifts of healing, miracles, prophecies, "but all these works that one and the same Spirit, dividing to every man severally as he will." But the manifestation of the Spirit is given to every man to profit withal. Whatever the power of the Spirit may be to us individually it is for our profit, for our growth, for the more rapid coming of the kingdom of God.

Let us look for a moment to the office of this Holy Spirit and the work of the Holy Ghost. Christ said, "It is expedient for you that I go away, for if I go not away the Comforter will not come unto you." He shall not speak of himself, but whatsoever he shall hear he shall speak, and he will show you things to come. He shall glorify me; for he shall receive of mine and shall show it unto you." Christ, then, is revealed to us by him. If we do not know Christ as a personal friend, if he is not to us the living Christ, we need the Spirit to show him to us, for "no man can say that Jesus is Lord, except by the Holy Spirit." "Everybody knows that we who dwell in him and he in us, because he hath given us of his Spirit." He comes to us also as teacher, leading us into all truth, as deliverer from sin, as helper, comforter, and a guide in our work after he has prepared us for it. I chose to bring to you this subject because I believe that the baptism of the Holy Spirit is a necessity for our richest experience in the things of God, and for our most efficient service for our Lord.

*Headed by the Young People's Hour of the General Conference, August, 1894, and requested for publication in the Sabbath Recorder.*
beyond? Is your heart satisfied with what you have? I believe there are hungry hearts here today, hearts which reach out after more of the facts of God, and believe it is their own experience. Having long felt a great lack in my spiritual life, but not knowing what it was, it was my privilege to attend a wonderful religious convention, and there I found the longing only increased until it was unbearable. I became convinced that I knew not the power of the Holy Spirit, and, the meetings over, determined that I would not sleep that night until I had the blessing which God was so willing to give when I prepared to receive. Oh, that same night came after hours of prayer. I cannot express the delight of my heart when self was conquered and I saw my Saviour as I had never in my life done before, and felt that I could do all things through him! The personality, but my thankfulness to God for his patience and love, and my desire that some heart may be helped by another's experience, lead me to speak.

Why shall we not all know for ourselves the power of the Spirit? If you have never known it yet, your faith's promise, given you, will help you save up entirely to the leadings of the Spirit; if you have known it, seek it anew. We have the record of three times that Paul was filled. Through this endowment we shall have power with God, shall be held in the Lord. Filled with the Spirit of God, the clay or wooden vessel shall become golden; the weakest child of God shall become strong for his service. What a power for Christ if we were all so filled, ready to be only instruments in his hand, anxious to serve as he will! If Pentecost came to each of us this afternoon, filling or refilling us, what could we not accomplish by the Spirit before another year? What strides we would take in Christian endeavor work, and in the work of the Woman's Board! What help would come to our Tract Board! What help would come to any tract work if we were filled with the Spirit and its power?

"GUilty OR NOT guilty?" Debs grasped the wand of power. He fastened upon it a banner whose one glaring word was strike. And his poor slaves struck! And the laboring men laid down their tools at a man's feet whose name was Debs.

The last named gentleman did not, with his own hands, destroy life or property, but who shall say that he was not the cause of the untold misery resulting from his edict? Hence he was guilty.

"And Saul was consenting unto his (Stephen's) death." Saul seemed to be a leader in the persecution which resulted in Stephen's death.

"And the witnesses (shekels) laid down their cloths at a young man's feet whose name was Saul." This young man did not cast one stone upon the first martyr of Christianity, but we all are of the opinion that Saul was blameworthy, hence guilty.

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Behold my brigade, standing in line, and no two of them alike in size, feature or dress. And I feel eager, and see them look at me in my boots and point their index fingers at the same objects. The sixth boy held up his head in the air, and still he held it up, and still he looked him over and was affected in two ways. His clothes touched my funny bone and made me laugh before. But after he had been put down for that boy, then since that time there had been a great growth in that boy or a great shrinkage in the pants. But if the pants were not the same, and if we don’t know a thing or two and an old man from his waist up. The laugh that came as my sense of humor was touched up in my face as I saw the laugh that came to the boy’s face. The other five boys wanted to get at my boots, but this one had got all heart, and I made up my mind that he should get at my boots as well, and straightway made known my decision. This at once brought forth a volley of jibes and jeers and cutting remarks. “Oh, His Royal Highness” gets the job, and he will be prouder and meaner than ever, he will, and he’s a small boy who can live by his wits. He thinks he owns the earth, he does.”

The flush deepened on the boy’s face, and I drew him out of my way, and, my eyes were full of tears, I said, “Jessie’s mother, something’s happened before, and I wish some one would for me to go out to work and I wish some one would for me to go out to work and I wish some one would for me to go out to work and I wish some one would for me to go out to work.”

But if the flush deepened on the boy’s face, the boy’s grief was warmer and warmer and so I wanted to take Jessie there just as soon as I can. I told him that, and he was better at the time, and then I just sat and looks at her face, until my heart gets warmer and warmer and do you think I could come out with my hankie on my face, and say, “Oh, isn’t it the best to do evil?”

And I wish some one would for me to go out to work and I wish some one would for me to go out to work and I wish some one would for me to go out to work and I wish some one would for me to go out to work.”

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The Sabbath Recorder.

The Use of Sugar.

Nothing is more unpleasant to a refined nature than the use of sugar, and yet many young people adopt the habit, because they erroneously believe it to be smart. Perhaps if they could realize the volatilizing and dielectric property of sugar, they would be mortified to think that they ever polluted their lips by uttering every word that comes in vogue, and in such large and continual doses of most unwholesome and ruinous classes.

That this habit of consuming more sugar is undesirable, for of late years it has penetrated to even the remotest villages, places of habitation of young girls who consider themselves ladies, and who would have felt highly offended if told they were otherwise dispensing in such a flashy, fastidious, and never does the truth occur to them that the moment they confesse to make use of sugar they cease to be ladies. Boys who use it become so habituated to it that when in the presence of ladies, and people of true refinement, they forget themselves, and speaking in their usual manner, leave upon their friends the impression that they are rude and unaccommodated in general aspects. So, boys, refrain from using sugar, even if you hear it among your school-mates, and fellow-creatures.

When this habit is so describable in boys, surely it is unpardonable in girls. — Catholic Mirror.

How Social reform are to be brought about is a problem that is ever present in the human mind. The political economist has his solution of the problem, the philosopher and the moralist their peculiar solution. We would be said that at no time in the history of the human race has so many questions arisen about the relation of man to man, labor to capital, work and wages, than at our present day. We have studied the various ways of meeting these problems, and the only way that seems all likely to solve in a practical manner the problems of our province is by the teachings of Jesus Christ. He has laid down certain great principles, the practice of which will solve every human problem. We therefore advise, and refer the solution of such problems to the principles taught in the Sermon on the Mount. Christ is the hope of humanity, and the cure for all ill — Christian Secretary.

A Saloon keeper should not be allowed to sit on a jury or vote. A man who deliberately engages in drinking for his own selfish gain, that which, he knows robs men of their reason, injures their bodies and destroys their character, and who having been warned, does not cease, should not be trusted with the rights of citizenship. — Meyer.

September 13, 1864.

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**TROUBLES THAT NEVER CAME.**

Some one has said, "I have been surrounded by troubles all my life long, but there is a certain things about them—nine-tenths of them are never happened!" quotes Mrs. Van Kort Schuyler, in an earnest plea to women on "Living Beyond Their Strength." In the September Ladies' Home Journal.

I once heard of a lady who wrote down in order the particular fears and anxieties which were harassing her, inclosed the paper and sealed it, hoping by this kind of mechanical order the particular fears and anxieties which were harassing her, inclosed the paper and sealed it, hoping by this kind of mechanical order the particular fears and anxieties which were harassing her, inclosed the paper and sealed it, hoping by this kind of mechanical order the particular fears and anxieties which were harassing her, inclosed the paper and sealed it, hoping by this kind of mechanical order the particular fears and anxieties which were harassing her, inclosed the paper and sealed it, hoping by this kind of mechanical order the particular fears and anxieties which were harassing her, inclosed the paper and sealed it, hoping by this kind of mechanical order the particular fears and anxieties which were harassing her, inclosed the paper and sealed it, hoping by this kind of mechanical order the 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Laura—Frederick L. E. W. Spear, Jr., and Minnie F. Spear, both of Honeoye Falls, N. Y.

DIED.

Edward Brown, of Kirtland, Ohio, aged 68 years.

DIED.

Frederick Post, aged 74 years.

DIED.

Joseph P. McCall, of Hornellsville, aged 78 years.

DIED.

Frederick W. Hinkle, of Hornellsville, aged 69 years.

DIEU.

Anna L. Flory, of Hornellsville, aged 52 years.

DIEU.

Mary A. Flory, of Hornellsville, aged 49 years.

DIEU.

Frederick McCall, of Hornellsville, aged 63 years.

DIEU.

Mary McCall, of Hornellsville, aged 61 years.

DIEU.

John McCall, of Hornellsville, aged 87 years.

DIEU.

Alfred McCall, of Hornellsville, aged 86 years.

DIEU.

Thomas McCall, of Hornellsville, aged 73 years.

DIEU.

Frederick McCall, of Hornellsville, aged 65 years.

DIEU.

Mary McCall, of Hornellsville, aged 47 years.

DIEU.

John McCall, of Hornellsville, aged 85 years.

DIEU.

Alfred McCall, of Hornellsville, aged 84 years.

DIEU.

Thomas McCall, of Hornellsville, aged 72 years.

DIEU.

Frederick McCall, of Hornellsville, aged 64 years.

DIEU.

Mary McCall, of Hornellsville, aged 46 years.

DIEU.

John McCall, of Hornellsville, aged 84 years.

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Alfred McCall, of Hornellsville, aged 83 years.

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Thomas McCall, of Hornellsville, aged 71 years.

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