

The Sabbath Recorder.

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

Vol. L. No. 26.
Whole Number 2575. }

FIFTH-DAY, JUNE 28, 1894

Terms:
\$2.00 in Advance.

THE SABBATH RECORDER.

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REST.

BY MRS. C. M. LEWIS.

The bright, sweet days of leafy June
Are passing by,
Brightly they come from morn's pure clime
And gently die.

I rise to meet each rosy dawn
So fresh and fair,
Which ushers in a day new-born
With splendors rare.

Not knowing what the day will bring
As on it glides,
But trusting in my Father's love,
His peace abides.

New strength He brings, a fresh supply
From His full store—
To meet my need as moments fly,
I want no more.

At rest in Him, the way is bright,
And these June days
Fill all my soul with keen delight
And songs of praise.

With thankfulness I greet once more
Each rising sun,
Though toil and care must come before
The day is done.

O God of love! Thy strength's increase,
So full, so free,
Dost keep the soul in perfect peace
That's staid on thee.

KEEP it in mind that the time for the opening of our General Conference this year in Brookfield, N. Y., is August 15th instead of August 22d. For the reasons for this change see RECORDER of last week, editorial page.

AFTER July 1st the post-office address of this village will be Alfred instead of Alfred Centre, as hitherto. The post-office at "The Bridge" was changed some months ago to "Alfred Station." This change has been officially made at the Post-office Department in Washington.

A LETTER from Bro. Geo. W. Hills, Attalla, Ala., gives encouraging evidence of his recovery from very serious illness. He speaks with much gratitude of the interest taken in his case by friends at the North, and of many kind friends in Attalla, including the neighboring ministers who have been very attentive. Bro. Hills also writes in response to a recent editorial as follows: "Your editorial with reference to the work of the *Evangel and Sabbath Outlook*, appearing some little time ago in the RECORDER, it appears some are opposed to it. You wanted opinions. Mine is this: That paper is indispensable in our work as an aggressive, truth-loving and God-fearing people. If it is dis-

continued a grave and irreparable error will be committed. I find at every turn in the South unmistakable proofs of my statement."

"FAITH, without works is dead." That is the Scripture way of stating the case. The *Ram's Horn* gets at the same truth thus: "When a man is praying for a corn crop, God expects him to do something toward it with a hoe." It is a lazy kind of Christianity that asks God to do all of the work, especially in those things which are left in our hands. What God can do and what he will do are altogether different problems. It is proper to ask his aid in all things, and then go about the work as though it all depended upon yourself. Such labor will receive the divine blessing. Such workmen will see the walls rebuilt.

ERASTUS WIMAN is now a sad example and warning to all talented but ambitious young men. At one time admired and trusted, at another fallen and dishonored. He was born in Canada fifty-nine years ago. When a boy he worked in a printing office, afterward a reporter, then he was made superintendent of the Toronto Produce Exchange. Finally he became general manager of the Commercial Agency of Dun Wiman & Co. His income was large but did not satisfy his thirst for gold. A salary of thirty-six thousand dollars a year, and other profits and sources of income amounting to as much more were not equal to his craving. He stands to-day convicted of forgery and sentenced to five and a half years in the State prison, another illustration of the danger of parleying with temptation. There is no safety outside the lines of rigid honesty. It is infinitely better to live in the sweet consciousness of right doing.

COMMENCEMENT WEEK.

Commencement Week at Alfred has been full of interest and inspiration. The attendance during the year, from a combination of causes, has been very light, but the old time enthusiasm of Commencement Week was evidently here from the beginning to the close. The weather was fine during all the week. The grand old hills, covered with their green carpets and ornamented with beautiful flowers and foliage, the pure and invigorating atmosphere of this high and healthy locality, the hospitable homes and cordial welcomes extended to the returning Alumni and former students and friends all unite in making Alfred a delightful retreat for the busy ones who can snatch a few days for rest and intellectual feasting.

Sabbath morning, June 16th, President Arthur E. Main preached the Baccalaureate Sermon from 2 Pet. 1:5-7. This sermon was very able and gave excellent counsel to the graduating class as well as to the unusually large audience. The music was furnished by the University Chorus Class.

This new plan of having the Baccalaureate

Sermon on the Sabbath at the usual hour of service gives general satisfaction. Larger numbers can attend and it makes one less service than usual in this over-crowded week.

Sunday evening the Annual Sermon before the Christian Associations was preached by Rev. Charles Perkins, of Wellsville. Subject, "Youth's Dream of Life; Is it Realized?" This sermon also was of great interest to the many who heard it.

On Monday afternoon the Orophilian Lyceum, with O. S. Rogers as President, L. W. H. Gibbs, Secretary and J. W. Crofoot, Marshall, presented their programme to a fair audience; the marked feature of which was the able address of Judge J. B. Cassoday, of the Supreme Court of Wisconsin. It was a fine analysis of the life and character of two noted jurists, John Scott and John Marshall. The Judge was well qualified to speak of these eminent men and of their influence on American jurisprudence. Mr. Cassoday is loyal to Alfred having been a worthy Alumnus for about forty years.

In the evening the Alfredian Session was well attended and appreciated. The officers were Miss Eugenia Marwin, President; Miss Louise Langworthy, Secretary; Miss Rose La-Forge, Usher. The exercises throughout were very entertaining and instructive.

Tuesday the annual meeting of the trustees and stockholders deprived a goodly number of the pleasure of attending the sessions of the Alleghenians and the Atheræans, which were spoken of in very high terms by those who were fortunate enough to be in attendance.

Tuesday evening the Annual Concert was a very enjoyable occasion. This was all under the management of the Musical Director, Mrs. Mary E. B. Main, whose success in her department is very gratifying. The violin solos by Miss Annie M. Webster were produced with wonderful skill, while her sweet and graceful ways were very winning. The entire concert, including local and outside talent, indicated excellent training and good judgment.

The Alumni Association occupied the whole of Wednesday, including the Annual Meeting of the Directors, public sessions forenoon and afternoon, and the Banquet in the evening. Hon. W. W. Brown, LL. D., was President, and presided with his usual ease and happy suggestions. Many of the Alumni participated in the speeches and discussions relative to the Library, the change of name and plan from that of university to that of college and other interests. Generally a very hopeful sentiment for the future of our *Alma Mater* was expressed.

Commencement Day, to which all the other days tended, was, of course, the day of special interest. The old chapel never looked more beautiful. Fern and floral decorations were ample and appropriate. Large crayons of former noble workers in the cause of education were on the wall overlooking the platform, and at 9 A. M. the room, as of old, was full of

eager friends awaiting the exercises. President Main occupied the platform with the President of the Board of Trustees, L. E. Livermore, who read the Scriptures and offered prayer. This was preceded by an organ solo and the singing of Coronation. Then followed orations by the graduates: "Education in a Republic," William Cornelius Cannon, Andover; "Educational Value of the Natural Sciences," Irving Adelbert Hunting, Alfred; "Evolution and Theism," Orra Stillman Rogers, Farina, Ill.; "Two Types of Civilization," Fred Everett Slight, Canaseraga; "Industrial Discontent," Fred Sheridan Withey, Alfred. The Master's Degree was conferred upon Charles Potter Rogers, Esq., New York City. After conferring the degrees upon the class and an earnest and appropriate address by the President these interesting exercises closed with singing the Doxology and benediction.

In the afternoon the class in Physical Culture, under the training of Miss Eva Merritt and Prof. W. C. Whitford, gave a very interesting rehearsal, consisting of Pizzicati Chorus, Wand Drill, Club Swinging, Pole Drill, Club Solo, Rataplan Chorus, Heavy Work, Fencing Class Drill, Anvil Chorus, Grand March. This exhibition was surprisingly excellent, and convinced many people of the value and importance of constant, systematic exercise during the entire school life. If all students could enjoy such opportunities there would be fewer sickly and broken down boys and girls when completing their college course. Every school should have an endowed professorship of Physical Culture, and every student, under the direction of a competent physician, should be required to give proper attention to this indispensable accompaniment to a course of study.

Altogether this Commencement week was one of interest and encouragement. We hope for a much larger attendance next year. We have a strong Faculty and better facilities than ever before. Parents, friends, and young people, please make a special effort to increase the patronage of the school, and do not forget that still larger endowments will be of untold benefit in making this school, in equipments and thoroughness of work, one of the best of our times.

[From L. C. Randolph.]

THE following lines were, for the most part, written six years ago. We have reproduced them from memory, filling in some of the chinks and rounding off some of the corners. They are poor enough, but they will touch a responsive chord in the hearts of the boys and girls, old and young, who remember some one of the noble Seventh-day Baptist schools in connection with the bright seed time of their lives.

Milton is wrapped in slumber deep,
And up the east the soft lights creep,
Heralds of the coming day,
Their silver glintings touched with gray.
Along historic College Street
Is hushed the tread of students' feet;
Seniors, Juniors, Freshmen, "Preps,"
Are snoozing in unpoetic naps,
And e'en the tireless Sophomore
Has been in bed since half past four,
When out on the air there sounds a knell,
The ringing of the college bell,
And its words are as plain as plain can be,—
Without a question, it seems to me,—
Time to rise—time to rise.

At the sound the whole scene changes then,
And the wheels of life go on again.
Some bound from their couch at the first sharp rap,
While some turn over for another nap,
But the most of all, I grieve to tell,
Wait till they hear the breakfast bell.
Hurry up, or you will be late,
The choir are to meet precisely at eight;
The Doctor is always on time, you know,

And it grieves him to have his singers slow.
The students are flocking up the hill
With a merry laugh and a right good will.
They file through the door by twos and threes,
And six of the girls are walking with Pease.*
O, a charming sound is the busy hum
Of the mingled voices that to me come;
But a sudden hush falls on the scene
As the bell calls forth across the green,
Chap-el time—chap-el time.

Up in my study I wrestle with Greek,
(One of the tongues which "d-ad" men speak),
My tools on the shelf in orderly row,
Logic, Mechanics and Cicero.
O, I love to master the science page,
And think the thoughts of a Golden Age;
O, glorious it is to dig and delve,
But the hands are pointing a quarter of twelve,
Reluctantly I close the the book
As the bell chimes out from its sheltered nook,
Ge-ol-o-gy—ol-o-gy—ol-o-gy.

The sun has set, and the evening breeze
Sifts diamond crystals through the trees,
The crowd has gone to the coasting hill,
And their laughter floats on the evening still.
O, the flashing sleighs,—the lantern's gleam;
The "thank-you-ma'am,"—the jolly scream;
The walk to the top through the bracing air;
The tender words from brave to fair.
But the night cannot last for aye, we know,
Again the bell swings to and fro,
And its ringing accents are plainly heard,
How clearly sounds each familiar word:
Stud-y hours—stud-y hours.

The days and the weeks and the months are gone,
And Commencement day all too soon has come.
The flag of the "golden years" is furled,
And we must go forth to our work in the world.
The platform is built 'neath the grand elm tree,
And "the Elder" sits up where all can see;
Both the Alumnae and the Alumni
Are given honorable seats near by.
The Trustees are there, as everyone knows,
And the Seniors are dressed in brand-new clothes;
The place is filled from college to hall,
While expectant silence falls o'er all
As the brown old bell just over the way
Sadly, reluctantly, seems to say:
Fare-well—fare-well—fare-well.

Ah! little we know what the years have in store,
Our life waves break on an unknown shore.
But methinks when we shall have grown old,
And silver threads are among the gold;
When sorrow and joy, and labor and love
The fineness of our hearts shall prove;
When riper years shall have brought us joys
That are richer far than our childhood's toys;
We shall wake with pillows wet with tears,
And hear in the stillness across the years:
We're grow-ing old—grow-ing old—grow-ing old.

SEND your boy to college. You are a "practical" man, and you say—"a waste of time, he will be just as successful in life without a college education." That depends on what you mean by success. If you mean the success measured in dollars, perhaps you are right—perhaps not. But that suggests the very reason I want him to go to college, *viz.*, that he may have a higher standard of success than that. He can live this life but once. The treasures of the world (not gold and silver) lie at his feet. Shall he neglect them for the sake of a little earlier start in the race for wealth? Shall he slight philosophy and science and literature? Now, at the beginning of life, let him climb the hills and take the broad view and breathe the pure air. Let him build his future and conceive his ideals there. He will lose temporarily on the practical side, but he will be the gainer in the long run. He will be the better man. He will be worth more to the world. The world will be worth more to him. Is it not reasonable too that the larger capacity which he will acquire will fit him so much the better to rise in any calling which he shall undertake?

BRIGHT as is the sun and the sky and the clouds,
green as are the leaves and the fields, sweet as is
the singing of birds, we know they are not all,
and we will not take up with a part for the whole.
They proceed from a centre of love, which is God,
but they are not his fulness; they speak of heaven,
but they are not heaven; they are but as stray
beams and dim reflections of his image—crumbs
from his table.—*John Henry Newman.*

*Smallest boy in school.

A SINGLE MORAL STANDARD.

BY THE REV. WILLIAM C. DALAND.

A subject which has of late been brought before the minds of people by the discussion it has received in many quarters is the question in regard to the application of a single moral standard to all persons alike without distinction of sex. This question would apparently admit of but one answer, and indeed, so far as it has been discussed, there has been but one opinion expressed, and that is that the demands of justice would require the application of but one standard of morals to both men and women. Rightly the complaint has been made, and with the bitterness born of suffering on the part of many, of the terrible injustice that allows a discrimination to be made between the penalties laid upon men and women who are clearly to be adjudged equally guilty of the same immoral act. Those who are earnest in their agitation of this question, show by facts and cogent arguments that the employment of different moral standards in the judgment of the same offense is a crying evil, and that it calls for prompt remedy. No one appears on the other side of the question. Everybody sees the case in the same light. Some are earnest agitators, some assent, some are silent. And yet the facts remain as they were, that a man may commit an offense against purity and have it condemned, while a woman doing the same thing is banished as an outcast from society.

Macaulay long ago noted in his essay on "Ranke's History of the Popes," that in the realm of ethics and theology there is not that opportunity for progress that there is in other departments of knowledge. The principles of morals and the different possible theories of moral obligation are of such a nature that they could be discussed with the same chance of arriving at the truth in the time of Socrates as in the time of Christ, in the Middle Ages as to-day. But that there is progress possible and actual in the general diffusion of knowledge on moral subjects, and a general amelioration of the world's moral condition, we all must admit, and it is certain that there has been great progress in the direction of social purity.

Now it may be worth while to ask why, in view of the so general agreement of opinion on the question we have mentioned, a single moral standard, both in courts of law and before the bar of society, has not long ago been adopted. That such an equal standard does not prevail, and that it never has prevailed among any very large portion of the human race, is a fact, and it is the very fact upon which is based all the discussion we have mentioned. There must be some reason for this fact. Such a reason may consist in some universal fact lying back of the other; it may be found in the condition of the world in all ages. But a reason there must be. For the injustice of an unequal standard is perceived at once when the fact is presented to the mind, and yet the world acts as it always has on this subject. To find the reason is one-half the battle.

It is possible that this reason may appear if we note what has been often observed, namely, that in the case of those offenses which are most commonly committed by men only, offenses against person or property, and which under the law are punished as crimes or misdemeanors, women are treated with far less severity than are men, whether from the leniency of the jury or from the mercy of the judge. But in the case of those offenses which are punished by social ostracism or the ban of

public sentiment, a much severer penalty is always imposed upon the woman. In the case of all ordinary crimes, then, a woman is treated with a leniency that no man would ever expect, while in cases of social immorality a woman becomes an outcast, while a man often escapes entirely, and hardly ever suffers seriously. This difference in the case of these offenses has obtained in all ages and in all parts of the world. Its universality is proof that, while all admit the injustice of a different standard for individuals who must stand as equals so far as general moral responsibility is concerned, the fault is viewed as different. It is recognized that no great harm can come from leniency in the case of crimes which women are not apt to commit, or which, if they commit them, do not work the harm that the same crimes would cause if left unpunished or slightly punished in the case of men. Society and the world at large regard the fault of social impurity or material infidelity as worse, or at least fraught with more harm on the whole, in the case of a woman than of a man. And this is the result of observation and experience.

Society, and earthly courts of law, are not moved by theoretical principles of ethics or by abstract ideas of justice. Nor, unfortunately, are they usually moved by an appeal to a high ideal of purity. Society is eminently selfish and utilitarian in its ethics, and while individuals admit the truth of abstract principles, society, as a whole, does not move until compelled to do so from the necessity of self-preservation, or some other. Now, a fall from virtue is viewed by the whole world, savage and civilized, as a greater fault in a woman than in a man. And this is not, as many would have us suppose, from the fact that women have been kept in subjection, and that men are considered, by themselves and too many women, the lords of creation; but simply because, in human experience, the resultant evil effect, so far as it is apparent upon the welfare of the race, has been worse in the case of the woman's sin than in the case of that of the man. The preservation of the family, the tribe, and the nation, has always been seen to rest upon the fidelity of the wives and mothers, and the instinct of self-preservation is as strong in the case of society as it is in the individual. The effects of the sin of the man may be as real and as great, but they are not so external nor so directly connected with the structure of the family and the nation. Even the history of Israel shows this; for while the law of Moses is singularly lofty and just in providing equal penalties for both sexes, the whole of Scripture is full of incidental proof of our statement. The unfaithful wife is continually held up to our abhorrence, and is used by the prophets as an illustration of Israel's wanderings, while the erring husband is not thought of in the same light. Until, therefore, the evil results can be shown to be as directly destructive in one case as in the other, this equal standard will be simply the dream of the reformer.

I emphatically agree in upholding the high ideal of an equal standard of judgment in such cases, and it is my belief that it can be proven that deep down in human nature the effects of sin are felt, and divine penalties are inflicted. It is my wish, however, to show just where the reason has lain for the universal unjust judgment, and, to make it clear that it is not of a sentimental nature, but eminently practical and utilitarian. Its influence must be counteracted, not simply by appeals to a high and ideal sense of justice, but by a practical proof of the necessity of social purity in both men and women.

CONTAMINATION OF THE AIR WE BREATHE BY TOBACCO;

AND HOW TO AVOID IT.*

BY EDWIN R. MAXSON, M. D., A. M., LL. D.
Syracuse, N. Y.

A consideration of the subject assigned me, "The contamination of the air we breathe by tobacco; and how to avoid it," naturally divides itself into the Statistics, Rationale and Conclusion, to which I will briefly pass.

Statistics. Pure air is composed, by volume, of about one part of oxygen to four of nitrogen; by weight, eight of oxygen to twenty-eight of nitrogen, being exactly adapted to the respiratory system of the human family for health and comfort, any considerable deviation from this being injurious to life and health. And the human adult should appropriate, from pure air, thirty-seven ounces of oxygen and throw off fourteen ounces of carbon every twenty-four hours.

The degree of injuriousness of the air we breathe depends, then, of course, upon the nature of its contamination, and also the degree of it. And far as mankind may have degenerated physically, intellectually and morally, from the "image of the Creator," in their sober normal condition, they still retain, to a limited extent, a capacity for discovering unpleasant and injurious contaminations.

But as the subject assigned me is limited to contamination of the air by tobacco, it may be proper to state here that it is probable that air polluted by tobacco is both unpleasant and injurious to all not intoxicated by it, and injurious to them if not conscious of it. And further, that this knowledge of its unpleasantness and injuriousness can only be eradicated or lost by the peculiar intoxication which tobacco alone can produce.

The effect of tobacco in chewing, smoking, snuffing, etc., is largely from contamination of the air inhaled, through the nose and mouth, into the lungs, and thus entering the circulation in the case of the chewer and snuffer, as well as of the smoker, inhaling his own smoke of course.

And the inhaling of the smoke, breath and fumes from the clothes, spit-boxes, books and furniture of the user of tobacco, introduces with the air, the poison into the system of the non-user exposed to the contamination.

I believe it is true that ever since mankind commenced robbing the poor, filthy vermin on cattle, for the destruction of which tobacco may have been made, and have gone to killing themselves, as thousands do, and injuring, if not killing, their friends by polluting the air; there has been a class that have protested against this filthy and unnecessary pollution of the air for them to breathe and thus injure.

Illustrating this sentiment, there is, I believe, an early legend, claiming that the sentiment continues, unabated, after "this mortal has put on immortality." For it sets forth that, by some chance, one smoker passed in through the "pearly gates." But as he had not got rid of any of his vile propensities, by shaking off his mortal and putting on immortality; having taken along his pipe and some tobacco, he rather thoughtlessly lit his pipe and began to smoke, as in this world, and, as the legend goes, the great number there, none of whom had ever used tobacco, still partial to pure air, becoming nauseated by the filthy contamination of their pure celestial atmosphere; suggesting to that saint of the pipe, that there was a "fight out-

side," whereupon going out of course to see it, the pearly gates were closed and fastened, and so he and none of his kind ever got back.

Now I suspect that this legend illustrates also a principle, that "They that are filthy will be filthy still," wherever they are or may be, here or hereafter. However this may be, in relation to a sentiment averse to the inhalation of air contaminated by tobacco in other worlds, it exists and will exist in this.

A respectable branch of the Greek Church, styled "old believers," the *Druses* of Mount Lebanon; the *Wahabees* of Arabia; and *Parsees* of India and China, the best human specimens of the East, hold strictly to this sentiment, and never use tobacco to defile the air.

The *Japanese*, having got a sniff of the contamination of their pure atmosphere, from the pipes of the early Dutch traders, had sagacity enough to detect the unpleasantness and injuriousness of the pollution, and passed stringent laws against it. And it was not till some of their rulers had become intoxicated by the vile contamination of their atmosphere, from tobacco smuggled into their country, that the stringent laws were repealed, and it was admitted, to the physical intellectual and moral degradation of the Japanese, now costing them about \$9 for each inhabitant annually.

A sentiment against tobacco contamination, is prevalent in France, Germany and the United States, and it is even said that the pure air sentiment is becoming so prevalent in Abyssinia, that the "king cuts off the noses of those who take snuff, and the lips of those who smoke," in his dominions. Glad of it!!

King James, of England, wrote a "Counterblast to tobacco," likening the smoke from it ascending and polluting the air, to "that ascending from the infernal pit."

Rev. T. DeWitt Talmage of our own country and time, is said to have expressed his sentiments, as to its pollution and fitness for the lower world, by suggesting that "Hell is strewn with tobacco leaves." If so the air must be very bad there indeed, and I would rather keep out.

The late illustrious Dr. Rush, of Philadelphia, and Prof. Willard Parker, of New York, were so strongly opposed to contamination of the air by tobacco, as to denounce its use in the most unmeasured terms.

And, the late Emperor of the French, on learning, by a commission he appointed to attend the examinations of the public schools of France, the inferiority of pupils contaminated by the fumes of tobacco, by one stroke of his pen put out thirty thousand pipes.

It may now be proper to pass on to the second branch of our subject and show *why* this sentiment against the pollution of the air we breathe, by tobacco, does and should exist and prevail.

Rationale.—Some years ago, in a large European city, there was held a convention of scientists, of the world. Any person invited to participate in the deliberations was entitled to present a subject for consideration. In the records of their proceedings, constituting a book, costing, I believe, \$18, there stands recorded, as nearly as I can remember, the following: A member arose in the vast assembly and stated that tobacco was not injurious. His father had used it before him, and he had used it, and it had not injured them. On the President's inquiry as to how much he used daily, he indicated the quantity, which the President took and divided into three equal parts. He then gave one part to a French

*Read before the Syracuse Academy of Medicine, June 5, 1894, by appointment.

chemist and another to a Russian chemist, telling them to extract the poisons and return them to him, keeping the remaining third himself. This done, a large cat and a dog were brought in, and one parcel of the poison was administered to the cat, which, after an unearthly yawl, was convulsed and died instantly. Another parcel, administered to the dog, after a fearful howl, with convulsions, caused his death as rapidly. The President then offered a \$20 gold piece to any young man, unaccustomed to the poison, who would chew the remaining third of the tobacco. A young man came forward and attempted it, but he soon became pale, fell to the floor, and was barely saved. Here the discussion ended. It was enough.

I have introduced this narrative here to illustrate the fact that it is the unpleasant and poisonous qualities of tobacco which those not intoxicated by its use are clearly aware of, which has created the sentiment against tobacco polluted air, to which we are all more or less exposed, as well as the users. It is this sentiment which has excluded tobacco smoking from railroad cars, except the smoker; from churches, depots, school-rooms, and other cleanly places, as far as possible. And yet we suffer. Henry Clay related an incident occurring during a night ride in a Kentucky stage, with a loafer, a small map, "wrapped closely in a black cloak," and a lady. The loafer smoked, the lady remonstrated, but he persisted. The little man drew a dagger and told him he would plunge it into his bowels, "as sure as death," if he continued. The cigar went out with a curse.

A healthy, temperate, middle-aged man of my acquaintance, while sitting in a warm courtroom where smoking was not allowed, was so overcome by the tobacco pollution of the air, caused by the breath and clothes of a smoker sitting beside him that he fell to the floor and was taken up for dead. But he was finally resuscitated on removal to pure air. I was riding from a depot, a few years ago, to a hotel, hardly half a mile, in a closed omnibus, which also contained a man smoking a cigar, which so contaminated the air that I leaped out, under full speed, causing a yell from the boy on the box that we "hadn't got there yet," etc. It affected me for several days, slightly.

I attempted to attend one political meeting, in a church session room, in this city; but contamination of the air by, I should think, a hundred or two smokers, their smoke, breath, and clothes, all smelling alike, caused my speedy departure, with the resolve never to risk it again, and thankful to get off alive, that time. And, I am ashamed to say that I have been driven from medical gatherings in the same way, glad to escape.

In concluding the rationale of aerial contamination by tobacco, on the user and non-user, it may be proper to add that it is the deadly poisonous principles, *Nicotine*, *Nicotianin*, and an *emphyreumatic oil*, which cause the deadly contamination of the air in the main. "Small birds drop dead" by aerial pollution, "when brought near them." *U. S. Dispensatory, article Tobacco.*

Conclusion. Finally, to avoid aerial contamination from tobacco, for the user and non-user, for both suffer much alike, except in degree, the one unconsciously and the other consciously, the habit of tobacco using must be rooted out. And this I think may be accomplished when all the old sinners are dead and gone, if children, properly fed and clothed, avoiding trash,

can be made to see how much physical, intellectual, and moral degradation they inherit from their poor, dead ancestors, in consequence of aerial contamination by tobacco users, and in a less degree, by those who were exposed to the pollution in spite of all their efforts to avoid it.

Shall we make an effort?

818 MADISON St., June 5, 1894

SUPPLEMENTAL AND EXPLANATORY.

The preceding article, read before the Syracuse Academy of Medicine, June 5, 1894, on "Contamination of the Air we Breathe by Tobacco, and How to Avoid it," is hereby supplemented, in so far as giving the authentic and entirely reliable authorities on which the statements are based, in relation to the Druses of Mount Lebanon, the Old Believers of Russia, the Wahabees of Arabia, and the Parsees, referred to as opposed to contamination of the air by tobacco. The following only were included or claimed:

The Druses intended only to include their church members, consisting of about fifteen per cent of the clan called Druses; the eighty-five per cent, called Druses, might smoke as persons called Christians do here. Referring exclusively to the members of their religious body, or church members, see *Encyclopædia Britannica*, Vol. 7, 9th edition, page 484, column 2d, bottom. "All are required to abstain from tobacco and wine." All others are called the "ignorant." The Old Believers, dissenters in the Greek Church, residing in Russia, mostly in the vicinity of the Ural Mountains, all members of that branch of the Greek Church, only, were claimed in the estimate. See "Overland through Asia," by Knox, pages 547-8. "They do not use tobacco in any form." And their mode of life is quite rigid. The Wahabees, of Arabia, political and religious, were all claimed. See *Encyclopædia Britannica*, Vol. 2, 9th edition, page 252, column 1. "The Wahabees call tobacco the shameful, and its use is punished with blows, under their rule." The Parsees were all claimed as anti-tobacco, in practice. See *Encyclopædia Britannica*, Vol. 18, 9th edition, page 327, 1st column. "They do not use tobacco or any stimulating weed."

818 MADISON Street, Syracuse, N. Y., June 19, 1894.

SOUTHERN ILLINOIS.

BY REV. T. J. VANHORN.

What has been said concerning the California Colony in the *SABBATH RECORDER* has not yet aroused the people of Southern Illinois to speak for their country. Since Bro. Lewis, of Hammond, in his letter to the *RECORDER* a few weeks ago, did not include this section among the places which might be recommended to scattered Seventh-day Baptists, perhaps it is time for Southern Illinois to speak for herself. That the people here have been silent so long should not be construed as meaning that their country has no good points to speak of. If there were nothing more we might speak of the picturesqueness of the country about Stone Fort. A spur of the Ozark Mountains stretches across this part of the State from Missouri. Stone Fort is in the northern edge of this range of hills. Standing on the veranda of Dr. Johnson's house, you are looking from an elevated point towards the north and east, where almost all of Saline county lies in panorama before you. Twenty-five miles to the eastward a high ridge stretches along the horizon, separating this county from the Wabash Valley. The "Big Saline" traverses the valley lying before you, a large portion of which is still covered with heavy timber, which is rapidly melting away,

however. The soil is strong and rich, and this uncleared land can be had for about ten dollars an acre. It has not been considered the most desirable, but the time is not far distant when these lands will be valuable. Money invested in this bottom land, which any young man with energy could clear up in a few years, would no doubt yield a handsome increase. Cleared land can be had at \$25 an acre. All farm products are successfully raised. Fruits, including strawberries, peaches, plums, and grapes, are raised in abundance. When the talked-of union between the "Big Four" and the C. & E. I. R. R. is effected there will be a direct route to Chicago, which will greatly increase the value of this as a fruit-growing country.

The people are awaking to the fact that they have a good country, which responds more readily than they supposed to culture. There is a band of loyal Sabbath-keepers here who will be glad to welcome among them enterprising people who are willing to suffer some of the inconveniences of a country not yet developed, but with possibilities. At another time I want to speak of Crab Orchard and Pulaski, other points of growing interest to Seventh-day Baptists.

LIFE AND WORKS OF JONATHAN ALLEN.

Dear Brethren and Sisters:—I take this opportunity to write upon a matter, which, I trust, will be of general interest to the readers of the *RECORDER*. It is in regard to the biography and sermons of our lamented President Allen. Mrs. Allen, in her feeble health, has been at work upon this book nearly ever since his departure. She tells me that at first she hoped it would be done by some one more equal to the task, but that as time passed on, there seemed to be no one to undertake the labor and expense, so she felt the duty to be laid upon herself. She has worked long and faithfully and has only recently been able to get it ready for publication. It will now be completed in a few days when she hopes the edition will be taken by friends as soon as possible. The expense has been estimated and she has not the means on hand to cover it all, but if those who wish the book will send their orders, accompanied by the price, while she is here, she will be able to soon clear herself from debt. She is having a smaller edition published than she at first hoped, this will, of course, somewhat increase the price of the book, but it will relieve her of much care and responsibility, and if the copies are all taken will enable her to be free from all the expense of its publication. I hope in another letter to give a complete table of contents so that the friends can understand better of what the book treats.

It is something of a history of Alfred in the early days, continuing down through the years with a history of the school as it grew from its infancy to the time when he who cherished it so tenderly bade farewell to earth-life. The chapter upon the "Cram Club," by Dr. A. H. Lewis, is accompanied by a full page picture of that memorable party who crossed the sea together in search of rest and pleasure. The sermons will form one of the most profitable features, and are well worth the price of the book, especially to those who loved their author.

Mrs. Allen had hoped all along to have the book ready before Commencement at Alfred, but it has been quite impossible for her to do so. The work is well done and the engravings are excellent. The price will be \$5 and \$3 50 per copy, the only difference being in the style of binding.

LIZZIE NELSON FRYER.

818 SIXTEENTH STREET, Oakland, Cal., June 13, 1894.

MISSIONS.

EVERY man has an influence over others and is influenced by others. No one's influence can be so small as not to have some power. There is only one side to one's influence, it is either on the right side or on the wrong side. It is either building up purity, righteousness, holiness, or it is extending evil, and the things that debase and destroy. Go into any village or place, and men can be arrayed only in two lines. One line will be composed of those who stand firm and active for the right and the best things. They build up society, business, religion and every good for the town or community. In the other line are those who are a damage to the village or community in their influence and life. They never inspire only to evil, they never touch anything but to corrupt, and if some in this line are not active in evil yet their character and unconscious influence put them in that line. It makes a great difference in character or influence as to what company we train in. A man is known by the company he keeps, and is largely made by his associates. Such is the subtle and molding power of influence. An evil companion will destroy much good. He, in a little time, will destroy the training and influence of years of good home life, and drag one down to vice and crime. Every boy and girl should shun bad company, keep out of it. It is infinitely better to stay at home, go not at all, than to go with a bad companion or in bad company. Every Christian should see to it that his influence, word and act should be for those things which build up society, the State, the church, all business, all things, in purity, righteousness, intelligence, obedience to law and good order, refinement, nobility of soul, everything that is for Christ and not against him.

IN Western New York the season was late because of continuous rain and cool weather. Corn was not up, oats not all sown and potatoes not all planted. Grass was large as a rule and never have we seen the hills and valleys of Allegany county, clothed with such beautiful green and rich foliage. We had the privilege of standing on the veranda of Pres. Main's house and viewing as beautiful a landscape as can be seen in any land. It did not seem at all natural to an old student to attend chapel in Memorial Hall, but he enjoyed handshaking with teachers and scholars all the same and he tried in his speech to inspire the students to seek a liberal education and to build deep and broad the foundation for one's life work.

In our journey westward there were evidences of heavy rains until we came into Ohio. The western portion of the State and all through Indiana and the part of Illinois we passed over, it was dry and dusty. Crops were much in advance of what we had seen, were looking fine, especially the fields of corn, but all showed the need of rain. While in all of our journeyings before we needed our overcoats and winter wear, here light apparel became a comfort and a necessity. It was hot in Chicago. By a special invitation our party spent the afternoon with Bro. I. J. Ordway, at his home. Mrs. Ordway was quite comfortable but not able to see any of us. Her case is more hopeful. It is the devout prayer of all that God will raise her up to health, to her family and many friends, and to still do as she has done for the cause she loves.

The ride to Dodge Centre, Minn., was a warm

and dusty one. The North-Western Association unlike the others did not open with a rain storm. The day was a beautiful one but it was dusty and hot. Mercury was 90 degrees in the shade. Palm leaf fans found a ready sale. The North-Western Association is the largest of all of our Associations and extends over a large territory. The delegation was small but some came a great distance. Bro. J. M. Todd, of Nortonville, Kan.; S. R. Wheeler, of Boulder, Col.; J. H. Hurley, of North Loup, Neb. Nearly all the churches were represented by letter, and if the reading of so many letters was rather tedious it was interesting, showing the spiritual condition of the churches and what had been done during the year. Not much business was transacted and therefore the time was given up to preaching, devotional services, praise, prayer and conference meetings. The Tract hour, conducted by Dr. A. H. Lewis; Woman's hour, by Miss Phebe S. Coon, Associational Secretary; Sabbath-school hour, by Pastor H. D. Clarke; Missionary hour, by Secretary O. U. Whitford; and Young People's hour, by Prof. Edwin Shaw, were full of deep interest and the needs, plans, purposes, and the opportunities of our people were brought out in clear light and great power. The presence and words of Miss Dr. Palmberg added much to the interest of the meetings. The Holy Spirit was indeed present and all seemed to be spiritually renewed, and some expressed an earnest desire to be Christians. The Dodge Centre Church and all the delegates and visiting friends were mutually blessed by this Associational gathering.

THE IMMANENCE OF GOD.

He who does not connect God with his every day affairs knows nothing of the true meaning of life. What a senseless, useless round of monotonous toil this human existence is, if it stands apart from the endless life, separated from God and from his eternal purpose for us. What a difference it makes in our ways of thinking, our interest in humanity, our power to bear pain and disappointment, when we realize that these days we are living in the body are really a part of and enter into the character of those eternal years beyond, just as really as childhood enters into character of maturer age. In all his intercourse with men the Lord Jesus sought to bring the immanence of the spiritual world to their consciousness. He affirmed that the heavenly Father knew all their temporal needs. He said he would not leave them orphans, even though he left their mortal sight for a time. He taught us to say, "Thy will be done on earth as it is in heaven." In heaven they "do his commandments, hearkening unto the voice of his word," and that is the grand ideal of our daily living upon earth. Not an impossible ideal, for our Lord never would have taught us to pray for anything which could not be realized.

It is quite possible to do earthly business just "as it is in heaven"—that is, in the same spirit—"doing his commandments and hearkening unto the voice of his word." Quite possible? It ought to be quite impossible for a Christian to do business in any other way. A man said recently in prayer-meeting, "I am thoroughly devoted to business; I love it, and I love it not because of what I may accumulate from it, but that I may use what I accumulate in the service of Christ." Everybody believed him, for his life showed the sincerity of his words. That is living with a sense of the presence of God. Such living is ennobled; nothing in it is commonplace. The details of business have a dignity and purpose; the soul does not grow narrow and sordid, even though the mind is intensely bent upon what we call secular pursuits.

Is not the earth the Lord's? Is not this his domain just as much as the spiritual world? Are not the gold and the silver and the cattle upon the hills his? Does he not intend to

make all these material things tributary to his glorious kingdom which he will set up in the earth, never to be removed? What folly, then, for us to live a single hour separating our religious life, as we call it, from our secular life. God is in one as much as in the other. Happy is the man that findeth this wisdom, and the man that getteth this understanding.—*Christian Advocate*.

THE TUITION OF TROUBLE.

Trouble is the heritage of man. The great and good, the wise man and the saint, form no exception to the rule. In this world trouble is no accident; men are born to it. Trouble inheres in our constitution and in our material and social misadjustments. It is in the ordination of Providence, as well as in human ignorance and perversity. If some troubles could be escaped, others are inevitable; we cannot go around them nor flee from them; nothing remains but to bite our lips and endure them.

But though hard to endure, troubles are designed to be helpful to us. We have no other such schoolmaster so competent and devoted to our interest. If he comes with a rod and a severe countenance, he has stores of wisdom and is apt to teach. Whatever else may slip from our minds, the lessons of wisdom are likely to remain. They are burnt in. They make indelible impressions of the most salutary character. What is best in us has usually come to the surface and taken form through with some trouble. The instruction was expensive, but more precious than gold or rubies. The knowledge we thus acquire is not mere theory; it touches the deepest realities of human life. No chastening is for the present joyous; the peaceable fruits of righteousness are not yet. But in God's time the fruits appear, justifying the divine order. God's school for character-building is trial. He puts a man in the furnace; the wood, hay and stubble are burned away, while the precious qualities remain in enduring beauty and strength.

In trouble God is our refuge and help. In many troubles nobody else can help. In temptation, sickness and death we appeal to friends and physicians in vain. Our resource in such hours is in God, who is able to deliver us. Even if our troubles be due to our own folly, God will look in compassion upon us when we turn to him. He waits with the tender heart of a parent to help us in the midst of our folly as well as our misfortune. Bring to him your trouble, and see how he will lift your burden. But he will not lift it until you let go of it.—*Zion's Herald*.

REGENERATION.

Regeneration of the individual soul, then of the family, then of society, then of government, I understand to be the biblical plan for the reformation of the world. "The kingdom of heaven is like leaven which a woman took and hid in three measures of meal until the whole was leavened." If the church can produce genuine individual Christians enough to form the great majority in any self-governing community, there seems to be no reason why the principles of the Sermon on the Mount cannot be applied to secular affairs. If there are living stones enough to constitute a temple, why can the temple not be built? We are instructed to pray that God's kingdom may come and his will be done on earth as in heaven. Of course, in a world imperfectly reformed, there will, of necessity, be a distinction between the Church and the State. On this great theme there is no word of wisdom except that of the Author of the Sermon on the Mount, "Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's." Professor Schaff used to affirm that all the discussions of centuries, as to the right relations of Church and State, have added nothing to the fund of sagacity contained in this inspired text. But when Cæsar himself becomes genuinely Christian the principles of the Sermon on the Mount will govern the State, so far as they apply to it, as they now govern the Church.—*Joseph Cook*.

WOMAN'S WORK.

FREEDOM.

BY CLARA JESSUP MOORE.

My work is done; the eventide is here;
My wages now I ask of thee.
Not gold nor jewels do I crave, my Lord,
But, Master, set my spirit free!
The shadows lengthen on my glacier path,
Heavier the chains that fret me here;
I ask for freedom from their crushing weight,
'Tis life, not death, I hold in fear!

My work is done; the hour of death draws near;
The vesper-bells toll clear and sweet;
Unto the aged should be spared, my Lord,
The pains that torture tired feet.
According to my need, I ask of thee
That thou bestow the promised wage.
If faithful I have been in small and great,
Wilt thou not now my pangs assuage?

My work is done; take me within the gate
Where enter only those thou wilt;
A city lighted by thy glory great,
The city not by mortals built,
Come quickly, I beseech, and freely give
The guerdon in its full degree
Which thou hast promised unto every man
According as his work shall be.

Yet, Master, not my will, but thine be done,
On thee I wait; forgive my prayer!
Thou knowest best if here I'm needed still,
Thou knowest if I'm needed there.
The wages are not due till work is done;
Submissive to the end I'll be,
Knowing thy precious promise never fails,
That my reward still rests with thee.

—Zion's Advocate.

"OUR 'hour' was very interesting and we hope we started a wave that will break on the farthest shore of the denomination, resulting in a uniform and universal organization of Woman's Board auxiliaries."—Miss Bowler's words.

REPORT OF WOMAN'S HOUR AT WESTERN ASSOCIATION.

The Woman's Hour of the Western Association was of great interest and profit, we trust. It was opened with prayer by Mrs. Mary E. Rich, formerly of this Association, now of Florida. Rev. A. E. Main followed with strong arguments and eloquent appeal for woman's organization, having for his subject "The Woman's Board: Do we Need it?" Rev. S. S. Powell, who has recently come to us from the First-day Baptist denomination, gave us, in a brief talk, an idea of the far-reaching and very important part women take in carrying on their missionary work. Rev. O. U. Whitford, with the subject, "How can we Make our Woman's Work more Effective?" urged a thorough organization—local, associational, and general. "The Advantages of uniform Organization" were pointed out by Mrs. M. G. Stillman, of Richburg. "Ways of Raising Funds for Missionary and Denominational Work," by Mrs. Kate Kelly, of Nile; and "Shall we Organize Children's Mission Bands?" by Mrs. Mary F. Whitford. The most of them, we hope, will appear in the RECORDER, but they will lack the magnetic touch of personality that goes so far to enthuse and inspire action. We had hoped to give opportunity for a free discussion of the ideas advanced, but the hour was all too short, so the discussion is passed on to each church, and let it be with a purpose.

We have been trying for ten years to vote our Aid, Industrial, Benevolent, and Evangelical Societies, auxiliary to the Woman's Board, with the result that in this Association we have one Woman's Board auxiliary. Now let us organize with the single, or rather double purpose to raise funds for denominational work, and foster an intelligent interest in our women along all denominational lines. It need not be burdensome. The payment of \$1 a year, quarterly, will insure funds to meet calls at any

time, and not leave the Woman's Board without funds to meet its expenses till the end of the year. A quarterly meeting with carefully arranged programme ought to make it necessary for our women to keep posted on denominational doings, if they are too much occupied to meet oftener. Make the annual meeting to come so that a full report of the year's work may be made at the Association, and I feel sure ten years from now will mark an advance in the Woman's Board and enlargement in all church and denominational work. I earnestly urge that in the churches of this Association at least, we try the plan.

M. E. BOWLER,

Associational Secretary.

PAPER.*

Could we do better with a uniform organization? If we wish to accomplish anything in this day of energetic action and push it must be by well laid and thoroughly executed plans. We all know that if we have a great work to do, we must plan and arrange the work and organize the workmen in their proper place and order so that all may work together. It is no less important in working for the Master. "We are laborers together with God." "Ye are God's husbandry and the soul which sincerely intrusts itself to Christ will have the mind of Christ and will do the work Christ has for him to do. This is his command: "Go ye into all the world and preach the gospel to every creature." Oh how vast and unbounded is his love! Wherever man is found there is the field in which to sow the seeds of gospel truth.

The work is ours and the question before us is how best to accomplish it.

In many of our churches there is no Woman's Auxiliary Society and the work is taken up by the local Aid Society, but often this Society is not as a body in perfect sympathy with the Woman's Board, and some other way must be devised to raise the funds for our Board. We know that in union there is strength, and that there is power as well as enthusiasm in numbers and if it could give us more earnestness and power, to have a uniform organization throughout the denomination would it not be advisable to organize such societies as auxiliary to the Woman's Board? The following have been suggested as essential points in such a constitution:

ART. 1. This Society shall be called the Woman's Missionary Society—auxiliary to the Woman's Board.

ART. 2. The officers of this Society shall be a directress, secretary, and treasurer, chosen annually.

ART. 3. The object of this Society shall be the collection of money for home and foreign missionary purposes, and the cultivation of a missionary spirit among its members.

ART. 4. All money raised by this society shall be sent to the Treasurer of the Woman's Board for the purposes of their organization.

ART. 5. Any person may become a member of this Society by the payment of \$1 annually. Do not for a moment think that any organization will go of itself, or reach success, without strong, persistent, and at times, even painful effort. There is the spirit of worldliness and often prejudice and indifference to overcome before we can work successfully. Oh my Christian sisters would that the Lord might

*This paper was read by Mrs. M. G. Stillman at the Woman's Hour of the Western Association and requested for publication in "Woman's Work" in the RECORDER.

speak to all our hearts with a voice that would arouse us to the needs of the hour, and to our responsibility in this work for the Lord. Salvation comes to us as individuals and the work of carrying it to perishing souls is a personal obligation. We entertain the same personal relation to the Master and his work where ever we are, whether in large or small societies, according as he has given us the means or ability to work for him. The little that we may do for missions will not impoverish the local church work. Doing for the one should never be made an excuse for not doing for the other. "These ought ye to have done, and not to leave the others undone." Are we awake to the importance of the times in which we live. Will we come up to the help of the Lord against the mighty powers of evil? We have long wished to see the day when the women of our denomination were thoroughly organized and working in perfect harmony to carry forward the work of the Lord in all its different lines. Why have the women of our denomination been so conservative in this work? The women of other denominations have long had their Woman's Boards and auxiliary societies and have been doing valiant service for Christ and the world; but it matters not so much as to the form of the means, if only we may secure the desired end, which is better work for the Master. When we become fully consecrated to the Master, we will feel the same obligation to care for and support the work, that we do to care for the dear ones that God has given to us, and may the dear Lord help us to consecrate our lives and all that we possess to his service and establish us in every good word and work.

SHALL WE ORGANIZE CHILDREN'S MISSION BANDS?

In talking over this subject at my home one of my boys ventured the question, "Don't you think that it is rather encroaching upon the work of the Y. P. S. C. E.?" I replied, "Yes, it certainly is, but we have waited in vain for the young people to take up this line of work. Now I think if anything is done the Woman's Board will have to commence it, and then if the young people so desire, we will give it over into their hands."

But in considering the matter since then I have been more and more impressed with the thought that upon the mothers, after all, must fall this duty. I would not have you infer, though, that only those who have children are adapted to this kind of work, because I know that there are many who have never been called by the precious name of mother, whose hearts are full of love for the little ones, and to such persons the task of inspiring their young hearts with love and zeal for any line of God's work brings its own compensation, and so in an indirect way they, too, are mothers and can be included in this work.

Many may think it foolish to organize the little ones into societies and expect to make a success of the undertaking; but what did our women amount to until they organized?

Look at our young people to-day, and compare their work with that which was done twenty or thirty years ago, and you can readily see what systematic organization has done for them. I can remember the time, and not so very long ago, either, when our young people counted as almost nothing in the work of the denomination. What gave them the prominent position they hold to-day? What makes their hour at our yearly meetings one of the most interesting as well as profitable? What is it

that has warmed our hearts with the thought that when our ranks are weakened by old age and death, the work will be taken up by competent hands? Organization; and I believe that since our young people have banded together for systematic work they have become a power second to none in our denomination.

Now the only class that is left out is that which comprises the children under ten years of age. I know we have our Sabbath-school, but I think you will admit that even that does not quite cover the ground that we, as women and mothers, covet for our little ones. Their young minds must be occupied with something, and that which first gets possession of their hearts will in most cases dominate their lives. We all know how the bad habits formed in childhood hang like millstones about the necks of those hampered with them, and only now and then is found one with courage and strength of character sufficient to break loose from their hindering influences. So, too, we know that the good impressions received in early life become a part of our very natures, and inspire every good thought and deed.

Jochebed realized this, when, acting in the capacity of nurse, she instilled into the mind of the little Moses a love for God and down-trodden kindred that survived the fascinations and splendors of his royal life in the palace of Pharaoh, and after forty years bore fruit. Hannah understood it when, not trusting her own wisdom, she denied herself some of the most exquisite experiences that ever came to a mother's heart, and took to the temple Samuel, the child asked of God, as soon as he was weaned. Think of it, mothers; that she might put him under the care and training of the high priest, to become a servant of God. Solomon knew it when he wrote, "Even a child is known by his doings, whether his work be pure and whether it be right." And again, "Train up a child in the way he should go, and when he is old he will not depart from it." And I think it was an eminent Catholic priest who said, "Give me the first seven years of your child's life, and you may have the rest."

The door of millennial glory has a child's hand on the latch; ours the transcendent privilege to help that little hand to lift the latch and usher in the day when "the kingdoms of this world shall become the kingdoms of our Lord and his Christ." When I think of the noble men and women who have laid down their work and gone to their reward, my heart is saddened as I ask myself the question, Who will fill their places and carry on to a grand fruition the work so nobly begun by them? And, thank God! in the bright faces of the children I read my answer. Surely there are great possibilities there; and upon the way in which we train our little ones depends in a great measure our success or failure as a denomination in the future.

One great object of these "Bands" is to educate the young to a missionary spirit. If we begin while their young hearts are tender they will not only feel an interest in the work and give the pennies, but with the advancing years they will say, like Isaiah, "Here, Lord, send me;" and the question of recruiting our foreign missions will be answered even before it is asked.

But right here comes the question, How shall we organize them? Well, as to that, I don't really know, because my experience has been so limited that the rules, regulations and by-laws of systematically organized societies have always hampered me more or less. On

that account, however, I am in favor of early training children just how to conduct such meetings. But in this case were I to carry out my own ideas I should have as little formality as possible. What we want now is their interest and sympathy, and the rest can be developed later. So I would, first of all, organize, letting them choose a name, all their own, and have them represented by that name; then I would put them under the supervision of some person whose heart is full of the work beforehand, leaving her to conduct the meetings as she sees fit. Let her tell the children in a simple easy way, the story of those unfortunate little ones born in heathen lands, and inspire them with a desire to better their condition.

Only a few children can give largely; but if they learn to give according to their ability we may be content. I would nip in the bud, however, at the outset, all desire to out-sell or out-beg in order to win praise, as the chief influence of such giving results mainly in injury to the child who gives and discouragement to those outdone. Use the means that every meeting inspires to instill into their young hearts lessons that, learned in the plastic age, will mold them into powerful allies for God and the evangelization of mankind. Already other denominations are realizing the importance of this line of work, and are putting their children into training, for from them must come the leaders, the workers, and the givers, in the years to come.

"A little child shall lead them."
Yes, if first the child be led—
If with gospel milk we feed them,
Then shall other souls be fed.
Other souls—the whole creation—
Might be led to Jesus' feet,
If the rising generation
Knew the story old and sweet.
Then at once millennial glory
Would this sin-cursed earth restore,
If the children told the story
Of salvation o'er and o'er.

MARY F. WHITFORD.

NILE, N. Y.

LETTERS TO THE SMITHS.—No. 8.

TO FRED AND KATE.

My Dear Nephew and Niece:—I have just received your Commencement programmes, with invitations to attend your graduation exercises and listen to your orations. While nothing would please me better I shall not be able to leave home at this time of year. I must, however, write you a letter of congratulation that you have overcome so many obstacles in the way of your school work and are now about to graduate with honor.

Both of you have had hard work to accomplish what you have done. I know that at times you have almost given up the struggle, but your good courage has always rallied to your support, and so you have come bravely on your way through your course of study.

I must say that I rejoice more in the past daily exercise of your energy and grit than in your present knowledge, for the faculty of *persistent push* is worth more than much knowledge. You will both find that in order to succeed in the coming years you will have need to *keep on pushing*.

Yes, I'd like to witness your graduation, for such exercises are very interesting indeed. Nothing looks to me more promising than a dozen young men and women, flushed with the pleasurable excitement coming from the delivery, before a sympathetic audience, of their orations, and standing to receive their well-earned diplomas. While looking upon such a group I have thought of the grand possibilities in the young people before me. I have seen in

them the manhood that elevates and strengthens the race, and the womanhood that purifies and refines it; and I have thanked God and taken courage.

But I must say to you, Fred and Kate, that two or three times in my life—perhaps more times than that—I have been so dazzled by the clothing of a graduating class that I could not for the life of me make out anything at all promising. I cannot say whether at such times I have been the more annoyed or amused.

I have heard recently of a certain high school that has been having a week of graduation programme, and that one regulation of the class was that each member must appear in a different suit at each session, the suits being gotten up for that particular occasion. Perhaps the business men and sensible women of that community were quite carried away by the display; but I do not think they thought any the better of their high school because of the performance. I suppose they tried to be charitable in their views of the matter and hoped the young people would become more sensible after getting out of school. Graduation day gains nothing, my dear Kate, by being turned into a dress parade.

And now, Fred and Kate, what is to come of this graduation of yours? Will your orations be the last productions of which you are capable? Will they be your dying intellectual efforts? Or will you continue to be students, and be ready at your home literary society to present papers, when called upon, concerning subjects requiring good thought and a ready pen? I sincerely hope you will be willing at any time when duty seems to require it modestly to give the people in your little society at home the benefit of your college culture. Don't, I beg of you, make any undue display of what limited attainments you have made, for that will be likely to disgust your old friends. The most of them have not been college students, yet they are old enough to have gotten a good degree of judgment and common sense long before either of you was born; and they have been gathering up some wisdom since then. Farmer Jones has been a great reader—has read more books than you, and better ones, too—and has held various offices of public trust. You know more Greek grammar than he, Fred, but he knows more than you about Greece and the influence of its civilization upon the world, for he has read some of his books on the subject over and over, and he has *digested* what he has read; while you have only fairly *swallowed* what little you know. Don't despise the old man, my boy; talk with him and learn something of him while you go on digesting your mental food lately taken.

And Katie, child, go sometimes up and visit with Miss Adams, whom you sometimes speak of almost flippantly as "the old maid." Before you were born Miss Adams was an able instructor in Latin and French, and she drank deep of the fountains of English literature in her younger days. In these later years she has, because of ill health, been shut up much of the time at home; but she has read and re-read the works of Milton, Shakespeare, Tennyson, Longfellow, Bryant and Whittier. It will do her good to talk with you. You may be a blessing to her and she an inspiration to you; and she will teach you those graces of character that have come to her through long years of patient suffering and chastened thought.

Truly, Fred and Kate, there are people in your home community from whom you may yet learn much, even though you carry college

diplomas home with you. In your younger days you could not appreciate those people; you may now do so, for you have gotten just about the necessary training to make you fit companions for them.

But you have a great advantage over them; for you may now go on to still higher attainments. Your start is much better, Fred, than Farmer Jones had. Again I beg of you both not to put on any intellectual airs after you get home. Such action is almost sure to put a stop to any further progress; and people like Farmer Jones and Miss Adams will smile at your weakness, while everybody else will dislike you for it. Modesty is worth more than the ability to do a passage out of Greek into wretched English, and common sense is worth more than a smattering of Geometry.

And now allow me to make a few suggestions further. Whatever you may know of Latin and Greek take some pride in the use of good Anglo-Saxon. In your expression of thought use plain words and use them rightly. I beg of you to begin America with a capital and to put a period after your declaratory sentences. Do not spell *which* with a *t*, and have the good sense not to pronounce program, program.

And I hope both of you will think it not beneath you to write plainly. Don't be so classic that you have no regard for us moderns. People who read your letters have hardly the time for laborious translation. A friend of mine graduated from college and bethought himself that he would teach—if he could get a school to suit him. He applied for the principalship of a graded school not far away, but the secretary of the school board declared that no one who did such wretched writing could get their school. That young man does not know to this day why he, with such excellent credentials as he presented, did not get the position. There are hundreds of just such cases.

You may not think it worth while, Fred and Kate, to take pains to conform to all the little requirements for good English, but I can assure you that it will pay you to do so. How are people to know about your college culture? You will not have any chance to read Greek before them nor to demonstrate theorems. If you take pains to tell them your attainments they will laugh at you; if not to your face they will do it after your back is turned. The only common ways open to you to let folks know your training are through your manners and your use of the English language, either spoken or written. Good behavior always tells of culture gotten somewhere, and good English testifies to the same thing. It is not at all pleasing that some young people with diplomas can lay no claim to either good manners or good English.

Many boys and girls go back from college to condemn the institution by their lack in both these essentials to good culture. I hope, Fred and Kate, that your *Alma Mater* will not be made to suffer any such discredit on your account. Your college needs your aid and your support. Your behavior and ability will from this time be exponents of its usefulness. If you desire the success of the school and your own success let people see that it has been of real advantage to you in the development of high moral character, lofty desires and good practical ability. Then will other fathers and mothers be apt to seek for their boys and girls the same culture.

I believe, Fred and Kate, that you will so live that both you and those with whom you come in contact may be the better—a great

deal better—for your college life and training, and so I offer both of you the hearty congratulations of your

UNCLE OLIVER.

JUNE 18, 1894.

POPULAR TALKS ON LAW.

BY WM. C. SPRAGUE.

Good-Will.

We frequently hear the term "good-will" used as describing a benefit or advantage existing as a part of, or in connection with, a business. It is our purpose to discuss briefly the nature of this intangible asset as viewed in law.

It is defined in several cases as the advantage or benefit which is acquired by an establishment beyond the mere value of the capital, stock, funds or property employed therein, in consequence of the general public patronage and encouragement which it receives from constant or habitual customers on account of its local position or common celebrity or reputation for skill or affluence or punctuality, or from other accidental circumstances or necessities, or even from ancient partialities or prejudices. This is a definition given by Story and followed in several cases.

Boiled down, this definition would seem to mean simply that the good-will of a business consists in the probability that customers will continue to come to the old place of business. At best, it is the sale of a mere chance, which vests in the purchaser nothing but the possibility that a preference which has usually been extended may continue.

Every sort of business does not of necessity possess a good-will that courts will protect. It has been asserted that good-will has no application to the profession of law, medicine and other learned professions, inasmuch as the business of a professional man has no local existence, and is entirely personal, depending upon the trust and confidence which persons may repose in his integrity and ability to conduct their legal affairs. However, of late sales of professional business have been held to include good-will, so that it may be said that the law now recognizes such business as possessing a good-will. Good-will itself, apart from the business, cannot be sold, it being a mere incident of other property, and only capable of being sold in connection with it.

As to its value, this depends entirely upon the circumstances of the case. It may be more or less valuable, according to location, personnel of its ownership, or special advantages in the proprietor's mode of conducting it. Not only may the good-will be sold as any other asset, but also it may be mortgaged or sold under proceedings of court in connection with the property of which it is an incident.

The name of a firm is a very important part of the good-will of a business carried on by the firm. Persons become accustomed to buying at certain houses, or houses in a certain locality, or known by a certain name, and being so accustomed, will resort to such places, notwithstanding a change of ownership. The name itself becomes an intangible asset of more or less value, according to circumstances. So in the case of trade-marks, which are an important part of the good-will of a business. In parting with the good-will of a business the seller means to part with all that good disposition which customers entertain toward the business identified by the name, trade-mark, location, etc. It is because of this value of the name that very many firms exist which do not contain a single

member of the individual name expressed in the firm.

When one sells a business, he does not thereby agree not to engage in a similar business. Contrary to the general view, one in selling his business may agree not to engage in it again, provided there be a reasonable limit to the time and place within which he is not to so engage in the business. If there be no stipulation to the contrary, the vendor may lawfully establish a similar business next door to the one he has sold and invite everybody to come and purchase, although he must not hold out himself as the successor to the business of the old firm. It is generally understood that old customers may be solicited, although several of the older cases hold that they cannot be personally solicited. The tendency of the law, however, is to hold that in the absence of positive agreement the vendor may solicit trade from old and new customers alike, either by indirect or direct means.

The sale of a good-will does not transfer to the purchaser any right to use the name where the name is the name of the vendor, unless there is an agreement to that effect. The buyer can, however, advertise himself as the successor to his vendor.

Where the good-will merely pertains to the place of business, a sale of it does not give the right to use the firm name without an agreement to that effect. Sometimes the good-will attaches more to the place than to the business itself, as in the case of the good-will of an inn. The reverse is, however, true in the case of the good-will of a newspaper, where the name makes up the principal part of the value of the good-will. Where the good-will is not mentioned in the agreement of sale of a business, it will be presumed to be included, unless the circumstances are such as to show that only the tangible assets of the business were included.

Formerly, where one member of a partnership died, the good-will of the business went to the survivor, but it is now considered as a part of the general assets of a partnership for which the surviving partner must account. He may retain it upon payment of its full value, so held in a Nebraska case. Where several members of a partnership have sold out to one member, they may be restrained from carrying on a rival establishment under a name so similar to that of the first as to mislead and draw off business.

Returning to the matter of value, it may be said that the value of the good-will is to be calculated by estimating every advantage to be secured by succeeding to the business without reference to the exclusion of any person from engaging in the same business. In one case the value was assessed at one year's average net profits.

ALFRED UNIVERSITY.

Commencement Anniversaries have closed. From start to finish they have passed pleasantly, profitably, and enthusiastically. One of the oldest trustees, who had attended yearly for about forty years, said Alumni Day was the best he ever attended. The important work for this school now is to arise in its united energy and *build*. Especially it needs to secure increased patronage from the outside. We hear that two preachers from Almond were present at the Baccalaureate Sermon and were so pleased to find that Christ was preached that they wish to attend the Theological School here next year. Why should not this be the case, especially with young preachers, in many towns within reach of Alfred? I feel deeply impressed, per-

sonally, that the school needs earnest, thorough, systematic advertising. Why not have a man in the field, throughout the denomination, also within a radius of fifty miles in all the towns to lecture on education in general and Alfred University in particular, to get money when convenient, but especially to hunt up the students. Why not have every Seventh-day Baptist pastor preach a sermon in favor of our schools, and our young people attending them, and our monied men endowing them? Why not the University preachers and lecturers go to adjoining towns to lecture and preach for the same purpose? Why not a quartet of the University singers and orators go out with a free entertainment on the general topics of educational interest, and one address especially for the school? Why not make a little freer use of the columns of the SABBATH RECORDER? Even a half column or more weekly from the school would add interest to the paper and be a benefit to the school. It would be well to have a school reporter for each of the county papers.

On the question of changing from a university to a college there is to me much in favor of the "university," if that will not stand in way of the highest efficiency of the school. Never again can that title be secured as easily as when the school was chartered; and if it is not properly a university, as others have said, let us make it one. There are eminent lawyers and doctors in the alumni. Let them present to the University Library medical and law books, the nucleus, at least, of good libraries in these departments.

And then, as some have expressed their belief, there are men to be found who could, and it is believed would, endow chairs of medicine and law; and if not, the beginning of an education could be made in these departments, and arrangements made for the completed work in other schools. At any rate, whatever will prove of greatest permanent value and efficiency to the school, we trust may be done; but in the meantime let its present demands and opportunities be fulfilled, or filled full with intense, united, loyal, and enthusiastic endeavor.

Already an important step has been taken by the trustees in offering a free scholarship in every Commissioner's District in this and adjoining counties, to the High School graduate that passes the best examination.

Another valuable move on the part of the alumni was to establish a course of lectures to be given by members of the alumni who have become eminent in their profession or as specialists.

G. M. COTTRELL.

JUNE 22, 1894.

INDEPENDENCE AND ANDOVER.

The Field Secretary worked Independence during and immediately following the Association, and concluded that it was not the best time to canvass a society when it was engaged in special meetings that took time, thought and money. Many were already giving on the weekly plan and the total pledges now amount to about \$60.

This society has been somewhat weakened by removals, but are trying to do their part in supporting the gospel at home. They are pleased with their pastor, Eld. M. Harry, and their number was increased by the baptism of five or six persons before the Association, and I was glad to learn that three were baptized the Sabbath following the Association. This is as it should be. There ought to be seasons of re-

freshing from the presence of the Lord in connection with all such meetings.

Andover is more of a society than I knew. They are now engaged in painting their church and getting new stained windows for it. Dr. L. A. Platts preaches for them with great acceptance. Last Sixth-day evening nearly twenty attended their prayer-meeting, and a goodly number were present at church Sabbath morning. They have recently organized a Y. P. S. C. E. and sixteen signed the pledge. I have already enrolled nine new subscribers for the RECORDER from that post-office, and received cash and pledges of about \$55, and still have a little more territory to cover.

G. M. COTTRELL, *Field Secretary.*

JUNE 25, 1894.

HOW IT WORKS IN KANSAS.

I was lecturing in Kansas, last spring, where they have prohibition. An intemperate man came to me one day and said:

"Yes, Mr. Perkins, this prohibition will bring ruin to the State."

"It will, will it?"

"Yes; it will impoverish us and destroy our business houses."

"If a Kansas farmer brings a thousand bushels of corn into Topeka he gets how much for it?"

"Four hundred dollars," answered my friend. "Now, if they take these thousand bushels of corn over to Peoria how much whisky will it make?"

"Four thousand gallons."

"And whisky is worth—how much?"

"Oh, after they have paid four thousand dollars revenue tax on it to the other thirty-six States it will be worth about \$4,600."

"And if this whisky should come back to Kansas you would have to pay about \$4,600 for it."

"Yes, more too. We'd have to pay about \$5,000 for it."

"Would it be worth anything to your citizens?"

"No; I suppose it would cause a great deal of idleness and crime. It would hurt us. I never did think whisky a positive benefit. I—"

"Well, how much would it hurt you?" I asked.

"Oh, I can't tell! I—"

"Well, I'll tell you," I said. "It will hurt you directly about \$5,000 worth. You would sell the corn from which this whisky was made for \$400, and then buy back the whisky for \$5,000. You would be directly out of pocket just \$4,600. And indirectly it would cost Kansas in idleness and crime—caused by the four thousand gallons of whisky—\$20,000. It would take 16,000 men a day apiece to drink it up, if they drank a quart each a day. The loss of 16,000 days' labor to Kansas would be \$20,000, wouldn't it?"

"I declare!" exclaimed my friend. "I never heard it put that way. I see it all plainly now, I'll never say anything about prohibition damaging Kansas again."

"Yes," I said, "if Kansas can save \$25,000 on every thousand bushels of corn by letting it go over to Peoria, the more she is damaged that way the richer she will become, till finally Illinois, utterly impoverished, will have to call on Kansas to lend her money to build poorhouses. But there is one thing in Kansas," I said, "that will be ruined by prohibition."

"What is that?"

"Why, her poorhouses. Her poorhouses and her jails will become empty. Think of a poorhouse with not a soul in it but the poormaster! Think of a jail without a convict! Poor bankrupt jail and poorhouse!"—*Selected.*

NO ONE ever found Christ untrue to his devout followers. No Master treats his servants as well. He loves every soul which commits its eternal interest to him. He loves even unto death and was willing to give himself for the safety and happiness of his believers.—*The Christian World.*

"SOMEBODY MUST BE IN."

The late Archdeacon Hare was once, when tutor of Trinity College, Cambridge, giving a lecture, when a cry of "Fire" was raised. Away rushed his pupils, and, forming themselves into a line between the building, which was close at hand, and the river, passed buckets from one to another. The tutor quickly following, found them thus engaged; at the end of the line one youth was standing up to his waist in the river; he was delicate, consumptive-looking.

"What!" cried Mr. Hare, "You in the water, Sterling? You are liable to take cold."

"Somebody must be in," responded the youth; "why not I, as well as another?"

The spirit of this answer is that of all great and generous beings. Cowardice, and coldness too, says, "Oh, somebody will do it!" and the speaker sits still; he is not the one to do what wants doing. But nobility of character, looking at necessary things, says: "Somebody must do it, why not I?" and the deed is done.—*Selected.*

THE BEST WAY.

Christ saw that men took life painfully. To some it was a weariness; to others a failure; to all a struggle and pain. How to carry this burden of life had been the whole world's problem. It is still the whole world's problem. And here is Christ's solution: Carry it as I do. Take life as I take it. Look at it from my point of view. Take my yoke and learn of me, and you will find it easy.

Did you ever stop to ask what a yoke is really for? Is it to be a burden to the animal which wears it? It is just the opposite. It is to make its burden light. Attached to the oxen in any other way than by a yoke, the plow would be intolerable. Worked by the means of a yoke, it is light. A yoke is not an instrument of torture; it is an instrument of mercy. It is not a malicious contrivance for making work hard; it is a gentle device to make labor light. It is not meant to give pain but to save pain.

And yet men speak of the yoke of Christ as if it were a slavery, and look upon those who wear it as objects of compassion. "Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."—*Drummond.*

BOYS, BE POLITE.

Polite behavior not only reflects credit on yourself, but on your mother. Never do anything to make her ashamed of you.

Always take off your hat when meeting or leaving a person. Never keep on your hat when in any one's house or private office.

Never crowd in front of a lady.

Don't sit down at the table until the older ones are seated.

Don't make a noise when you eat.

Don't interrupt a conversation.

Don't be afraid to look people in the eyes when you speak or are spoken to.

And, above all, don't save your politeness for company.—*Chicago Standard.*

EVERY vice and folly has a train of secret and necessary punishment. If we are lazy, we must expect to be poor, if intemperate, to be diseased; if luxurious, to die prematurely.—*Varle.*

LIVE for something. Do good, and leave behind you a monument of virtue that the storm of time can never destroy. Write your name in kindness, love, and mercy on the hearts of thousands you come in contact with, year by year; you will be as legible on the hearts you leave behind as the stars on the brow of the evening. Good deeds will shine as the stars of heaven.—*Chalmers.*

YOUNG PEOPLE'S WORK.

THE Corresponding Editor of this page had the pleasure of attending the North-Western Association at Dodge Centre, Minnesota. The Young People's hour was on Sunday afternoon. The devotional exercises were led by our own Doctor Palmberg, who through the kindness of the Chicago Sabbath-school was enabled to be present. Miss Palmberg's presence at the Association was a source of great inspiration to the young people of the North-west, and especially of Dodge Centre. We wish that every young person in our whole denomination could see and know our sister before she departs for her great work, with Dr. Swinney, in China. We wish that every one might catch even a little of her consecration and devotion. Now by the report of the Secretary it was shown that by only two cents a week from the active members of the Y. P. S. C. E. societies of this Association alone, the salary of Miss Palmberg might be raised. Can we not do this, dear friends? For example: can not the Eastern, the Central, and the Western Association give one hundred dollars each? Can not the South-Eastern and the South-Western together give one hundred dollars jointly? If you do this, the North-Western Association will give two hundred dollars; for this Association feels a sort of ownership in Miss Palmberg, even as the Western does in Miss Burdick. The report showed a total membership of seven hundred and two, five hundred and forty-nine being active members, and three societies failed to send reports. There had been during the year twenty-two baptisms. The weekly average attendance at prayer-meeting had been about three hundred and thirty-seven. Money had been raised to the amount of \$547 84. The report included a statement of the Junior societies.

There are now in this Association eight societies, with a membership of two hundred and twenty; at Milton, Milton Junction, Albion, Walworth, North Loup, Farina, Jackson Centre and Dodge Centre.

A paper by Edith Campbell, read by Mabel Crosby, will appear in these columns later.

The sermon before the young people by the Rev. Boothe C. Davis, on the subject of "Planting our lives" was especially helpful and interesting.

There was a session of the local society of Junior workers on Sabbath afternoon, a sort of model session for the benefit of those who were not acquainted with the work of the children. This was one of the most interesting meetings of the Association, especially five object lessons as follows: An orange, Rev. B. F. Rogers; A Chinese idol, Rev. B. C. Davis; A razor, Rev. E. M. Dunn; A fly-trap, Rev. J. H. Hurley; A button-hole bouquet, Rev. A. H. Lewis. Then there was a blackboard exercise by the Rev. H. D. Clarke. We all were almost envious of Bro. Clarke's skill in the use of the black-board to teach children, old and young; and we hope the many will cultivate what little ability they may have in this line, for it is surely a great help especially in Junior work.

NORTH-WESTERN ASSOCIATION,

DODGE CENTRE.

Dodge Centre is a thriving village of about one thousand inhabitants. It is built in the oak openings at the junction of the C. & N. W. and the Great Western railroads near the centre of Dodge county, Minnesota. It is

likely to become the county-seat in the near future. About the village are beautiful farms which show by the appearance of houses, barns and other improvements the fertility of the soil and the thrift of the owners. In this village was held, June 14-17, the Forty-eighth Annual Session of the Seventh-day Baptist North-Western Association. There are three or four other church organizations in the village, but ours is the largest in membership, while the church building is somewhat smaller than that belonging to the Methodists. For this reason the sessions of the Association, beginning with the meeting on Sixth-day evening, were held by invitation of the good Methodists of the village in their church.

THE WEATHER.

We found the country shrouded in clouds of dust, parched and dry by a long, hot drouth. Sabbath-day the much needed rain came, quietly and gently, and we left the village refreshed, revived, and surrounded by that clear, pure air and life-giving sunshine so peculiar to the North Star State.

SERMONS.

There were preached, during the four days, eight sermons, by the following brethren: Introductory Sermon, the Rev. G. W. Burdick, text, Ezek. 9:4; Thursday evening, the Rev. J. H. Hurley, theme, Secret Sins; Friday afternoon, the Rev. J. M. Todd, text, Rom. 1:1; Sabbath morning, the Rev. A. H. Lewis, theme, Watch and be strong; Sabbath afternoon, the Rev. B. F. Rogers, text, Heb. 6:11, 12; Sunday morning, the Rev. S. D. Davis, text, 1 Peter 1:3; Sunday afternoon, the Rev. B. C. Davis, theme, Planting our Lives; Sunday evening, the Rev. E. M. Dunn, theme, The Near Look and the Far Look.

CONFERENCE MEETINGS.

Almost every session began with a short season of prayer and devotional exercises, but there were four special conference meetings. The first was an early morning service, at half past 5 o'clock on Friday. It was an interesting and helpful meeting, but owing to the excessive heat, the scattered location of many, and the long duration of the other three sessions of the day, there were no more early meetings. The session on Friday evening, led by the Rev. E. A. Witter, C. C. VanHorn, a male quartet, and the church choir, was of especial interest. A similar service was held on the evening after the Sabbath, conducted by the same brethren. The farewell consecration meeting was led by the Rev. J. H. Hurley, on Sunday evening, in which about one hundred and thirty people took part in a very short time, rising in groups of tens and twenties. A chief feature of the meeting was the wish that the same devout, earnest spirit which pervaded the meeting might go with every person to their work and life in the coming days. A number of hands were raised for prayers by unconverted ones.

Trenton sent the largest number of visitors to the Association, most of them driving across the country nearly sixty miles.

SPECIAL HOURS.

The Sabbath-school hour was on Thursday afternoon, under the charge of H. D. Clarke. The following was the programme:

1. Value of normal work in the Sabbath-school. Edwin Shaw.
2. Teacher's meetings: How conducted, and by whom? Albert Whitford.
3. Duties of parents to teachers and teachers to parents. J. M. Todd.
4. The Sabbath-school of the future. O. U. Whitford.
5. Sabbath-school helps. A. G. Crofoot.

6. Best methods of selecting teachers. A. H. Lewis.
7. Blackboard suggestions. H. D. Clarke.

Tract Society's Hour, Friday afternoon, in charge of the Rev. A. H. Lewis.

1. Systematic giving. S. R. Wheeler.
2. The printed page. O. U. Whitford.
3. What is home without the RECORDER? B. C. Davis.
4. Questions answered and general statement of work. A. H. Lewis.

Woman's Hour, Friday afternoon, in charge of Miss P. S. Coon, Associational Secretary.

1. Home Mission work, written by Mrs. Tomlinson, of Nortonville, read by Mrs. H. D. Clarke.
2. Remarks by Rosa W. Palmberg.
3. Paper by Mrs. Williams, of Chicago, read by Miss Palmberg.
4. Woman's Work, Mrs. Helen Holston, of Walworth, read by Jennie Burdick.
5. Paper by Mrs. S. R. Wheeler, of Boulder, read by Mrs. Lottie Langworthy.

Missionary Hour, Sunday morning, in charge of the Rev. O. U. Whitford.

1. The relation of evangelistic work to Sabbath reform. A. H. Lewis.
2. Rise and progress of evangelistic work. O. U. Whitford.
3. Evangelistic organization, and care of small churches. B. C. Davis.
4. The Foreign Field. Rosa W. Palmberg.
5. The flood at Boulder. S. R. Wheeler.

Young People's Hour, in charge of Edwin Shaw, Associational Secretary.

1. Devotional services, Rosa W. Palmberg.
2. Report of Secretary. Edwin Shaw.
3. Paper, by Edith Campbell, of New Auburn, read by Mabel Crosby.
4. A word from E. B. Saunders. O. U. Whitford.
5. Sermon, Planting our Lives. B. C. Davis.

MUSIC

All the foregoing programmes were made more interesting by appropriate solos, duets, quartets, and anthems. The church choir was most faithful in attending all the meetings, thus making our business more interesting, our instruction more beneficial, and our worship more spiritual.

RESOLUTIONS

were adopted as follows:

1. *Resolved*, That the demands among us for evangelistic work; the blessings of God upon the labors of our evangelists and quartets; the increasing missionary spirit of our people; the many open doors for us to enter for Christian effort; all call upon us to consecrate ourselves and our means more fully to Christ and his kingdom, and to be more active in personal work for the salvation of men.

2. *Resolved*, That the rapid increase of practical No-Sabbathism, and the increasing tendency to consider the Bible as a book of general principles only, and not of specific rules, demand double diligence on our part in promulgating the truth, that the only hope for genuine Sabbath reform lies in returning to the Word of God.

3. *WHEREAS*, The increasing demands of our work require the united efforts of all our forces,

Resolved, That we urge a more thorough organization of all our women for the successful carrying forward of our work, and that these organizations be made auxiliary to the Woman's Board.

4. *Resolved*, That growing need for higher education should prompt us to the loyal and earnest support, by patronage and contributions, of our denominational institutions of learning; that we appreciate the work done by Salem College in the South-East, Milton College in the North-West, and by Alfred University, and that we recognize the crisis which our educational systems and our financial depression call these beloved institutions to meet, and wish to emphasize to all our people the duty of loyalty to these institutions in these crises.

5. *WHEREAS*, The sale and use of intoxicating liquors as a beverage is the crying evil of the times, therefore,

Resolved, That we deem it our duty to increase our zeal and activity in the use of all wise measures to remove this evil, teaching and practicing the doctrine of total abstinence for the individual, and advocating the doctrine of prohibition by legal enactment, of their manufacture and sale.

BUSINESS.

The transaction of business was made subservient to the spiritual interests of the Association, matters of routine being hurried over as rapidly as possible, and at times of least importance most of the work and discussions being done in committee meetings. This seems to be the all-prevailing idea just at present, and we here in the North-west are but following the actions of the people down East. We simply throw out the hint, however, that others than those on the committees have an interest even in these matters, at least they ought to have, and is there not danger of our people in general losing some of their denominational interest because of their ignorance of these matters of business. Now, then, if at our meetings even the reading of plain, unvarnished statistics is tiresome let us put some sort of a summary on the black-board, or on printed slips, do something to make these very matters of business of real interest to the people. In keeping, however, with this spirit, we give below only a small portion of the business transacted:

A church recently organized at Calhan, Colorado, with H. L. Loofboro as clerk, was received into the Association, and was given the right hand of fellowship through the Rev. S. R. Wheeler.

An amendment to the constitution was offered to abolish the office of Engrossing Clerk. Action deferred till next annual session.

The delegate to the South-Western Association was instructed to report his expenses to the Moderator elect, who was authorized to audit the bill and draw order for payment.

The Corresponding Secretary was instructed to write a letter of sympathy to the Rev. S. H. Babcock.

CONCLUSION.

In selecting these few items for publication in the RECORDER the writer has been compelled to take those matters which appealed most to him. If matters of interest have been omitted you will be able to find them in the official minutes, which will be published in pamphlet form in a few months. If things of little or no interest have been put in to the leaving out of others of more importance you may consider it either a matter of oversight or a difference of opinion.

All the sessions of the Association were marked by a deep spiritual feeling; not excitement, but a determined purpose to persevere in the way of truth and right. The people of Dodge Centre, with their pastor, were blessed by the hospitality which they extended, and the visiting friends by that which they received. Friends, we cannot afford to lose these opportunities of attending our general gatherings. The spirit of hospitality, of kindness, of unselfishness, of Christ himself, so prevails that its influence cannot but affect us for months and years. It makes us better, nobler, truer men and women. It cultivates our interests in our whole denomination and its work, and so out further to broader, higher ideas and conceptions of life and all that it means to live.

The next annual meeting will occur, God willing, in 1895, about the middle of June, as usual, with the church at Jackson Centre, Ohio.

EDWIN SHAW.

OUR MIRROR.

PRESIDENT'S LETTER.

What is there in a name, thought I, as one of my old friends, a commercial traveler, came into the bank the other day and addressed me,

"Hello, you old missionary, home again?" Another friend said, "Well, you have been preaching. Have you been preaching Christ or your denomination?" I told him I had been preaching the only thing which would save men, the gospel. That in one place we worked, of several hundred people converted not more than fifty came to our denomination, this looks like saving men and not the denomination. A denomination which has got to be saved for any purpose other than to save men will finally go out. Then I was asked if the conversions went deep enough to straighten crooked lines, or if it was only meeting-house talk. Again I was able to assure him that people were so thoroughly converted and re-converted or reformed that they went direct to those with whom they had had differences and settled them up at once, and nothing but a work of grace in the hearts of the people of a community will ever reveal the number of old financial, social and political sores that are scabbed over, and nothing but the grace of God will heal them or induce men to leave off making them. I have seen people return stolen property, have seen them make restitution for wrongs done; have seen them resign places of political trust and get out of politics, until I am a firm believer in the gospel basis of settlement for all the matters of life. Try it, the world believes in this. It is the reliance on church membership or the name of being a Christian without the life which the world deplores. The golden rule will give you twelve inches of manhood to the foot; sixteen ounces to the pound. So there is nothing in a name except what we put in, a wag or a tramp can wear the name of Washington and Lincoln, but it only is a reminder of the great contrast; man made the one immortal, they have made theirs ignoble.

E. B. SAUNDERS.

The following programme was presented at Milton, Wis., on Children's Day, June 9, 1894. Much credit is due to the efforts of Miss Jennie Dunn in its preparation, as chairman of the committee:

1. Music—"Children Sing." Children's Choir.
2. Prayer.
3. Scripture Reading.
4. Solo—"Consider the Lilies." Miss Lottie Maxson.
5. Twenty-third Psalm. Children.
6. Recitation. Georgie Post.
7. Chautauqua Drill. Five Girls.
8. Recitation. Kittie Coon.
9. Song—"Not Ashamed of Jesus." Lillie Babcock; Violin, Nellie Crandall.
10. Junior Acrostic. Eight Juniors.
11. Recitation—"Children's Day." Polly Rice.
12. Music—"Rays of Sunshine." Children's Choir.
13. Recitation. Harlie Burdick.
14. "Little Lights." Four Girls.
15. Responsive Reading. Led by Mr. Rood.
16. Address. By the Pastor.
17. Hymn—"Onward Christian Soldiers." Choir and Congregation.

Benediction.

—The Young People's Hour at the South-Eastern Association was one of the most interesting of the entire session, the Rev. J. L. Huffman having charge of the hour in the absence of Mrs. Huffman, who is Associational Secretary. An essay on Junior work, written by Miss Mary Muncy, was read by Miss Iva Randolph. The Secretary's report was read by Mr. Huffman, and a social meeting followed in which over eighty took part. It was a season long to be remembered. At the first meeting in June the Salem Endeavor Society voted to help in the support of Miss Rosa Palmberg as medical missionary.

—CHILDREN'S DAY was observed at Walworth, Sabbath morning, June 9th. An interesting programme was presented. Mrs. Lillie Green, Superintendent of the Sabbath-school, addressed the children in a pleasing manner, using as her theme, "Consider the lilies, how they grow: they toil not, they spin not, and yet I say unto you, that Solomon in all his glory was not arrayed like one of these." The programme presented

was entitled "The Children's Offering," and one of the most enjoyable features of it was a Bible acrostic given by seventeen children spelling the words "Children's Offering." Probably no pleasanter Sabbath comes during the year than that in which the children bear an active part in the praise and worship of God.

—The young people of the Andover Church have recently organized a Christian Endeavor Society. Seventh-day evening, June 23d, they held their first monthly meeting. The programme consisted of select reading on the Christian Endeavor movement and growth, recitation, letter from the pastor, talk by the Field Secretary, reading and explanation of the pledge, after which sixteen wrote their names there. Miss Elizabeth Bassett is their President, under whose fostering care we may expect a healthy development.

OUR YOUNG FOLKS.

CHRIST'S GEMS.

He often gazed on the mountains old,
With many a snow-capped peak;
But the boundless treasures their bosoms hold,
The precious jewels of gold,
Were never for Him to seek.

He stood by the rolling waters wide,
With their threatening storm-clouds bleak,
And though the power of the waves He defied,
He took not the pearls that beneath them abide,
For they were not for Him to seek.

But the weary would touch His garment's hem,
And the sinful, wayward and weak,
And he stooped to brighten the clouded gem,
At the same time sweetly telling them,
"For these I came to seek."

—Will W. Frost, in *Christian Standard*.

MRS. FOSTER'S WAY.

Some time ago I was called away from home to make a short stay with a sister who lived in a small Western city. Her family consisted of herself, her husband, one son, and two daughters. All the children were between the ages of twelve and seventeen.

One evening a headache prevented my sister from accompanying her children to the house of some young friends who lived at a distance. Their evident disappointment in foregoing the evening's pleasure suggested the offer of my own service as chaperon. This offer was gratefully accepted, and soon we were on our way. I own to a feeling of curiosity as to the kind of entertainment the children had been looking forward to so eagerly.

Arriving at a plain-looking house, we soon were seated in a pleasant room, plainly furnished, but with an undeniable air of cheeriness. A student-lamp burned brightly on a good-sized table, on which lay a few books and periodicals. Three or four book-shelves hanging here and there were filled with books that frequent reading could never render tiresome.

"What shall it be to-night, my friends?" said Mrs. Foster, with a bright glance around the little circle of eight or ten. "Will you have a game of bean-bags"—a pause during which several nodded an eager assent—"or shall Fred show you his new microscope?"

No doubt as to which was preferred, and soon Fred, the proud and happy possessor of a good microscope, "with a one-quarter objective," was delivering a lecture (if one may apply the word to the brief and simple explanations he gave of the various objects he showed) to an eagerly admiring group. Slide after slide was exhibited, showing scales from a butterfly's wing ("each nearly as big as a real butterfly"), the optical membrane of a fly ("it looks just like honey-comb"), diatoms of varied and beautiful forms, fibres of silk, wool, and linen ("oh how coarse!"), and the antennæ of a cockchafer, which they pronounced the most beautiful of all. But that was before Fred put a drop of pond-water on a slide and covered it with a glass wafer or "cover-glass." Then the enthusiasm knew no bounds; for there, right under their very eyes, was a group of beautiful vorticelli, swaying up and down like balloons attached to little strings—only, when the little balloon had reached the end of its tiny tether, it opened up like a cup-shaped flower. How eagerly the group of young people watched the

pretty evolutions! Twice Fred had to add a tiny drop of water, to make up for the constant evaporation.

There is no knowing how long they might have peered down through that wonderful brass tube; but at half-past nine Mrs. Foster, who had left the room a quarter of an hour before, returned and said quietly to her daughter:

"Nellie, the chocolate is ready."

Nellie left the room, to return in a few minutes bearing a tray on which were cups of chocolate, and on the top of each cupful was a small floating island of whipped cream. Some plain cake and slices of bread and butter, cut very thin, were passed with the chocolate. The microscope, evidently in accordance with some well-understood rule, had been put away as soon as the chocolate was brought in; and after a half-hour spent in pleasant talk, the little party broke up.

On the way home, in the car, I said to my niece, "Now I understand why you were so anxious to go to Mrs. Foster's this evening."

"I wouldn't miss going for anything," said she; "we have such good times there. Mrs. Foster always has some special way of entertaining her children's friends every Friday night, when there are no lessons to be learned and the school week is over. Sometimes we play bean-bags, with the slanting board target; and sometimes (when not many are there) we have a game of parchesi. Sometimes Nellie has a good short story to read us. Last Friday she read us 'The Remarkable Wreck of the Thomas Hyke.' One Friday night, when there were six girls there and only two boys,"—with a merry little laugh,—"Mrs. Foster turned the contents of her silk-box on the table, and set us to cutting the pieces of silk into narrow strips to be woven into fabric just as rags are woven into carpeting. We had great fun, though we didn't work at it after nine o'clock. Then we were invited to the dining-room to have some delicious broiled oysters, which Mrs. Foster said were 'a reward for our industry.' Every Friday night her children's friends are always welcomed, and they are always sure of having a good time. Mamma says that Mrs. Foster has the faculty of entertaining young people; and we all think so too. She has such a nice way about her. But here we are at our own corner. Tom, pull the strap, please."

I thought a great deal about "the nice way" of Mrs. Foster. When I reached my own home, "Mrs. Foster's way" had not ceased to haunt me; and the only way to "lay" this agreeable ghost was to try to make "Mrs. Foster's way" my own way too.

Last winter my children had their little Tuesday evening gatherings, and I have every reason to be satisfied with the result. I know it has amply repaid me for my trouble in preparing some little entertainment and the accompanying simple refreshments.

Why will not all mothers exert themselves to make their homes especially attractive to the young people? It may require a little self-denial and thoughtfulness; but the return for it, an increased love for the home, is sure.

Try "Mrs. Foster's way."—*The Outlook.*

"I GRABBED QUICK."

Johnny one night climbed up into his mother's lap, and laying his head on her shoulder, said in a low, sorry tone:

"I took that glass marble, mamma."

"Took it from whom?" asked his mother.

"Took it from the ground," said he.

"Did it belong to the ground?" asked his mother. "Did the ground go to the shop and buy it?"

Johnny tried to laugh at such a funny thought, but he could not.

"I saw it on the ground," said he.

"What little boy had it before?"

"Asa May's it is, I think," whispered Johnny.

"When you put out your hand to take it, did you forget, 'Thou God seest me?'" asked his mother. "Did you not hear a voice saying, 'Don't, Johnny! don't Johnny!'"

"I didn't hear it," said the boy, sobbing.

"I grabbed quick!"

Johnny is not the only one who has "grabbed

quick" at some forbidden thing—too quick to hear the still, small voice within. It is better not to grab too quick, to take time for thought and prayer; to watch and pray; to resist temptation; and to avoid the stings of guilty conscience and the sorrows and stains that sin will bring upon the soul.—*Sel.*

A MARINE WONDER.

One of the marine wonders of the world is the great barrier reef of Australia. This stupendous rampart of coral, stretching in an almost unbroken line for 1,250 miles along the north-eastern coast of Australia, presents features of interest which are not equalled in any other quarter of the globe. Nowhere is the action of the little marine insect, which builds up with untiring industry those mighty mountains with which the tropical seas are studded, more impressive; nowhere are the wonderful constructive forces of nature more apparent. By a simple process of accretion there has been reared in the course of countless centuries an adamantine wall against which the billows of the Pacific, sweeping along in an uninterrupted course of several thousand miles, dash themselves in ineffectual fury. Inclosed within the range of its protecting arms is a calm inland sea 80,000 square miles in extent, dotted with a multitude of coral islets, and presenting at every turn objects of interest alike to the unlearned traveler and the man of science. Here may be witnessed the singular process by which the wavy, gelatinous, living mass hardened into stone, then serves as a collecting ground for the flotsam and jetsam of the ocean, and ultimately develops into a pretty island covered with a luxurious mass of tropical growth. Here, again, may be seen in the serene depths of placid pools, extraordinary forms of marine life, aglow with the most brilliant colors, and producing in their infinite variety a bewildering sense of the vastness of the life of the ocean.—*Sel.*

SABBATH SCHOOL.

INTERNATIONAL LESSONS, 1894

THIRD QUARTER.

June 30.	The Birth of Jesus	.....	Luke 2: 1-16.
July 7.	Presentation in the Temple	.....	Luke 2: 25-38.
July 14.	Visit of the Wise Men	.....	Matt. 2: 1-12.
July 21.	Flight into Egypt	.....	Matt. 2: 13-23.
July 28.	The Youth of Jesus	.....	Luke 2: 40-52.
Aug. 4.	The Baptism of Jesus	.....	Mark 1: 1-11.
Aug. 11.	Temptation of Jesus	.....	Matt. 4: 1-11.
Aug. 18.	First Disciples of Jesus	.....	John 1: 35-49.
Aug. 25.	First Miracle of Jesus	.....	John 2: 1-11.
Sept. 1.	Jesus Cleansing the Temple	.....	John 2: 13-25.
Sept. 8.	Jesus and Nicodemus	.....	John 3: 1-16.
Sept. 15.	Jesus at Jacob's Well	.....	John 4: 9-26.
Sept. 22.	Daniel's Abstinence	.....	Dan. 1: 8-20.
Sept. 29.	Review	.....

LESSON II.—PRESENTATION IN THE TEMPLE.

For Sabbath-day, July 7, 1894.

LESSON TEXT—Luke 2: 25-38.

GOLDEN TEXT.—A light to lighten the Gentiles and the glory of thy people Israel. Luke 2: 32.

GENERAL STATEMENT.—The scene here described follows our last lesson. By the ceremony of circumcision a Jewish boy is named and becomes heir to the promises of God, is a child of Abraham. In this lesson we are introduced to a pious character who is not carried away with the rationalism and formalism of the Pharisees and Sadducees. Such believers in God's promises, though obscure, are the light of the world.

EXPLANATORY NOTES.

WAITING FOR THE CHRIST. 25. "Just and devout" A man of spirituality and rectitude. "Devotion comprehends all the duties of the first table of the law, justice all of the second."—*Boys.* "Waiting." The holy hearted wait upon the Lord, and to such the Holy Spirit will come. While priests were daily repeating the ritual, and Pharisees and Sadducees were quarreling over doctrines, and the masses were cold and formal, Simeon was piously and anxiously waiting for Jesus Christ. "Consolation of Israel." Referring to the Great Prince coming to console and redeem Israel. "Holy Spirit was upon him." He was a subject of divine inspiration. 26. "Revealed unto him." Some inward illumination and assurance of the Holy Spirit. The spirit of prophecy, long absent, had returned to pre-

pare the way for Christ's coming. "Not see death." "Taste of death." Matt. 16: 28. "The Lord's Christ." Anointed one of the Lord. Psa. 2: 2. Simeon must have been a student of the times.

A DESIRE GRATIFIED. 27. "Came by the Spirit." The Spirit which revealed to him that he should see the Messiah. Every disciple may come and go by this Spirit, *i. e.*, be divinely led. "Into the temple." Probably the court of the women, as none but priests were allowed to enter the inner sanctuary. "Custom of the law." To offer the usual sacrifice and pay the redemption money. 28. "Blessed God." Repeated the ascription of praise and adoration. Gave God glory. 29. "Lord." Here a word denoting supreme power and authority. "Now lettest thou." Now thou lettest. Life was certain until he had seen Jesus, now death may soon come, for this was the climax of his hopes. "In peace." A happy state of mind, the result of divine assurance and favor. "Thy word." Thy promise. 30. "Mine eyes have seen." Very expressive. Job 19: 27. "Thy salvation." Which is of God through the Messiah, the Saviour. 32. "Lighten the Gentiles." In the purposes of God, prepared before the face or in the sight of all people, Gentiles as well as Jews. Isa. 11: 40. Christ came to be a light, the Sun of Righteousness. He revealed the way of life to those in darkness.

SIMEON'S TESTIMONY. 33. "Marvelled." Wondered at this unexpected utterance and the manifestations of the spirit of prophecy. 34. "Blessed them." Invokes God's blessing upon them. See also Heb. 7: 7. "Is set for." Appointed for. "The fall and rising again." The fall of them that reject him, and the rising of others through faith in him. Isa. 8: 14, 18; 28: 16. A stone by which some will fall and others rise. A stumbling-block and a stepping-block. "Sign." Target. "Spoken against." How many were offended at him because not in harmony with his ideals, and because not at first understanding him. 35. "Yea." And. "A sword." A long sword. "Pierce through thy own soul." Even Mary must experience the pangs of repentance and be saved by faith in Jesus as her Saviour; also must she suffer bitter agony as she sees his sufferings on the cross. "Thoughts of many hearts . . . revealed." Jesus is the test of human hearts. The gospel brings out the true characters of men. "He that is not for me is against me."

ANNA'S TESTIMONY 36. "Anna." Same as Hannah, meaning grace, or prayer. "A prophetess." Moved by the Holy Spirit to utter the will of God. "Daughter of Phanuel." Gen. 32: 30, 31. A person of considerable note. "Aser." Asher, one of the ten lost tribes. Some, however, returned from exile. 37. "A widow." The true widow was greatly honored in Israel. "Departed not from the temple." Being a prophetess and a woman of great age and piety, she was privileged to reside in a chamber of the woman's court. "Served . . . fasting . . . night and day." God was the object of her service. Night is mentioned first because it begins the true day. "Night and day" means continually. 38. "Coming in that instant." Just as Simeon was speaking. "Gave thanks." Publicly praised Jehovah for his mercy to Israel, and the coming of the Messiah. "Spoke of him." As the Redeemer long promised. Here is a woman preaching the gospel in the temple. Who shall forbid them now? "All them that looked." There were some pious hearts awaiting the salvation of God.

A LEADING THOUGHT.—Jesus Christ meets the highest expectations of men, and fulfills the promises of God.

ADDED THOUGHTS.—They that wait for the Lord shall see him. He will console their hearts. v. 25. We should be led by the Spirit in ways of duty and blessing. v. 27. Jesus is the glory of Israel, the light of the world. v. 31, 32. Knowledge of Christ leaves none where it found them. A savor of life unto life or death unto death. v. 34. Where life's position will allow there should be devoted much time to the active duties of religion and charity. v. 36, 37. We should tell of the Christ.

CHRISTIAN ENDEAVOR TOPIC.

(For week beginning July 1st.)

HOW ARE MEN HELPED BY THE HOLY SPIRIT? John 16: 7-14.

How many Christian Endeavorers have little power in prayer and work, and who do what they do from mere sense of duty. May this not be because of satisfaction with the work of Christ at Calvary and no understanding and appreciation of the work of the Holy Spirit? "Have ye received the Holy Spirit since ye believed?" Do we Christians work in the name of, and led by, the Spirit? The Spirit is equal with the Father and Son and his office is equally important. Intellectual power is needful, but of no great help in converting the world until touched by the quickening Spirit of God. The Spirit is a Comforter to abide with us. He is a

guide to lead us unto all truth. He convinceth of sin, helps to impart life, inspires love, imparts hope. He gives liberty, liberty that you need in your Endeavor meetings. The Holy Spirit testifies of Christ. John 16: 13. There is no regeneration for sinful man without the work of the Spirit in his heart. He cleanses the heart, baptizes for service. Seek, then, the Holy Spirit, the power he gives, the liberty, the love and hope.

CONSULT John 14: 16, 17; 3: 5-8, 1 Peter 3: 18 Rom. 15: 13, 2 Cor. 3: 17, Acts 7: 51 Rom. 8: 1.

—THE Sabbath-school Hour on Thursday afternoon, June 14th, at the North-Western Association, was a most interesting and profitable service. After singing and prayer, Prof. Edwin Shaw spoke of the value of Normal work for the Sabbath-school. Prof. Albert Whitford gave valuable instruction upon the question of conducting teachers' meetings. Misses Annie Ayars and Mabel Clarke sang a beautiful duet entitled, "Though Truth may seem to chide," with organ accompaniment by Florence Clarke.

—REV. J. M. TODD, rich in experience, showed how the teacher appreciates the value of the pupil's home life, and seeks to co-operate with the parents in its spiritual development. Also the need of the parents' co-operation with the teacher. The Sabbath-school of the future is to include *all* the people, old and young, rich and poor. It is to be evangelical, seeking the salvation of every unsaved one. It will be loyal to the church and the cause of truth, and much more than we can here report. This thought was advanced by Secretary O. U. Whitford.

—FOLLOWING a lively Sabbath-school song, was a well written and interesting essay on "Sabbath-school Helps,—What and how much should they be used?" by Rev. A. G. Crofoot. Rev. A. H. Lewis talked about the best method of selecting teachers. Another duet was sung by Misses Ayars and Clarke, then the writer of these paragraphs gave some blackboard illustrations, and a question box closed the hour.

HOME NEWS.

New York.

WATSON.—Health in this place is very good. Summer is now here and every thing is very prosperous and nature has put on her best appearance. On the night after the seventeenth of May a hard storm of thunder and lightning came up about half past ten. There was not much rain, but a barn of Uncle Daniel Davis was struck by lightning and burned with all its contents including a new mowing machine, a new horse rake, and a new plow, only purchased last year, and several other things of a costly nature, with about four tons of good hay. No insurance. The loss was not less than \$500. The barn stood just forty-six feet from the house which is now occupied as a parsonage by U. M. Babcock, pastor of the Watson Seventh-day Baptist Church. Had the wind not been favorable, still not strong, the house could not have been saved, and probably most of the contents would have also been burned. It was an exceedingly close call and was only saved after a hard struggle by a very few, as the place has not many near neighbors. These very soon came and being highly favored with a good well of water and a good pump in it, these few, not more than twelve who came in time to help, and two of these were women, succeeded in putting the fire under control and keeping it so. A number of others came but as the danger was passed there was no special need of their help, but we were exceedingly glad to see them in such an hour of what might have been extreme need. The wind was strong enough to carry large pieces of burnt shingles to a distance of forty rods. Once the wind changed and blew directly over the house, but as the roof was kept wet, the danger soon passed when the men succeeded in pushing the frame down. This was the more exciting as the church which is

only a few rods away was burned only three years ago. It was a close call indeed.

U. M. B.

Kentucky.

SHEPHERDSVILLE.—Our little band of Sabbath-keepers at Shepherdsville are not *there*, but are located four and one-half miles east of the station by that name on the L. & N. R. R. The distance seems a mile or two farther to one who walks it on a hot summer evening after a tiresome, dusty journey. So it seemed to me a few evenings ago, but what did it matter after finding such a pleasant place to rest and regale one's self as the hospitable home of Deacon James affords. Near by are two beautiful artificial lakelets abounding in native and imported fish. Soon after my arrival on the aforesaid evening we stretched a trout line across one of these by the aid of a boat. The next morning I was aroused from my dreams by Bro. James calling me to see a beautiful German carp, weighing about six pounds which he had just taken from the line. Of course there were no more dreams that morning but those mingled with the thought of carp for breakfast. Just one year ago to a day the little church of this place was surprised by the unannounced arrival of their missionary, just as he came upon them this time. He finds them still loyal, but somewhat discouraged, and not in the best physical health. Our aged brother, William H. Wise, and his wife are now again living in the neighborhood, who last year were non-resident members. It is heart warming to grasp the hand of these aged people and talk with them. The grandfather of these two brethren of the Shepherdville Church came from London, Eng., and we wonder if they are not lineal descendants of the martyr, John James, of Seventh-day Baptist fame.

On the Sabbath, we had an interesting service of song, prayer and Bible study at the home of Bro. Hardin Wise. On account of feeble health not all the members were present. Mr. Pounds, an Adventist brother, was with us and encouraged us with some earnest words. There was a full house to listen to the sermon at the school-house on the night after the Sabbath. Five different denominations hold services at this place, capable of seating about 60 persons. A remedy was suggested for this state of things in a sermon on the "Importance of Bible Study," which was preached the next day, immediately following the Sunday-school. Text, 2 Peter 1: 19.

There was to have been a Sabbath lecture Sunday night, but a rain kept the people from coming, and a short sermon was preached to a small audience. The people showed their interest in the Sabbath question by partaking freely of the literature offered to them.

Two and one-half miles from here is a large and commodious house of worship, the use of which has been offered to us. I leave this morning, hoping that I may return in the early autumn to improve this opportunity, and with an earnest prayer that the Lord will prosper this little Shepherdville Church.

T. J. VANHORN.

Louisiana.

HAMMOND.—Children's day at Hammond was a delightful experience. The morning of the 16th of June was a radiant one—just such as would enhance every circumstance of which the programme was made up. As is usual at this season of the year a gentle gulf breeze prevailed—enough to stir into apparent life the masses of beautiful flowers banked before the altar—

as well as the extended flanks of jars and vases resting right and left on the front of the rostrum, filled with rare specimens of floral perfection, all distilling most exquisite perfumes. The windows were filled as well with brilliant geraniums. A beautiful pot of cut pansies surmounted the organ. The chandeliers even doing their part in the elaborate display of flowers and mosses. Not flowers alone, but birds were there to grace the occasion and enliven the surroundings. With these exhilarating conditions how could it be otherwise than that the children should catch the inspiration of the hour, and fairly out do themselves in song, recitation, dialogue, character delineations, etc.

Pastor Lewis gave a short address—much to the point—full of profitable suggestion. The audience were in full sympathy with the occasion, and even after the dismissal lingered long and lovingly among the flowers, to admire and enjoy them.

Children's Day with us was a success, decidedly so. We really would enjoy a more frequent recurrence of it. Society-wise we are at that stage in development where everything has the air of fixedness and permanence, a sort of settle-down to business aspect that makes home-like, that makes business less an experiment, with avenues of activity filled with busy men and women who see all about them fine opportunities for usefulness, and realize that it is a great boon to be permitted to live and enjoy such a life.

As a matter of fact we have come to think less of our isolation as a Seventh-day Baptist society than we once did. More people are coming to join hands with us, and make this an abiding place. The place is rapidly growing, a continuous healthy growth. The Louisiana State Sunday-school Convention was recently held here, the first time it has been held outside the city of New Orleans. It was a gratifying success, of three days duration. Seventh-day Baptists were favorably recognized in all its meetings. A fraternity of feeling has always been manifested toward us, and it strengthens.

P.

FORGIVENESS.

Nothing is harder than to forgive a malicious wrong, a harm done us, in a matter where we know we were right.

Sir Eardly Wilmot was an English baronet, widely known as a leader in social life and a man of great personal dignity and force of character. Having been a distinguished chief justice of the Court of Common Pleas, he was often consulted by friends as to perplexing social questions.

On one occasion a statesman came to him in great excitement over an injury just inflicted on him by a political leader. He told the story with warmth, and used strong epithets in describing the malice which had inflicted the wrong.

"Is not my indignation righteous?" he asked impetuously. "Will it not be manly to resent such an injury?"

"Yes," was the calm reply. "It will be manly to resent it, but it will be Godlike to forgive it."

The answer was so unexpected and so convincing that the statesman had not another word to say. He afterward confessed to a friend that Sir Eardly's words caused his anger to suddenly depart, leaving him a different and a much better man.—*Anonymous.*

BY PUTTING off things beyond their proper times, one duty treads upon the heels of another, and all duties are felt irksome obligations—a yoke beneath which we fret and lose our peace.—*F. W. Faber.*

CORRESPONDENCE.

SUMMERVILLE, Mo., June 11, 1894.

Mr. Editor:—In compliance with request in the RECORDER a few weeks past I give you the following concerning the *Evangel and Sabbath Outlook*, and the SABBATH RECORDER:

For the number of square inches on the flat surface of paper, the editorials of the little sheet called the *Evangel and Sabbath Outlook* contain more sound scriptural and fruit-producing articles than any periodical with which I am acquainted. Truly, the correspondence published in that little sheet, advocating the Sunday side of the Sabbath question contain many erroneous ideas; but the editorials so completely demolish the traditional fabrics on which Sunday-Sabbath is founded that there is nothing but thin air left for it to stand on. The Seventh-day Sabbath side is so completely fortified with a massive stone wall (Christ, the Rock of Ages), and the editor's wielding the sword (the Word of God), that they only have to "point the sword" and victory is sure.

This little sheet gives both sides of the Sabbath controversy, which enables those who read it to lay the arguments in the balance of God's law, and ascertain their true weight. In my opinion this little sheet is the noblest work of the Tract Board. The SABBATH RECORDER is also a noble paper, and the two together constitute the stay and staff of the denomination in their scattered condition. In my loneliness, caused by isolation, I take these two papers and sit down and from the first line to the last I hold a sweet and joyful converse with true and consecrated Sabbath-keepers throughout the length and breadth of America. Yea, I cross "the waters," and talk with "those of like precious faith" in London, Holland, and China.

After making so many efforts to have evangelists visit me, and failing, these weekly visitors comfort me, giving me fresh supplies of zeal, faith, encouragement, seeing frequent reports of converts to the Sabbath faith among noted ministers as well as lay members.

Isolated Sabbath-keepers should take courage by these reports, and joyfully look forward to the time when the Great Shepherd will bring in those "other sheep," and "there shall be one fold and one Shepherd." Let us not falter, brethren, but "stand still" till the command is given, "Move forward!" We are as "picket guards," and let us be faithful, and report to the "watchmen on the wall," and when the conflict is over we shall wear the crown.

No other periodicals give me such comfort as these two.

T. G. HELM.

To the Editor of the SABBATH RECORDER:

In reply to your suggestion I will add my name as one that appreciates both the *Evangel and Sabbath Outlook* and the RECORDER. I would not do without either if I could help it. I read every item in both. I miss either or both when they fail to come on time; sometimes I do not receive either for two or three weeks at a time. I wish I knew who gets them, so I could borrow them long enough to read them. I cannot get along without them. May they ever make their weekly visits. I do not take any other paper than the RECORDER and *Outlook*, and will take them as long as I can pay for them. I think every Seventh-day Baptist who does not want both papers is a poor Sabbath-keeper. God bless both papers and the editors. A lone Sabbath-keeper,

J. L. HULL.

FT. KING AVE., Ocala, Fla., June 17, 1894.

MIZPAH MISSION.

Report of the month for the Mizpah Mission, 86 Barrow St., New York City:

Whole number in attendance, 674.

" " seamen, 604.

" " helpers, 70.

Leaders, Miss Bum, Miss Hayden, Mr. Schilton, J. G. Burdick.

Donations of reading, two barrels from W. C. T. U., Alfred Centre, one barrel from Plainfield, N. J.

Flowers from Plainfield, N. J.: Y. P. S. C. E., Mrs. Dunham, J. A. Hubbard.

One barrel of syrup from Y. P. S. C. E., of Independence, N. Y.

\$2 66 for one dozen singing books from two sailors, Elison and Shiton.

Twenty-two Bibles from Bible House.

Century Magazine from Mrs. Ireland.

Reading from the Hospital and Book Society.

Number of ships visited, 40.

Sick men on ship visited, 23.

Oranges and fruit distributed to sick on board.

Visitors, 15.

The work has been full of interest during the last month. One man a week ago last Sunday night was hopefully brought to Christ. We have each Friday night a Y. P. S. C. E. meeting which is often a rich spiritual feast. Pray for us that much good may be done to all the boys who come within the touch of our influence.

J. G. BURDICK

ADMIRAL FOOTE, when abroad at a foreign port where there are missionaries, was accustomed to make his first call upon them in state, in order to show that his government honored those self-denying men.

For Sale.

To settle the estate of Rev. James Bailey, deceased, the home occupied by him in Milton, Wis., is offered for sale. It is a splendidly built Queen Ann cottage, large, roomy, finely finished and in perfect repair. It is offered at a great sacrifice. Every room in the house is comfortably furnished, and carpets, bed-room set, and heavy furniture is offered for a mere trifle of its cost. For terms apply to E. S. Bailey, 3034 Michigan Ave., Chicago, Ill.

SPECIAL NOTICES.

FRIENDS and patrons of the American Sabbath Tract Society visiting New York City, are invited to call at the Society's headquarters, Room 100, Bible House. Elevator, 8th St. entrance.

REV. A. P. ASHURST, Quitman, Georgia, is an independent Seventh-day Baptist missionary. He would be glad to correspond with any interested in the dissemination of Bible truth in Georgia.

THE Chicago Seventh-day Baptist Church holds regular Sabbath services in the lecture room of the Methodist Church Block, corner of Clark and Washington Streets at 3.00 P. M., Sabbath-school at 2 P. M. The Mission Sabbath-school meets at 1.45 P. M. at No. 461 South Union Street. Strangers are always welcome, and brethren from a distance are cordially invited to meet with us. Pastor's addresses: L. C. Randolph, 6124 Wharton Ave.

WESTERN OFFICE of the AMERICAN SABBATH TRACT SOCIETY. All the publications of the Society on sale; Sabbath Reform and Religious Liberty literature supplied; books and musical instruments furnished at cheapest rates. Visitors welcomed and correspondence invited. 51 South Carpenter street, Chicago.

SEVENTH-DAY BAPTISTS in Providence, R. I., hold regular service every Sabbath, in Room 5, at No. 98 Weybosset street, Bible-school at 2 o'clock, P. M., followed by preaching or praise service at 3 o'clock. All strangers will be welcome and Sabbath-keepers having occasion to remain in the city over the Sabbath are cordially invited to attend.

ALL persons contributing funds for the New Mizpah Reading Rooms for seamen will please notice that Mrs. W. L. Russell is now Treasurer. Please address her at 101 West 93d street, New York City.

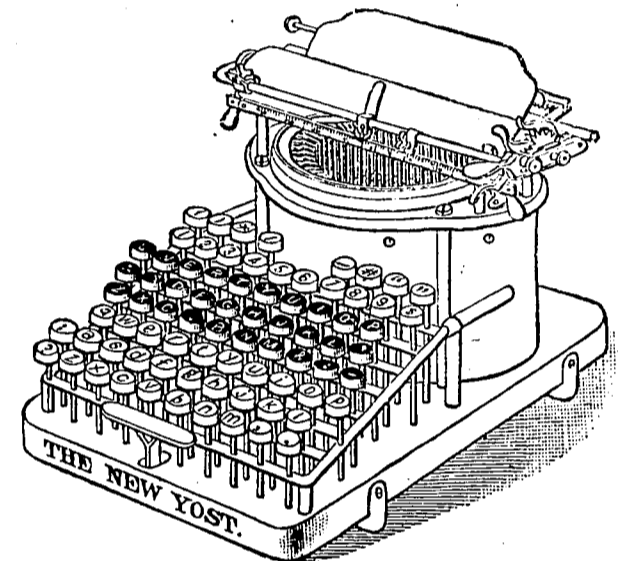
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THE First Seventh-day Baptist Church of New York City holds regular Sabbath services in the Boy's Prayer-meeting Room, on the 4th floor, near the elevator, Y. M. C. A. Building, corner 4th Avenue and 23d St.; entrance on 23d St. Meeting for Bible study at 10.30 A. M., followed by the regular preaching services. Strangers are cordially welcomed, and any friends in the city over the Sabbath are especially invited to attend the service. Pastor's address, Rev. J. G. Burdick, New Mizpah, 86 Barrow St.

THE Seventh-day Baptist Church of Hornellsville, N. Y., holds regular services in the lecture room of the Baptist church, corner of Church and Genesee streets at 2.30 P. M. Sabbath-school following preaching service. A general invitation is extended to all, and especially to Sabbath keepers remaining in the city over the Sabbath. GEORGE SHAW, Pastor.

ALFRED CENTRE, N. Y.

COUNCIL REPORTS.—Copies of the minutes and reports of the Seventh-day Baptist Council, held in Chicago, Oct. 22-29, 1890, bound in fine cloth, can be had, postage free, by sending 75 cts. to this office. They are on sale no where else. No Seventh-day Baptist minister's library is complete without it. A copy should be in every home. Address John P. Mosher, Ag't, Alfred Centre N. Y.

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CONDENSED NEWS.

The smoke-house and warehouse of the Armour packing company at the stock yards, Chicago, were damaged by fire Friday night to the amount of \$100,000. Insured.

At Denver, Colo., Judge Hallett in the United States District Court Saturday sentenced a Coxeyite, named Nolan, to four months in the Pueblo jail and six others to thirty days in the Arapahoe county jail.

Spring Valley, Ill., June 24th.—There seems to be not the slightest chance of a settlement in the Northern Illinois coal fields. Yesterday the Spring Valley miners adopted a resolution not to take up their tools until the mine owners conceded to last year's prices.

St. Louis, June 24th.—The outlook in the coal strike situation is not encouraging to-day. Several local dealers and miners expressed the opinion that the miners who have already gone back to work with companies who had not signed the scale would again go out.

Brooklyn, N. Y., June 24th.—Five persons were drowned this morning in the East River about 400 feet from the Atlantic Yacht Club at the foot of 56th street, Brooklyn. The drowned people, who are at present unknown, were two men, one light, the other dark, two women and a child. Another child, a girl about two years old, was rescued. They were Swedes or Germans. They were in a cat boat and were struck by a squall about 10.30 o'clock.

The most severe tornado that has visited this section in half a dozen years swept around Tiffin, Ohio, June 23d. It uprooted trees, leveled fences, destroyed houses and scores of fine orchards. A double decked electric car narrowly escaped being tipped over a twenty foot embankment, and three large trees were blown across the track directly in front of it. The passengers were almost frantic with fear. Samuel Stein, a farmer just north of town, was struck by a falling tree and so badly crushed that he cannot live. The tornado was accompanied by a heavy hail storm which has done great damage. Reports indicate that the path of the tornado extends many miles.

Sadi Carnot, President of the Republic, was stabbed mortally at 9.15 o'clock June 24th, in Lyons by Cesare Giovanni Santo, an Italian anarchist, twenty-one years old. President Carnot went to Lyons to

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visit the exhibition. He left the Chamber of Commerce Banquet, given in his honor, shortly after nine o'clock, and walked to his carriage which was waiting in the Place de la Bourse. He had hardly taken his seat when Santo, a newspaper in his hand, pressed through the crowd and sprang upon the carriage step. President Carnot started slightly. Santo snatched a dagger from a newspaper and plunged it into the President's abdomen near the liver. The President sank back unconscious. He was taken at once to the prefecture and the most skillful surgeons in the city were summoned. Meantime Santo was arrested. The news spread swiftly to every part of the city. Infuriated crowds filled the streets. Before ten o'clock an Italian restaurant had been sacked and the police were obliged to strain every nerve to protect the Italian consulate.

MARRIED.

WHITFORD—WHITE.—In the Reception Room of the Ladies' Boarding Hall, Alfred Centre, N. Y., June 21, 1894, by Rev. George Shaw, Mr. Fremont S. Whitford, of Hornellsville, and Miss Jemima White, of Batavia.

DIED.

SHORT obituary notices are inserted free of charge. Notices exceeding twenty lines will be charged at the rate of ten cents per line for each line in excess of twenty.

BABCOCK.—In Allentown, N. Y., June 14, 1894, of heart disease, Lou Matt, son of George E. and Lena L. Babcock, aged nearly three months. The funeral and burial occurred at Hallsport. J. K.

BALLARD.—Charles Ballard was born at Oak Hill, Steuben Co., N. Y., and died at his home in Richburg, N. Y., of dropsy, June 8, 1894, aged 71 years and 11 days. Bro. Ballard made profession of religion at the age of fifteen and united with the Baptist Church. About fifteen years ago he became a member of the Richburg Seventh-day Baptist Church, and remained such until death. During the last months of his life he experienced much suffering, which was borne with patient resignation and which seemed to establish more clearly his hope of eternal life. Vermon by the writer from Heb. 4:11. B. E. F.

RANDOLPH.—At his home in Richburg, N. Y., April 26, 1894, John R. Randolph, in the 85th year of his age.

Bro. Randolph was born in Shiloh, N. J., and came, with his parents to Allegany Co., N. Y., quite early in life. He purchased land in what is now Wirt township when the country was an unbroken wilderness and proceeded to make a home and rear a family. His powers of mind and body were well preserved until a short time before his death and he seemed keenly alive to the interests of the cause of Christ. His first church membership was at Nile. Afterward he united with the Church at Richburg where he remained until called to his eternal rest. B. E. F.

GRACE.—In Harrisburg, Ill., June 11, 1894, Mrs. Mary Jane Grace, aged 63 years, lacking a few days.

Sister Grace was born in Gallatin (now Saline) county, Ill., June 22, 1831. She was the daughter of Joshua and Mary Joyner. In 1848 she embraced a hope in Christ and united with the Little Saline (now Stone Fort) Baptist Church (First-day.) In 1871 she and her husband embraced the Bible Sabbath. Her husband died in 1881. She leaves one brother, and one sister (Mrs. M. B. Kelly, Sr) two

sons and four daughters, together with a goodly number of grandchildren, and other relatives, to mourn her departure. She was buried on the 12th inst., near Stone Fort, in the old family cemetery, a few hundred feet from where she was born. Eld. Lewis, whose first wife was her sister, conducted the services, assisted by Eld. W. S. Blackman, First-day Baptist of Harrisburg. There was a large concourse of people present from Stone Fort and vicinity, and from Harrisburg, which is fifteen miles distant. Sister Grace was a member of the Stone Fort Seventh-day Baptist Church. M. B. K., SR.

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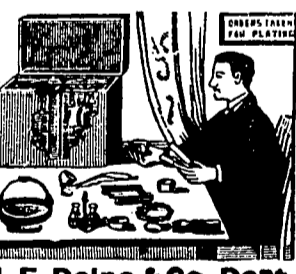
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