

The Sabbath Recorder.

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

Vol. L No. 27.
Whole Number 2576.

FIFTH-DAY, JULY 5, 1894

Terms:
\$2 00 in Advance.

THE SABBATH RECORDER.

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SOWING.

BY IDA FAIRFIELD.

What shall we sow, dear Lord?
For we are sowers all,
Though young perchance in years,
And though our hands are small,
Still day by day, we strew
The seed, which coming years
A harvest must mature
To waken joy or tears.

When shall we sow, dear Lord?
Perchance the future may
Some sunlit field reveal,
More fruitful than to-day—
Some garden where our seed
In beauty may unfold,
And fed by heavenly dews,
Bring forth an hundred fold.

Where shall we sow, dear Lord?
The world is very wide,
If waves should toss our grain
What danger might betide
If winds should waft it far,
The birds might much devour,
Or lodged on barren rocks
It brings nor fruit nor flower.

How shall we sow, dear Lord?
Shall we so freely bear
This precious seed of thine,
That all the world may share?
Will not some grains be lost.
If sown with lavish hand,
Some truth the many hear
Which few can understand?

"Thus shall ye sow. The seed
Is God's eternal truth,
Sow it at morn and eve,
And all life's way from youth.
Beside all waters sow,
And God's good care will keep,
Sow with unsparing hand,
For as ye sow ye reap."

WELLESLEY COLLEGE has secured Mrs. Julia Josephine Irving, M. A., to be acting President next year. Mrs. Irving is a graduate of Cornell. She has studied in Leipzig and Bologna, and spent several years in Athens. She has long been a teacher in Wellesley.

VASSAR COLLEGE sends out 71 graduates this year. Only six were chosen to appear as Commencement speakers. They were dressed in pure white. President Taylor stated that the year had been an easy one financially. Their endowment funds were now paying a good living income. Over two hundred applications from students have already been received for next year.

BE patient with affairs that are in God's hands alone. All history teaches that God deals in justice and in mercy. It also teaches that seeming ills are often and probably always turned into veritable blessings. Sickness, pain,

sorrow, losses, disappointments are often our greatest blessings though for a time in disguise. Then cheerfully accept his loving providences as they are intended and be happy.

AND now Kansas comes to the front as a lottery State. After all the trouble about the Louisiana lottery evil and its final ejection from that State it meets with universal surprise to learn that Kansas, foremost in reforms in other directions, has no valid anti-lottery law! From present outlook, this young and thriving State is destined to be a battle ground over which this troublesome question is to be fought for some time to come.

"ARE you saved, teacher?" This was the query of a little girl who loved her Saviour. Her teacher was startled, and for a little time was in silent meditation. Then she replied, "I hope I am." Still she was conscious of no well-grounded hope. There was no convincing evidence that she had "passed from death unto life." In a general way she hoped for salvation, but had never made it an earnest and settled purpose to accept of Jesus as her own personal and loving Friend and Saviour. But her pupil's artless question led her to a complete surrender of herself and a joyful acceptance of that conscious salvation which was speedily changed from a vague, indefinite hope to a joyful certainty. Like one whose sight was restored, she could then say, "Whereas I was blind, now I see." Reader, are you saved?

THE assassination of President Carnot, of France, has stirred the people of that Republic profoundly and awakened the sympathies of the civilized world. The wicked wretch and anarchist is an Italian, giving his name as Cesari Giovanni Santo. He was felled to the ground while attempting to escape by a blow from the Prefect of Police. Efforts were made to lynch him, but he was rescued by the police and saved for trial and the penalty which the law prescribes for his crime. It is hardly to be expected, and certainly not to be desired, that the assassin will escape the most rigorous and prompt justice. Sane or insane, such men are not fit to live. For want of prompt punishment of anarchists their numbers and their insolence is on the increase. Make a prompt example of every such case before there can spring up a sickly sentiment of approval of their cowardly crime and their numbers will diminish.

EVERYWHERE the drink curse is an unmitigated evil. For extent of influence and controlling power it has no successful rival among the wicked devices of Satan. Lord Chief Justice Coleridge, of England, recently said, "Judges are weary with calling attention to drink as the principal cause of crime, and we can keep no terms with a vice that fills our jails, destroys the comfort of homes and the peace of families, and debases and brutalizes the people of these

islands." If all officials would take a similar stand and announce that they "can keep no terms" with such a vice it would soon become an outlaw and an exile. Once cotton was king. Now it is rum. Christian people, everywhere; friends of God and humanity, why not say once and forever "We will keep no terms with this heaven-defying crime; we will form no alliance socially, politically or financially with such a blood-stained evil."

SOME religious as well as some secular papers are severe in their strictures upon the Mayor of the city of Chicago, for vetoing the ordinance requiring Sunday-closing of business houses. We have not read the veto message with the Mayor's reasons therefor, but can easily imagine that such veto might rest upon broad principles of justice, equal rights, and true statesmanship. That our country is profoundly stirred over the question of Sunday legislation cannot be denied. Very strong, united, and persistent efforts are being made to induce our state and national authorities to pass stringent Sunday laws, discriminating and legislating in matters of religion, contrary to our constitutional guarantee, and greatly to the injury and oppression of an increasingly large class of people whose civil rights and conscientious scruples should not be ignored. Many statesmen, clergymen, and other fair minded men of eminence and ability, unite in denouncing such legislation as unjust and contrary to the fundamental principles upon which our government was founded. And yet so blinded are many good people of the pulpit and the press, that every word spoken against such oppressive legislation is construed to mean an alliance with saloons and enmity to the gospel of Christ! These same people would be the first to rebel if the Roman Catholic Church should propose and urge any legislation that would in the least degree secure to their religious faith any advantage over the usual Protestant interpretation of the Scriptures. How wicked and unjust the Catholics would then appear! How loudly from pulpit and press would such measures be denounced! But here the Catholics and some of the Protestants unite in an effort to enforce the observance of a day which is purely Catholic in its authority, and according to the understanding of a large number of intelligent, conscientious and thoroughly loyal citizens, is contrary to the letter and the spirit of the divine law. In just the same spirit the Catholics and Pedo-Baptists can unite in asking our lawmakers to require all candidates for baptism to be sprinkled or poured, and make it a penal offense for any one to be immersed. The Mayor of the city of Chicago certainly might take this view of the case and veto the ordinance upon just grounds based upon our inherent rights and our constitutional guarantee of religious liberty.

ONCE let it be rooted in the heart that nothing is ours by right but the right of serving, and self takes its proper and secondary place in our regard.

THE UNEMPLOYED.

II.

FREE EXPENDITURE AS A SOURCE OF EMPLOYMENT.

BY DAVID I. GREEN.

In my last communication to the RECORDER consideration was given to the common but mistaken idea that society has but a limited amount of work to be done. The attempt to supply work to the unemployed by restricting the industry or hours of labor of those who have work was found to be hopeless, except as a means of tiding over a temporary depression of business. Products are the reward of industry, and there is no danger that the reward will be too large. A workman adds value to the material in hand, but his real wages consist of commodities which are produced by others, and the more that are produced the more, in general, will be offered for his services. Large crops bring prosperity to manufacturers and laborers as well as to farmers. Human wants are unlimited, but there is a limit to the good things which society has at hand to offer in exchange for labor. The industry of one man is paid for through the industry of other men, and the highest welfare of each one requires that all should be usefully employed, and as fully employed as is compatible with the best personal development.

This fact seems clear enough, yet it is too often neglected. Workmen, often with philanthropic motive, seek to keep down the daily product. It is a common idea that women and children should do no work lest they compete with men. Large standing armies, even, are defended on the ground that they withdraw thousands of men from competition with laborers. Good prison management has to contend with the common idea that the employment of prisoners deprives law-abiding citizens of work. This might be true if each workman had one particular job to do and could do no other, but as a general proposition the error is manifest when we consider that the working prisoner secures little more of the world's goods than the idle one, while whatever he produces adds so much to the common fund which rewards the industry of others.

All good people wish to be of profit to the world. By what sort of book-keeping shall the profit of a life be estimated? There seems to be but one answer. Credit all the good work and services and charge the good things destroyed, wasted, or consumed to the exclusion of others. Thousands of well-meaning people, living in useless luxury, flatter themselves that their extravagance is of great service to the world because it furnishes needed employment to labor. This consolation is only a delusion which cannot be dispelled too quickly. If the millionaire's income were left in a bank or invested in business it would not long remain idle. Instead of hiring servants whose work is gone at the end of the day, it would hire workmen who, upon taking their wages, would leave a useful product. The world would be made richer instead of poorer. Instead of being wasted in frivolous luxury productive power would be utilized in building railroads, factories, and machinery. The return to labor would be increased because there would be more capital to co-operate with it and to compete for its services.

Savings should not be made at the expense of personal development, but it should not be forgotten that capital is a blessing to rich and poor, employer and employed, while useless ex-

travagance consumes the sources of social income. All the unemployed might be supported for a time as servants to the rich, but the resulting prosperity would be of short duration, for the consumption of capital is the forerunner of poverty.

THE NEW TESTAMENT CANON.

BY REV. CHAS. A. BURDICK.

For a number of years after the ascension of Christ there were no gospel records and no apostolic epistles. The gospel was taught orally by the apostles and their disciples. The Old Testament books were the only Scriptures in use among Christians till the last half of the second century. This conclusion is arrived at from the fact that the early fathers in the church make many quotations from the Old Testament in their writings, but none, or scarcely any, from the New. While the apostles lived no need was felt for a written gospel. But afterwards, as heresies arose and there was danger of corruption of the gospel there was need of authentic records of Christ's work and teaching to which appeals could be made. Hence the four gospel histories, written by apostles and by persons under their immediate instruction. And as the gospel fields became too extended for the personal attention of the apostles there arose occasions for apostolic letters to certain churches. Hence the apostolic epistles. But these apostolic writings were not collected together, nor were they in general use as Scriptures for many years after they were written. "Decades passed before the Christian Church thought of collecting the apostolic writings, and yet longer time before they gave them canonical authority." Schaff-Herzog Encyclopedia, article Canon.

"The rise and spread of heresy, especially Gnosticism, was largely instrumental in deepening the authority of the New Testament in the church, for she found in it the dam to check the flood of error." Ibid. As there were many other books written, some of which were heretical and some having recognized values, it became necessary to discriminate between those that had apostolic authority and those that had not. Hence the beginning of the formation or settling of a New Testament canon; that is, a collection and catalogue of those books which were to be received as Scripture.

This work was begun by a few so-called Christian fathers of the first and second centuries. Irenæus, who died about 202 A. D., Clement of Alexandria, who died about 220, and Tertullian, of the same period, made catalogues of the New Testament books. Their lists agree in including the four gospels, the Acts, the thirteen epistles of Paul, 1st John, and the Revelation. Each had also an appendix, or "deutero-canon,"—books which they highly esteemed but held as inferior in authority to those in their first lists. Their secondary lists differed somewhat from each other, but in one or other of them are included 2d John, 1st Peter, the Hebrews, Jude, and also the apocryphal books, the "Shepherd of Hermas," the "Apocalypse of Peter," and the epistles of Clement and Barnabas. "These three fathers did not fix the canon absolutely. Its limits were still unsettled. But they sanctioned most of the books now accepted as divine, putting some extra canonical productions almost on the same level with the rest, at least in practice." Encyclopedia Britannica, article Canon. "One hundred and seventy years from the coming of Christ elapsed before the collection assumed a form that carried with it the idea of

holy and inspired. The way in which it was done was by raising the apostolic writings higher and higher, till they were of equal authority with the Old Testament, so that the church might have a rule of appeal. The Old Testament was not brought down to the New; the New was raised to the Old." Ibid.

By the latter half of the second century the most of the books of our present New Testament were settled as canonical; but concerning certain books,—some of the catholic epistles, Hebrews and Revelation,—the question was an open one for a considerable longer period.

From the fourth century the Old Testament and the New Testament books were catalogued together, forming the Bible canon. About this period general councils began to be held, and the Bible canon was discussed in them. The Council of Laodicea, 363 A. D., of the Eastern Church, recognized all our present New Testament books, except Revelation, and forbade the reading in the churches of the apocryphal books. The list adopted by the Council of the African bishops at Hippo, 393, agrees with our New Testament canon, but includes with the books of the Old Testament, Wisdom, Ecclesiasticus, Tobit, Judith, the two books of the Maccabees, and some other apocryphal books. The Council of Carthage, 397, adopted the list of the Council of Hippo. In later times the apocryphal books were all rejected from the Bible canon by Protestant Councils; but the Roman Catholic canon, as determined by the Council of Trent, 1546, includes the Old Testament apocrypha.

The question is sometimes raised as to the degree of authority of a canon that has passed through so many fluctuations before its final settlement. How do we know that just these books that we now have, and no others, are to be received as having divine authority? On this point the writer of the article, "Canon," in the Encyclopedia Britannica, says: "We observe, in conclusion, that the canonical authority of Scripture does not depend on the church or its councils. The primitive church may be cited as a witness for it, that is all. Canonical authority lies in the Scripture itself; it is inherent in the books so far as they contain a revelation or declaration of the divine will." This seems to be a reasonable view of the subject; for how else can we account for the almost universal acceptance of our present New Testament canon, seeing that these books show no hint of a claim to inspiration by their writers, and that there is no evidence that the collectors of the canon were inspired for their work?

THEY KNOCK DOWN THEIR OWN PROPS.

It seems that Sunday-keepers can find plenty of props, such as they are, with which to bolster up Sunday; but it also seems that they are equally skillful in knocking them down after they have set them up. Had the literature in support of the only true Sabbath, which all men were commanded to keep through all time, been as full of contradictions as that in support of Sunday-keeping, it is probable that I would have still been blindly observing Sunday as the Sabbath, instead of Saturday, the seventh day, which by God's grace I have been brought to keep, in obedience to the commandment. Ex. 20: 8-11.

In Clark's Commentary, Vol. 6, Romans—Revelations, we read, in his comments on Rev. 1: 10, the following: "*The Lord's Day*: The first day of the week, observed as the Christian Sabbath, because on it Christ rose from the dead; therefore it was called the Lord's-day, and has

taken the place of the Jewish Sabbath throughout the Christian world." In the same volume, commenting on Rom. 14:5, he says: "One man esteemeth one day above another: Perhaps the word *ἡμέραν*, day, is here taken for time, festival, and such like, in which sense it is frequently used. Reference is here made to the Jewish institutions, and especially their festivals, such as the passover, pentecost, feast of tabernacles, new moons, jubilee, etc. The converted Jew still thought these of moral obligation; the Gentile Christians, not having been brought up in this way, had no such prejudices. And as those who were the instruments of bringing him to the knowledge of God gave him no such injunctions, consequently he paid to these no religious regard. The converted Gentile esteemed every day—considered that all time is the Lord's, and that each day should be devoted to the glory of God, and that those festivals are not binding on him. We add here 'alike,' and make the text say what I am sure was never intended, *viz.*, that there is no distinction of days, not even of the Sabbath; and that every Christian is at liberty to consider even this day holy or not holy, as he happens to be persuaded in his own mind.

"That the Sabbath is of lasting obligation may be reasonably concluded from its institution (See note on Gen. 2:3,) and from its typical reference. All allow that the Sabbath is a type of the rest in glory which remains for the people of God. Now, all types are intended to continue in full force till the anti-type, or thing signified, takes place; consequently the Sabbath will continue in force till the consummation of all things. The word 'alike' should not be added, nor is it acknowledged by any manuscript or ancient version. 'Let every man be fully persuaded.' With respect to the propriety or non-propriety of keeping the above festivals let every man act from the plenary convictions of his own mind; there is sufficient latitude allowed; all may be fully satisfied."

Before making further remarks I would say that Dr. Clark's exegesis of Rom. 14:5 is in harmony with the writing of the best exegetists amongst Sunday-keepers as well as among Sabatarians. Perhaps I do not possess a logical mind, for I cannot see how we are going to keep the "type of that rest in glory which remains to the people of God," by utterly disregarding the seventh day of the week, which God "sanctified," or set apart as the type of that rest, and keeping "the first day of the week" "because on it Jesus Christ rose from the dead" (which latter fact remains to be proved). The paschal lamb was a type of Christ. Had the Israelites, at the institution of the Passover, or at any time before the anti-type came, selected a blemished lamb, or a calf, when they were commanded to select "a lamb without blemish," they would have been as obedient to the command of God, and would have kept the type as perfectly as these professed Christians keep the type of the rest in heaven by disregarding the seventh day of the week, which God made typical of that rest, and keeping the first day of the week, which is typical of nothing.

In regard to Christ's resurrection on the first day of the week, we cannot ignore the following facts: Christ, as the anti-type of the paschal lamb, must have been slain at the same time of day at which the lamb was slain, "at even, at the going down of the sun." Deut. 16:6. Again, if he fulfilled his own words (Matt. 12:40), and remained "three days and three nights in the heart of the earth," then he must have risen at

or near sunset,—“at even, at the going down of the sun.” We believe what is said of Christ's resurrection (Matt. 28:1), satisfactorily proves that he was no impostor. Had Christ risen on Sunday, the first day of the week, instead of on the Sabbath, the seventh day of the week, still it would not have relieved any human being of the obligation to keep "the Sabbath of the Lord," which is Saturday, the seventh day of week.

It has often been stated that the Lord's-day, spoken of in Rev. 1:10, either means the Seventh-day Sabbath, of which Christ claimed to be the Lord (Luke 6:5), or else the day that is mentioned in Acts 2:20. I am of the opinion that it refers to the day mentioned in Acts 2:20. I might add that those who openly and willfully disregard their obligation to keep holy the day spoken of in Ex. 20:10, Luke 6:5, have great reason to dread the coming of the day spoken of in Acts 2:20, Mal. 4:1, 2. I would to God that all professing Christians might be brought to see their error in clinging to the pagan-papal Sunday, and that they might, in all sincerity, obediently observe "the Sabbath of the Lord."

A. E. WENTZ.

SPEARVILLE, Kansas, June 20, 1894.

THE CROSS OF CHRIST.

BY MRS. C. M. LEWIS.

The cross of Christ! The lofty symbol
Of lowly hearts, of humble minds,
Of sacrifice, of free love given
To those whose vision sin now blinds.

The cross of Christ! Ah, who can measure
Its power o'er lost and ruined souls?
Lifting from depths of sin and vileness
The soul that its pure light beholds;

Who, walking in its radiant beaming,
Ascends by steps each day revealed,
From height to height, where quickened vision
Surveys the broad elysian field,

And breathes the air so pure and healing,
Wafted from loftier heights above,
Fragrant with dews of heavenly blessing
Distilled by all-pervading love;

And gathers strength for duties waiting,
For heavy burdens, it may be;
Aye, strength to bear a cross for others,
That thus their souls may be set free.

O, glorious cross of Christ! thy power
Shall e'er increase and spread abroad,
The symbol of that love eternal
That stoops to win all souls to God.

POPULAR TALKS ON LAW.

BY WM. C. SPRAGUE.

Chattel Mortgages.

A chattel is a thing personal, and it includes not only things movable, but something more, as an interest in land less than a freehold. The word "chattel" is from the Latin through the French, meaning primarily beasts of husbandry. Finally the term came to be applied not only to beasts, but to all things movable.

A chattel mortgage is a mortgage of a chattel. Although originally a mortgage was a transfer of the property as security for the debt, it is now regarded not as a conveyance, but as a mere lien or incumbrance upon the property for the payment of the debt or the performance of some other pecuniary obligation.

Chattel mortgages are known and recognized by the laws of all the States except Louisiana, the statutes varying in minor though important particulars. In most States it is provided that unless a mortgage be recorded or filed in some public office, the purchaser of the chattel secured by the mortgage is not affected thereby. And so it is held in some States, that a mortgage so recorded must be renewed within a certain time, or the validity of the record as notice

to the world is destroyed. A mortgage need not be renewed, however, in the States of Alabama, Arizona, Arkansas, California, Connecticut, District of Columbia, Florida, Georgia, Indiana, Iowa, Kentucky, Maine, Maryland, Massachusetts, Mississippi, Missouri, Nevada, New Hampshire, New Jersey, North Carolina, Rhode Island, South Carolina, Tennessee, Texas, Vermont, Virginia, Washington, West Virginia.

In Colorado the mortgage must be promptly renewed at maturity.

In Delaware it must be renewed every three years.

In Kansas it must be renewed within thirty days preceding the expiration of one year, and each year thereafter.

In Illinois it is not good for a period to exceed two years, unless within thirty days next preceding the maturity of the obligation, there be an affidavit filed showing the amount remaining due, and that the time of the mortgage is to be extended, that extension being for a period not to exceed two years. The mortgagee must file within the said preceding thirty days, certified copy of the affidavit with the justice of the peace before whom the mortgage was recorded.

In Indian Territory, if the mortgage is recorded no renewal is necessary; if it is only filed and not recorded, within thirty days before the expiration of one year there must be filed an affidavit of non-payment, to be notice to third parties.

In Kentucky a chattel mortgage is good without renewal for fifteen years.

In order for a chattel mortgage to be good in Michigan as against third parties, after one year from the filing of the same, an affidavit of renewal must be attached to and filed with the mortgage within thirty days next preceding the expiration of the year. Mortgages are good in this State for six years.

In Minnesota there must be a renewal two years after the demand is due, and annually thereafter.

In Montana a chattel mortgage must be renewed at or before maturity. It can only be drawn for one year, and must be renewed from year to year.

In Nebraska the lien continues for only five years from the date of its filing.

The New Mexico, New York, Ohio and Oregon laws are the same as those of Kansas in this particular.

In North Dakota a renewal must be made not less than ten nor more than thirty days prior to the expiration of three years from date of filing.

In Oklahoma the renewal must be within thirty days next preceding the expiration of three years.

In Pennsylvania a renewal must be within three months after maturity.

In South Dakota the renewal must be made within thirty days next preceding the expiration of three years from the date of filing. A renewal may be made for three years longer.

In Utah the mortgage is good only for ninety days after maturity, provided the maximum period does not exceed fifteen months in all.

In Wisconsin it must be renewed within thirty days next preceding the expiration of two years from the time of filing.

In Wyoming the renewal must be within sixty days after the date of maturity of the secured debt.

In our next we shall present some other features of the chattel mortgage laws of the various States.

As a general rule a chattel mortgage on a stock of merchandise which provides that the stock may remain in the possession of and under control of the mortgager, he being allowed to sell and renew the stock out of the proceeds, is not valid as against third parties.

This general rule, however, has been somewhat modified by statute, and in Delaware, Georgia, Indiana, Iowa, Kentucky, Maine, Michigan, Nevada, Oklahoma, South Carolina and Vermont the rule is the reverse of the general rule above stated. In some States the mortgage is held to be valid on certain conditions, as in the State of Idaho on condition that the proceeds of the sale go to the mortgager, and in Kansas if the mortgager acts as the agent of the mortgagee. And in Massachusetts the mortgage is good, in so far as it covers the original goods that remain in the stock, but not on the goods brought in to replenish the stock. Missouri holds with Idaho. In New Hampshire the mortgage is good if sworn to and recorded, and in New Jersey it is good if recorded. In New York it is good if it is provided in the mortgage that the mortgager is in possession as agent of the mortgage, and the sales are for cash, and the proceeds are to be applied in reduction of the mortgage debt. The same in North Carolina and North Dakota. Ohio holds with New York. In California and Pennsylvania chattel mortgages are only authorized on certain articles specified by statute. South Dakota holds with North Dakota. Virginia the same as North Carolina. In Washington the mortgage is good if it is drawn so that the mortgager must apply the money received from the sales to the payment of the mortgage debt. In Wisconsin it is good if sworn statements are filed every sixty days showing the amount of the goods sold, the amount added, and payment made on the mortgage debt. Wyoming agrees with North Dakota. The law in Maryland is doubtful. Sometimes a mortgage is so drawn as to attempt to cover not only goods in existence but such as may afterwards be acquired. As a general rule, however, chattel mortgages do not cover after acquired property. Where it is provided in the mortgage that property acquired thereafter shall be covered thereby, the mortgage will not cover it.

This is a general rule, but the rule is denied in Iowa, Michigan, Mississippi, Nevada, North Dakota, South Carolina, South Dakota, Vermont and Wyoming. The question is doubtful in Florida, Indiana, Kansas, Montana, New Mexico and Utah.

The mortgage will cover after acquired property if it is so specified in the mortgage in the States of Minnesota, New Jersey and Washington.

In Maryland it is said that the mortgage will probably be good if the mortgagee takes possession before the rights of third parties to the after acquired property attach. This is probably true also in Missouri and Rhode Island.

In Ohio a chattel mortgage will cover after acquired property if the mortgage is on file.

In Texas the mortgage will not cover such property unless it had a potential existence at the time the mortgage was given.

THERE are 686 Student Volunteers now in the foreign field, and they are distributed as follows: North, South, and East Central Africa, 45; West Central Africa, 33; Arabia, 5; Armenia, 5; Austria, 5; Brazil, 32; Bulgaria, 8; Burmah, 24; Central America, 3; Ceylon, 4; China, 135; Corea, 38; India, 129; Japan, 88; Laos, 11; Malaysia, 3; Mexico, 17; Micronesia, 12; Palestine, 3; Russia, 32; Siam, 15; Syria, 13; Turkey, 19; United States of Columbia, 7.

NEW YORK SUNDAY-SCHOOL ASSOCIATION.

The Thirty-Ninth Convention of the New York Sunday-school Association was held in Ithaca, June 26th to 28th. About five hundred delegates were in attendance and the work thoroughly discussed and vigorously adopted.

Eleven thousand dollars have been received and wisely used the past year, and the work has grown so fast that plans were laid to raise and use fifteen thousand next year. The Empire State is divided into eight districts, and the reports of the six district missionaries were stirring and hopeful, for even the Adirondack region is being dotted with Bible-schools. But the most encouraging feature is the marvellous advance of the Home Class work all over the State, enlisting fifteen thousand new scholars in Bible study and the visitation of every family, giving new life and blessing to every church that tries it. And here I want to add that I hope every Seventh-day Baptist Church will adopt it this year so as to reach all our non-resident members and bring Bible study to every home.

Grand addresses were made by Dr. Edward Judson, Dr. James M. Farrar and Miss Juliet Dimock, of Elizabeth, N. J.; in the last, special mention was made of Bro. W. C. Daland's music, "Gloria" for Primary Schools. Oh how I wished all our Sabbath-school teachers could have heard Dr. McEwen's masterful plea for "Conscience Among American Christians." But the three days were filled with good things and I hope that there will be many more Seventh-day Baptists at Saratoga next year.

L. R. S.

A SUGGESTION AND AN INQUIRY.

At a meeting of the Alfred University Alumni held last week, one gentleman made a suggestion that I think is quite worth acting on. It is this: That the Seventh-day Baptist people consider Alfred University a safe deposit for any old books, documents or letters they may have, in any way relating to the history of the denomination. They need not relinquish their ownership in them unless they prefer to, but here all such documents would be safer than when shucking around in some bureau drawer, to eventually fetch up in the waste-basket or ash-barrel; and here they would be sure of preservation and be easy of access to the whole people.

Now as to the inquiry: In the session of the General Conference held at Lincklaen, N. Y., in 1834, Brethren S. M. Burdick, of Lincklaen, and Richard W. Jones, of the church at Baltimore, Md., were ordained evangelists. I have searched with some care but as yet cannot find who this Eld. Jones was, when he died, nor anything about him. Neither can I find anything reliable about this Baltimore church. I did find three dates which professed to be the correct year of its birth, but as each was a different year I am still far from deciding about it. If any of our people can enlighten me as to where these people came from and where they went to, when and by whom organized, and something about Eld. Jones, will they please address me either by letter or through the RECORDER.

C. H. GREENE.

ALFRED, N. Y., June 25, 1894.

THE assurance is given Christ's followers that when he shall appear they shall be like him, for they shall see him as he is. No one in this world can look long on Jesus without gaining likeness to him. Without holiness we are taught none shall see the Lord. None can enjoy his presence who are not following holiness and none can have that presence without advancing in holiness. It is by beholding Christ we are to be changed into his image.—*Christian Inquirer*.

SINKING AN ARTESIAN MILK WELL.

There comes, in the life of every man who cannot afford it, a time of burning unrest, when he is overpowered by an uncontrollable desire to live in the country, writes Robert J. Burdette in an inimitable article on "Making a Suburban Home" in the July *Ladies' Home Journal*. A railroad man, who doesn't know for the life of him which end of the plough you hitch the horse to, is always longing to go on a farm; a successful merchant, who vaguely knows that you dig potatoes, although by that he rather understands that you mine them, as you do coal, hankers, after a certain time of life, for a cheap little place, not too far out of town, where he can sink an artesian milk well and raise his own bananas, of which he is very fond. And I once knew an able and eminent lecturer, who had lectured on "The Pyramids, Their Cause and Effect," for twenty years, and who was far more afraid of a horse than a tramp is of work, and who thought that cows shed their horns every spring, from which source the brass bands renewed their supply of instruments. Well, that man left the platform at last and invested the spoils of many successful lecture tours in a stock farm. We cannot help it; out of the dust we came; back to the soil we are drawn. We are children of the earth, and we do love to creep back into the mother-arms, and get our faces down close to the sweet old mother-heart, when the shadows begin to grow long, when the days of the second childhood come upon us, and the time draws near when she will take us into her arms for the last time, and hush us to sleep on her cool breast.

POWER OF LIQUOR TRAFFIC.

The late Rev. David K. Nesbit, for many years pastor of the Hazelwood Presbyterian Church, and later of the First Congregational Church, of Peoria, Illinois, in a lecture on the power and influence of the liquor traffic used the following terse language:

"It is supported by two of the strongest tendencies in human nature. The two pillars that support it are animal appetite and love of money. It defies legislatures; it bribes juries; it breaks through the flimsy cobwebs of municipal laws; it dictates political platforms; it tramps under its cloven hoof the holy Sabbath and the law of God; it grows rich on the hard-earned wages of poverty; it fattens on the murdered souls of men, and sitting in its stately palace, or lounging in its filthy den, it laughs at the broken home, sneers at the widow's tears and mocks the orphan's cry for bread. It steals the son's kind heart and robs the mother of his love. It leads the blooming daughter through the dim alley to the haunts of sin. It transforms the father's loving tenderness into beastly cruelty and murderous hate. It changes the once loved and loving bride into the drudging slave of the drunkard's hut. It sends the husband to a drunkard's hopeless doom, and drags the orphaned babe away from home and friends and casts it into the putrid stream of crime, to float downward into worse than death. Thus does it sweep the smile from childhood's sunny face, it dims the lustre of ambition in the eye of youth and smears with foul disgrace the hoary locks of age."

THE Bible is not an iron safe, to be opened by those who are keen enough to discover the combination; it is rather a rare and delicate flower, that must have a certain atmosphere before it can be induced to unfold its petals and disclose its honey cup and share with you its sweet perfume. The atmosphere of the book is the atmosphere of prayer. When you have entered your closet and opened the window toward Jerusalem, and felt the heavenly breeze fan your cheeks—then the dull pages are transformed into a living voice, and the book becomes indeed the Word of God.—*The Bible Reader*.

WHAT ought we else to do, both in public and private, while either digging, ploughing or feeding, but sing hymns to God, and bless him, and pour out our thanks to him?

MISSIONS.

I HAD the sweet privilege of visiting my old parish at Walworth, Wis., a few days last week. Death has made sad inroads upon it. Many dear ones with whom we had such pleasant relations, and held such happy communion and fellowship in prayer and conference, have gone to the glory-land. Some will soon join them. In fact, we are all rapidly going, and it will not be long when it will be said of us, "They are gone." It was our pleasure to attend the Commencement exercises of the Walworth High School. There were three graduates, all ladies, two of them were Seventh-day Baptists. They did honor to themselves and the school. Principal Hibbard, who was a Brookfield, N. Y., boy, is a first-class teacher, and greatly beloved by his pupils. He is also a great help in the church and the Sabbath-school. The Walworth people have great reason to be proud of their school, and to cherish and maintain it. Hope they can keep Prof. Hibbard another year. When a school has a good teacher, one who fills the bill, it is for the best interests of that school to retain him. Frequent changes of teachers are a detriment to the prosperity and success of a school. We are now enjoying Commencement Week at Milton. It is a long feasting on intellectual goodies. Missed Field Day on Thursday, June 21st, and the session of the Orophilians in the evening by being at Walworth. Was sorry to miss their session, for in the palmy academic days, before Milton put on college dignity and airs, it was our pleasure and profit to be an Oro. We were told, and there are abundant reasons to believe it, that the boys maintained well their long-time honor and fair reputation of the oldest lyceum connected with the school. It was our pleasure to listen, on Sabbath eve, to an able and brilliant sermon by the Rev. Mr. Pense, pastor of the Presbyterian Church of Janesville, Wis., before the Christian Association of the College. The central thought of the sermon was true culture. It bristled with thought, that would set one to thinking, and the diction was capital. The gestures and action of the speaker were fine, but the sermon was greatly marred by a poor enunciation, making it almost impossible to hear his words even at a little distance from him. It was our good fortune to sit near enough to get it all. On the evening after the Sabbath the Philomatheans held forth. The music was mainly given by the College Quartet. The solos rendered by C. H. Maxson, son of Rev. S. L. Maxson, were fine, and were worthy of the applause given. The paper gleamed with witty hits on the boys and girls, and bright sayings. The oration by Mr. David C. Ring, son of Eld. Peter Ring, of Big Springs, South Dakota, on "More Air," portraying the condition and needs of the poor tenants in our country, was an excellent one. He is a good thinker, but his delivery would be greatly helped by a thorough course in elocution. The recitation, "The Prairies," by Mr. Eli F. Loofboro, son of Deacon Loofboro, of the Welton Church, Iowa, was the best delivered exercise on the program. The address by Dr. A. Lovelle Burdick, of Coloma, Wis., on "Present Problems," was an able production. The chief problem he attempted to solve was the stopping of the cruel and inhuman mob-lynching of the colored people of the South, for the slightest provocation and of innocent victims. The audience were in hearty accord with his earnest and manly thoughts on

that point. The closing oration of Mr. Lester M. Babcock, son of Deacon Babcock, formerly of the Garwin Church, Iowa, on "The Aztecs," was a finely written and well delivered production. The boys did honor to the Lyceum and the College. To-night, June 24th, comes the Baccalaureate Sermon by President W. C. Whitford.

WE were never more convinced of the importance of our Associational gatherings and their benefits to the people than in attendance at our late Associations. The interchange of delegates keeps in touch the people of one Association with those of the other Associations. It forms a bond of brotherly fellowship and a means of great unity. They are becoming sources of great spiritual uplifting to the people. They are fast becoming seasons of evangelistic blessing, a time of the manifest presence and outpouring of the Holy Spirit to the quickening of the people and the conversion of the unsaved. May they become pentecostal seasons! These Associational gatherings also give great opportunity in their various "hours," to put before our people the denominational work and spirit. They afford a better time and opportunity to inform the people of the work, the needs, and the demands, to inspire the people with denominational spirit, zeal, and purpose, to infuse in them the spirit of *go, do, and give*, than do our Conferences; for more people are reached, and more people attend them than attend the Conference. Then there are so many people who never do and never can attend Conference, that can and do attend their Association. Again, they are proving a spiritual blessing to the churches where they are held. The good, earnest, gospel preaching, the warm, spiritual, devotional services, the interchange of thought, the personal Christian influence, the sweet fellowship and communion of brethren and sisters of like precious faith, make and leave a deep impression on the church and people.

GOING AND GIVING.

BY REV. EDMUND F. MERRIAM.

A multitude of Christians in America have enough means for support without the necessity of labor. They are not tied down to any particular localities by the obligations of trade or of labor for the support of families. They can go where they will; they can live where they will. Why should a follower of Christ, to whom belongs all, both of person and property, conclude because he has means enough to do as he wishes, that these means are given him simply for personal enjoyment? Many choose their residences in the parts of this country, or even of Europe, which are most attractive to them. Is this the spirit of Christ? Why should they not consider rather that the Lord has given them this property that they may use both it and their personal services for his cause? Since they are not confined to any especial place for residence, why should they not consider that they ought to go and live where their persons and their efforts would tell the most for the advancement of the Redeemer's kingdom? Is not this the real spirit of devotion which is taught in the New Testament? Since they are free to go where they will, would not the spirit of Christ, which should fill them, lead them to go, as he did, to those who need them most, and would it not be an exhibition of real Christianity which would impress the world with the truth of our religion more than almost anything else, if all those who are free from ties to any particular location, should in a body go forth into missionary lands, and there support themselves in humble, self-denying and devoted

labors for the conversion to Christ of the nations who know him not.

Sometimes the difficulties in the foreign mission work, especially in certain countries, seem to discourage the efforts of many in carrying the gospel to all the earth. But is there any part of the world where men do not go for worldly gain? Can you find any country where men from civilized lands have not gone, either for trade amid savage peoples, or to engage in the service of heathen government, and endured every risk, even of life itself, and privations unmeasured, simply that they may accumulate wealth? Expeditions plunge into the wilderness of Central Africa for the ivory, gums, and spices of the country. The burning heat of the desert of South Africa is endured for the diamonds and gold which may be obtained there. And shall the followers of Christ dare less and do less for the glory of our Saviour than men are willing to dare and do for mere worldly gain?

The high privilege of giving for missions is often forgotten by those who, on account of their narrow views, are vexed every time a contribution-box is passed to their pew. Instead of regarding it as an effort to extort something from us, the contribution-box should be regarded as a happy opportunity to exercise an inestimable privilege, in taking some share in the work of Christ in the world. Especially when making a contribution for foreign missions we come into touch with all the world. We send forth in some measure our personal interest and our effort that the dark corners of the earth may be enlightened with the gospel of Christ. By that act we reach out a hand to touch the sordid and enterprising Chinaman and the degraded and superstitious native of Central Africa. It is perhaps to most of us the only opportunity we have of coming in a full measure into sympathy with Christ in his sacrifice for all men. It is the only way, except prayer, by which many Christians can carry out the last command of their ascending Saviour, to "preach the gospel to every creature." Look not upon the contribution-box as a beggar's box, but as the hand of Christ extended to you asking you to help him to bring the world to himself.

THE JEWS.

Never since that glorious day of Pentecost, nearly nineteen hundred years ago, in the far-off holy city of Jerusalem, when three thousand Jews acknowledged Christ and were baptized in one day, have the opportunities of preaching the gospel of glad tidings to our Jewish brethren been so bright and promising as in the present year of our Lord. The almost universal sympathy that has been evoked in our English-speaking lands for the sufferers of the Russian persecutions has awakened a responsive echo of love in the hearts of God's ancient people for English-speaking Christians, rendering our position an exceptionally favorable one when we approach them and relate the sweet story of the life of Jesus and his surpassing love for humanity. God forbid that we should be so blind to the signs of the times as to let these grand opportunities pass neglected by!—*Mark Levy, in Jewish Herald.*

HOW SOON an eager seeker after an answer to the question, "What shall I do that I may have eternal life?" may be turned away saddened and hopeless by a true answer to his question. So the rich young man was who came to Jesus. He had a misconception of eternal life. To him it seemed less valuable and important than his wealth. His heart chose wealth rather than treasures in heaven and he was allowed to keep it, since he preferred it. We look and say, "What a misguided and silly young man." But such misguided folly has not died out of the world. Christianity is many times compelled to take the second place in our lives. The education of the world, the fuller measure of Christian light and knowledge which we possess, does not seem to eliminate this worldly and unworthy spirit. The need of regenerating grace is still clearly manifest.—*The Christian Inquirer.*

WOMAN'S WORK.

THE SWEET, LONG DAYS.

BY MRS. M. E. SANGSTER.

The sweet, long days when the morning breaks
Over the mountains in rose and gold,
When the shadows linger on vale and lakes,
And the afterglow tints fields and wold.
The summer days when the pasture land
Lies dappled with daisies beneath the sun,
When the waves wash up on the pebbly strand,
And the little ripples leap and run.

The sweet, long days when the children play
Merry and sweet as the day is long,
Driving the cows, and tossing the hay,
And singing many a snatch of song.
When mother is busy from morn till eve,
And father is earning the children's bread;
In every task when a prayer they weave
For blessings to rest on each little head.

The sweet, long days when though trouble may come,
We bear the trouble in trustful cheer,
For ever in God is our constant home,
A refuge and shelter from grief and fear.
The sweet, long days which our Father sends,
Foretastes and pattern of days to be,
In the time when the measure by days shall end,
On the fadeless shore of the Crystal Sea.

THE DAY OF SATISFACTION.

BY HORATIUS BONAR.

When I shall wake on that fair morn of morns
After whose dawning never night returns,
And with whose glory day eternal burns,
I shall be satisfied.

When I shall see thy glory face to face,
When in thine arms thou wilt thy child embrace,
When thou shalt open all thy stores of grace,
I shall be satisfied.

When I shall meet with those with whom I have
loved,
Clasp in my eager arms the long removed,
And find how faithful thou hast proved,
I shall be satisfied.

Sisters.—Have you all read the appeal from our President of the Woman's Board in the RECORDER of June 21st? God has graciously answered our prayers in giving us a new laborer for the foreign field. Our dear Mr. and Mrs. Davis are gaining renewed strength and vigor for their work. Are we doing all we can in gifts and prayers to sustain and encourage our workers? "Vow and pay unto the Lord your God." The burden which we have promised to lift, our Board is carrying with anxious hearts. The work is ours, let us feel its importance and our obligations. "The silver and the gold are his," it is only lent us that we may do his service. It is God that gives the increase but he has seen fit to make us co-workers with himself in bringing the world to Christ. May we all honor our Master by doing quickly, and cheerfully, and well, our part in this great work.

"God lives to give, and all true living is free and constant giving."

"Give as you would if the angels waited at your door;
Give as you would if the morrow found you where giving is o'er;

Give as you would to the Master if you met His searching look;
Give as you would if His hand the offering took."

LITTLE HELPS.

The busy housekeeper and mother sometimes feels that she has no time to work for Jesus. Often she longs to do something for him who has done so much for her; but her heart and hands are so full of cares and work, that what more can she do? When the little ones are older and she has not so many duties she will give more service to her loving Saviour. And when more time and opportunity comes, if it does come, I trust she will be just as eager to do something as now when her hands are tied.

I have been thinking of little things that have helped me which are within the reach of us all. The true Christian finds that the only

satisfactory way of living is to have the daily, hourly, continual presence of the Holy Spirit, and to use the little opportunities for doing good as they come one by one.

Some of my friends have been so helpful to me in little ways that I must tell you of them. I am always glad to meet Mrs. C., she has such a happy, pleasant face, and she does not say unkind things. I think she has innate goodness, yet I am sure that she strives to make people happy, and she succeeds in a remarkable degree.

How my heart has been warmed by the cordial greeting of Miss J. If she does not love you she has such a clever way of deceiving that you cannot tell the difference. I believe that she cultivates a love, not for two or three, but a universal love. She sees all the good there is in everybody and loves each so well that she wants to help uproot any unpleasantness or sin and she does help too. Then there is Mrs. S., the dear old lady who is blind and almost deaf, and you think how afflicted she is, and yet she finds bright rays of hope, and thanks God that she is blessed so much beyond many others. Dear Aunt L. writes you a letter, just like herself, in which you can hear the words of love and appreciation and see the smile of sympathy just as you would if you could be with her again. You feel assured of her faith in you and that does a world of good.

These are a few of my helpful friends, and I thank God for them and desire to copy their helpful ways. These ways of loving service do not take time so much as thought and prayer, and these may be our privilege when about our work. Just as truly as we need daily food for our bodies so do we need daily spiritual food, and without it we grow dwarfed and starved in our spiritual life. Let not one day pass without drawing near and holding sweet communion with the Saviour, and the more you can abide in his presence the happier and fuller your day will be. Have a song upon your lips or in your heart as you go about your daily tasks, such songs as:

Take time to be holy,
Speak oft with thy Lord;
Abide in Him always,
And feed on His Word.

It will be a help and strength, and somehow prepare you to bear little trials and vexations in a more Christ-like spirit. A. R. P.

A PRACTICAL SUGGESTION.

BY LILLIAN GREY.

"I've outgrown my mittens, mamma! See?"
"So you have, and they're all whole and good too. Well, drop them in the gift box, and on your way to school stop in Mr. White's store and buy a pair. It's so cold this morning that you can't do without very well."

"And now, my dear woman, will you tell me what is a gift box?" asked Cousin Alice, who had arrived the night before for a lengthy visit, and who was anxious to understand the ways of the household as soon as possible.

"Why, certainly; a gift-box is just that—no more or less."

"But I never heard of one before."

"Possibly not. The box itself is only an ordinary packing box with a fitted cover, and its contents range all the way from an advertising card up to a dress or coat. Sometimes it is nearly full, and sometimes nearly empty; and you would be surprised to see the amount that goes into it in the course of a year."

"And then do you send the contents off to some public charity, Mary?"

"No, we have calls nearer home. There are a great many poor people in this place, and a mission and hospital, so there are plenty of avenues for giving. A large family like ours has a good many 'cast offs' in spite of all the

turning and making over which I do, and we used to put such things in the attic and store room, and often there would come some unexpected call for help, and I would know I had just the article that was wanted, but could not lay my hand on it or think where it had been placed until, perhaps, the opportunity had passed entirely by. And that is how the gift-box became an institution."

"And a very sensible and practical one, too, I am sure. I would like to see its contents sometime, Mary."

"It has very little in it now. Cold weather and holidays have made many demands on its generosity. We put nothing in it until it is fit for use—I mean that everything must be clean and mended, and if past that, the best pieces cut out, which will often make a jacket or skirt for a little child. Bits of old linen and lint and muslin bandages often go into it, and are as often called for, and when we have an accumulation of odds and ends we buy some cheap dolls and dress them, and at Christmas time find no lack of places for them. Every one of the family have the gift-box in mind, and so nothing goes to waste. I really think it has been an educator in the way of careful saving habits for us all, as well as a means of good to others. This year as the holidays approached the children seemed to be on a strife almost, as to which one could spare the most for the box; and not only that, but they were on the lookout for places where the things would be acceptable as well, and enjoyed their bestowal. I wouldn't be at all surprised if Jennie finds a candidate for the mittens before night. She is sure to be on the watch for it."

"Will you mind if I follow your example, Mary, and perhaps tell it to others?"

"Why, I shall be delighted for my gift-box to have hundreds of duplicates!"—*Christian Intelligencer*.

THE McALL MISSIONS IN FRANCE.—J. F. W. Deacon, Esq., of Tonbridge, has recently contributed to the pages of *The Christian* some remarkable cases of conversion in connection with these missions. In Calais a notorious character, who used to call himself "the greatest anarchist in the world," has been converted. So dangerous was he that the police took away his children from him. Now, recognizing the change brought in the home, they have restored the children to the father. Another anarchist, who was under strict police surveillance, and had formerly suffered expulsion from the country for three years, is now "in his right mind," a most devoted Christian and a member of a Baptist church. He is now exempted from police surveillance, and has given his testimony before his old comrades in the notorious Salle Favie, undismayed by their hootings and insults. At the Salle Rivoli blessing has come to a whole family that were deeply sunk in the mire. The conversion, too, of an old man—a determined free-thinker—is also recorded, who died in peace. There are 34 halls in connection with this mission in and around Paris, and nearly one hundred more in the provinces.

ANY one sent on God's errands is a missionary. Whether the service be great or small, in the home, in the church, or in the uttermost parts of the earth, if it is work for God it is a mission, and whoever performs it is a missionary. We solemnly set apart those going out to a foreign field. We may be just as truly set apart to our work here. A successful missionary society must have missionaries at both ends of the line.—*Missionary Link*.

THERE are many kinds of boys and girls in the world but there are three kinds which deserve special mention. They have been called the "Wills," "Won'ts," and "Can'ts." The "Wills" accomplish everything, the "Won'ts" oppose everything, and the "Can'ts" fail in everything. The "Wills" are the ones wanted in the army of the Lord.—*The Foreign Mission*.

WILLIAM CAREY, the great pioneer missionary, translated the Bible into twenty-seven different Indian dialects. When asked about his marvelous work, he said of himself, simply, "I can plod; I can persevere."

ANNUAL REPORT.

To the Board of Trustees of Alfred University.

Gentlemen:—It is but justice for me to say that I have been told that it has not been the custom to have annual reports from the President. I believe in such reports; but it was only the other night that you adopted a rule calling for one regularly. This, my first report, has therefore, been put into shape with great haste and in the midst of many distracting cares.

About 160 different students have been in attendance during the past year,—90 young men and 70 young women. In the Academy 23 different subjects have been taught; in the College 27; and in the Theological department 4. The largest number of music scholars in any quarter was 39, of art pupils 12.

About 50 students, each term, have been before the college physician, Dr. Post, for examination as to their physical condition, a record of the results being preserved; and any student temporarily ill has had the privilege of receiving his medical advice.

About 40 young men and women have been members of the Physical Culture Class, under the somewhat interrupted instruction of Mr. C. E. Byram and Miss Eva Merritt, assisted by Prof. W. C. Whitford.

The late Mr. Geo. H. Babcock was enthusiastic in regard to physical education; and it is to be deeply regretted that his plan of having a man and woman physician to look after the bodily health of our students cannot be carried out. He said he could not think of any one thing that would be more likely to bring the institution into favor with parents than this.

During the year from January, 1893, to January, 1894, there were earned in Regent's examinations 21 pre-academic, 2 junior (20-count), 5 30-count, 3 40-count, and 1 50-count certificates; and one classical, one advanced classical (60-count) one advanced academic (60-count), and one advanced academic (70-count) diplomas.

CHANGES IN THE FACULTY.

Of the many whose names appeared for the last time in the Circular of Information for 1892-93, the honored name of Jonathan Allen, President, heads the list. Then follow the names of Mrs. A. A. Allen, Professor of drawing and modelling; Thos. R. Williams, theology and Hebrew; A. H. Lewis, church history and homiletics; Mrs. W. H. Crandall, instructor in piano-forte; D. A. Blakeslee, Professor in the normal and preparatory schools; T. M. Davis, Latin; J. M. Stillman, music; J. J. Merrill, applied arts; and M. G. Stillman, book-keeping and penmanship.

The new President is, by appointment, Professor of philosophy and theology, university pastor, and *ex officio* Principal of each school and department. Lewis A. Platts is the newly elected Professor of the English language and literature, church history, homiletics and pastoral theology; Francis A. J. Waldron, Latin; William C. Whitford, Biblical Greek and Hebrew and cognate languages; Earl P. Saunders, academic department; Ahva F. Randolph, instructor in book-keeping and penmanship; Mary E. B. Main, music; and Anna F. Maltby, elocution.

During the year Miss Eva St. Clair Champlin resigned as associate librarian, and was succeeded by Mrs. L. T. Stanton; whose position as Preceptress was filled by the appointment of Mrs. F. A. J. Waldron.

After a long and faithful term of service, Mrs. Ida F. Kenyon has resigned the professor-

ship of modern languages, and Miss Martha B. Saunders, of Westerly, R. I., is to succeed her.

The University Boarding Hall has come under the control of the trustees, and Mr. Homer D. Main has been appointed superintendent of buildings and grounds and of the boarding department.

In our academic work it is the aim to keep well up to the Regents standard; and I count it fortunate that our present three-year courses must be lengthened to four, if we are to maintain our full rank as an Academy.

The college curriculum has been considerably improved, I think, especially with respect to systematic arrangement. There are three courses, the classical, or A. B.; the Philosophical, or Ph. B., in which Greek is omitted; and the Scientific, or S. B., omitting both Latin and Greek. One quarter of the entire work, the more advanced, is elective; and it is believed that in the range of studies offered we have the right to claim to be a good college.

Of the work done in the various departments it is not proper for me to speak here and now in detail. That all has been done with equal ability, is not to be expected. That there are some wide differences of opinion as to what are best ways and means is true. But the members of the faculty aim to do good and honest work; and, according to their understanding of its interests, are loyal to Alfred University.

The educational position of Alfred University is somewhat unique; and it must undertake to do, as now, many kinds of work as efficiently as possible. It is called upon to do this by the denomination that established it, and by its relations to a widespread and intelligent country and village population in the midst of which it stands.

But there is one special and grand opportunity of which I wish to speak more particularly. The high schools all about us are educating a large proportion of the grade of students that used to come here when the numbers were between three and four hundred; but South-western New York and Northern Pennsylvania, in addition to the Seventh-day Baptists themselves in the Eastern and Middle States, offer a large, inviting, and most promising field for a well-equipped, well-organized, and well-managed college,—that is a school that is prepared, in spirit, purpose, and endeavor, to do whatever else it may undertake to do or be,—four years of good, solid work in liberal studies, between the high school or academy and the real university.

This opportunity seems to me to be so certain and so great that it ought to fire us anew with zeal and lead us to hasten our preparation for entering this open door of usefulness and honor.

The real American University is now evolving, it being made possible by advancing scholarship and millions of money. Many an institution, having the name university, can scarcely hope to become one much beyond the mere name; but a well-known good college seems to me to be a thousand times more to be desired than a so-called university that can show little right to bear so large and increasingly significant a title.

Four things at least, seem to me to be essential to the development of great possibilities into grand realities.

1. If the institution's name can be changed to college without endangering titles to valuable and needed funds, I am in favor of re-organizing under new names and charters. But, in any event, let a good college in name

and reality be the central and working force and factor.

2. The school must be brought into and kept in the confidence and fellowship of the denomination that looks to it as a central seat of learning, and of the communities in the surrounding country whence ought to come many students of academic and college grade; and in close touch with the great, moving, progressing world of educational thought and action. And in order to steadily increase unity and efficiency of work much time and thought should be given to the supervision of many departments, and to efforts to gradually extend the school's influence. Whoever, therefore, is called to preside over these manifold interests should be given a chance fairly commensurate with responsibility and opportunity.

3. A very great existing evil here, in my judgment, is the custom of allowing professors to engage regularly in outside and important occupations. If this be essential to their earning a livelihood, then the necessity ought to be removed speedily by increasing their present insufficient and crippling salaries.

The world is moving with amazing rapidity in respect to theory, thought, method and knowledge; and every teacher should keep in closest possible communion with the progressive spirit, purpose and knowledge of to-day, not omitting their connection with the best of other ages.

In the broad and comprehensive sphere of language and literature there are ever new and rich fields for deepest inquiry. History, political science, and sociology touch modern, social and political life at a thousand vital points. Physical science and philosophy, with something new almost every day, are the battleground between materialism, agnosticism, and atheism, and belief in true science, spirit, personality, and God. And our students and our school need the instruction and inspiration of the best and most enthusiastic life, energy, work and power that any teacher can give to his noble calling in undivided service.

4. A fourth great need is funds for new buildings and endowment. The small sum of three or four hundred dollars would put our little observatory in pretty good working order; and a like amount is almost an absolute necessity for the natural history laboratory. The departments of physics and chemistry are quite well provided with funds for apparatus, but the room is wholly inadequate; and Mr. Babcock's plan of giving this important work to two professors instead of one, by the appointment of the eminent physicist, Wm. A. Rogers, now of Colby University, ought to be speedily carried out; and his well-known wishes in regard to physical culture should be sacredly regarded.

Not less than \$125,000 are urgently needed; \$25,000 for a science building, and a building for library, reading-room, Christian Association, and physical educational purposes; and \$100,000 for additional endowment.

\$5,000 have been promised toward the first \$50,000; and the treasurer has devised an excellent plan for raising funds known as the thousand dollar scholarship endowment plan. Each scholarship is to be named by the donors, whether individuals, churches or societies, and the income is to be used to pay the tuition of designated students.

Funds of this sort are needed at once to enable the trustees to offer free tuition, year by year, to a limited number of high school and academy graduates from surrounding counties,

that a new tide of advanced students may be turned toward this beautiful college town.

In years past this institution has done grand and fruitful work. Its present equipments and organization are behind existing and urgent needs. A critical period in its history is now upon it. By a ready re-adjustment of itself to higher conditions and advancing demands, can it best reveal the strength of its indwelling life.

To my mind the possibilities are many and great, nothing less than inspiring as one contemplates the need and power of Christian education. May such forces of head, heart and hand be set in motion at this Anniversary as shall hasten their realization.

Respectfully submitted,

ARTHUR E. MAIN,

President Alfred University.

ALFRED, N. Y., June 19, 1894.

[From L. C. Randolph.]

"SHIPS That Pass in the Night,"—a "popular story,"—a book that could not have been written fifty years ago. If it had been it would not have suited our grandfathers and grandmothers. A product of this hot-house age which loves to subject its double roses and night-blooming cacti to morbid analysis. One is stirred by its relentless pathos but he drops the book with the same feeling as after reading *Middlemarch*: "If that is life, the sooner it's over the sooner to sleep."

The hero of this story is a defeated, disappointed man; the heroine, a flesh and blood woman whose ambitious literary aspirations have led her a chase in which she has lost health and courage. The deep-rooted love which springs up between them transfigures their natures, but the last chapter finds him standing by the grave of the gentle woman with her only kinsman, Zerviah.

"The two men parted.

"Zerviah went back to his Roman History. The Disagreeable Man went back to the mountains: to live his life out there and to build his bridge, as we all do, whether consciously or unconsciously. If it breaks down we build again.

"'We will build stronger this time,' we say to ourselves.

"So we begin once more.

"We are very patient.

"And meanwhile the years pass."

It is not the sad ending which gives the book its melancholy tone. Its undercurrent flows out toward the philosophical sea where existence is regarded as a thing to be endured and only the thoughtless and selfish can be light of heart.

The good God never intended it so. He made man to be happy and those who live in simplicity close to the great throbbing heart need not be disappointed. With all allowance for the fathers who "ate sour grapes" setting "the children's teeth on edge," it yet remains true that only he who burns his life away or who flounders out of his true relations will accept the philosophy of agnosticism and despair.

A little sunshine in the shape of simple rules for practical living will drive out the microbes:

"Look upward, not downward."

"Look out, not in."

"Look forward, not backward."

"Lend a hand."

THE Pullman strike has developed into what promises to be the greatest contest between laborers and corporations which this country has yet seen. Last week the strikers made a

final appeal to the Pullman company for arbitration of their differences. The company's reply was an emphatic and curt refusal. They declared they had nothing to arbitrate. The American Railway Union thereupon declared a boycott on all Pullman cars in use on the railroads. Any railway which refused to sidetrack the Pullman cars was to be included in the strike. At this writing a number of roads leading out of Chicago are tied up. One road has agreed to abandon the Pullmans. One road is considering the matter. The rest are banded together for a great fight.

President Debbs has issued a circular to the Railway Employes of America calling upon them to stand together. He says: "We will not compromise. All the roads must yield to our just demands. So far the victory is ours. We will tie up every road in the country if necessary."

On the contrary John M. Eagan, chairman of the strike committee of the General Managers' Association says: "The railroads cannot compromise. Our duty to the traveling public compels us to run Pullman cars on all trains which are scheduled to carry them. We will at once fill the places of all strikers. The men struck without notice and without any grievance against their employers."

The great American public realizes that this case is one too complicated to admit of an off-hand judgment as to its merits. The attitude of that mass of people who have no personal interests at stake in the struggle is one of expectancy. Public sentiment is eagerly waiting to applaud heroism and condemn dishonor and greed whenever they appear.

It must be confessed that the task which the American Railway Union has undertaken is one of appalling difficulty. Can it win against the combined strength of these mighty corporations in a time when thousands of men are seeking employment? If it does 1894 will make a new era in industrial history. If it fails its power as an organization is gone. It is a fight to the death, and every nerve is tense for the struggle.

To the honor of the American Railway Union be it said that the strike at Pullman has been a model of sobriety and good order. Cases of drunkenness and disorder have been almost unknown in a town where thousands of working people were idle. To the honor of President Debbs are these words from his recent address: "I appeal to the striking men everywhere to refrain from any act of violence. Let there be no interference with the affairs of the several companies involved, and above all, let there be no act of depredation. A man who will destroy property or violate law is an enemy, and not a friend of the cause of labor."

A VILE AND FILTHY HABIT.

It would be hard to find a habit more vile, and filthy, selfish and harmful than the habit of using tobacco.

Lord Salisbury, one of England's foremost statesmen, has such an extreme aversion to tobacco that even his own sons do not venture to smoke in his presence. His sons have respect and politeness, even if they have formed a filthy habit.

It is a shame that one cannot walk the streets of our cities and towns without being compelled to breathe the fumes of tobacco. The pure, sweet atmosphere, God made for the lungs, is impregnated with abominable tobacco smoke. I have frequently stopped, or walked rapidly, or crossed the streets to get rid of the disagreeable fumes. It is bad enough for gentlemen and ladies to walk on the pavement soiled with

tobacco spittle; but it is intolerable to breathe the smoke drawn from a cigarette, or cigar, or pipe, and puffed from the lips of a smoker.

I know a preacher who was broken from the bad habit of using tobacco, by the consideration that he contracted such a bad filthy habit that, to indulge himself in it, he must retire to his room, far removed from other rooms in which the nice family lived, to whom the fumes of tobacco were decidedly objectionable and disagreeable.

Any boy with as much brains as a sucking calf, ought to know better than to form such a habit, and so save money, health and life itself, and avoid the filth and indecency of the confirmed tobacco user.—*Sel.*

AT LAST.

When on my day of life the night is falling,
And, in the wind from unshaded spaces blown,
I hear far voices out of darkness calling
My feet to paths unknown.

Thou who hast made my home of life so pleasant,
Leave not its tenant when its walls decay;
O love divine, O Helper ever present,
Be thou my strength and stay!

Be near me when all else is from me drifting,
Earth, sky, home's pictures, days of shade and shine,
And kindly faces to my own uplifting
The love which answers mine.

I have but thee, O Father! Let thy Spirit
Be with me then to comfort and uphold.
No gate of pearl, no branch of palm, I merit,
No street of shining gold.

Suffice it if my good and ill unreckoned,
And both forgiven through thy unbounding grace,
I find myself by hands familiar beckoned
Unto my fitting place;

Some humble door among thy many mansions.
Some sheltering shade where sin and striving cease,
And flows forever through heaven's green expansion,
The river of thy peace.

There from the music round about me stealing,
I fain would learn the new and holy song,
And find at last, beneath thy trees of healing,
The life for which I long.

—John Greenleaf Whittier.

CHRISTIANITY AND WAR.

Infidels sometimes say that Christianity has been the cause of more wars than anything else. Well, suppose this were true. The sun has been the cause of more weeds than anything else; is that any reason why the sun should be blotted out of existence? The rain has been the cause of more floods than anything else. Shall we therefore decide that the rain is a curse and not a blessing to the world?

But Christianity is not the cause of wars. Sheep do not go to war with wolves. It is the wolves that make war on sheep. When Christ said, "I came not to send peace on the earth, but a sword," the meaning was, that the truth which he declared would so awaken the opposition of evil men that it would be the innocent occasion of calamities and strifes.

Christianity is not the cause of wars. Read the Sermon on the Mount, and see if it breathes the spirit of war. Blessed are the peacemakers, said the Saviour; and to the only disciple who ever undertook to defend him, he said, "Put up thy sword." Wars and fightings among men come of men's lusts, which have not yet been subdued by the gospel of Christ. It is Satan, on the other side, that makes the wars; it is the spirits of demons who gather the nations to battle. "My kingdom is not of this world," said the Saviour. "If my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews." John 18:36.

No doubt there are people and nations which have chosen the Christian name, and under it prosecute wars. I remember hearing a London infidel say that the Bible was the cause of the atrocities of the Spanish Inquisition; and he seemed somewhat surprised when told that the men guilty of those atrocities would have burned him alive for reading or possessing a Bible. Surely the Bible ought not to be blamed for the misdeeds of those who hate the Book, and persecute those who love and read it.

The angel's message is, "Peace on earth and good will to men." Let us sound it abroad, and let us pray that soon the King of righteousness and King of peace may come and reign over all the earth.—*The Christian.*

HERE AND THERE.

New York, with an assessed valuation of \$8,500,000,000 is the richest State in the Union. Pennsylvania is next with a valuation of \$6,000,000,000.

The physicians of the United States now number 118,453; New York leads with 11,171; Pennsylvania has 9,310, and Illinois ranks third with 8,002.

Austria numbers one hundred and thirty-one suicides in her army to every one hundred thousand men; Germany, sixty-seven; Italy, forty; France, twenty-nine, and England twenty-three.

France has the largest debt in the world. It amounts to about 30,611,000,000 francs, equal to about \$6,120,000,000. The public debt of the United States amounts to about one-fifth that of France—\$585,039,310—not including about \$2,000,000 of matured debt, and the greenbacks, treasury notes, etc.

It is estimated that the richest civilized people in the world are the English, with \$1,266 per capita. In France the average is said to be \$1,102, in the United States \$1,029, while by the sale of their land to the United States government some of the Indian tribes are worth from \$5,000 to ten \$10,000 per capita, man woman and child.

The report of the English government on the influenza epidemic of the last four years regards the proof of the contagiousness of the disease from person to person as overwhelming, and denies that it is transported through the atmosphere; another warning of the folly of unnecessary contact with the sick or contact without precautions; an eminent laryngologist attributes the contagiousness to the breath.

Japan continues to conform to Western ways, and the change is especially notable of late in the upbuilding of the war departments. The government has just decided to establish a naval school, in which artillery, torpedoes and navigation will be the subjects of study during an eighteen months' course. A special commission is also soon to be sent to Europe to study recent change in the organization of European armies.

What large persons many of the Swedish men and women are. Nowhere will you see such noble specimens of adult humanity as in Stockholm's streets. The features seem to pervade all classes, though it is not least striking among the nobility. Six feet is a common height for a man. The tallness of the woman is just as noteworthy. You remark it less, however, because they are so well proportioned. They say it is easy to tell by the size of the boots outside the doors which rooms of a hotel are occupied by the Swedish ladies. Though they do wear sixes or sevens in shoe leather, no sculptor would find fault with them on professional grounds. Moreover, they have most winsome complexions, and, of course, blue eyes are nowhere more intensely blue than here.

DRINKING IN EARLY NEW ENGLAND.

But, though drinking was so general, there was surprisingly little drunkenness in Puritan days. Cotton Mather complained that every other house in Boston was an ale-house; but New England throughout the seventeenth century was sober and law-abiding. The tavern-keepers—always men of social and political importance, as the "precedence lists" of Harvard and Yale reveal—were constrained to see to it that no man drank more than a quart of beer out of meal times, that there was no singing or dancing or gambling on their premises, nor any smoking of tobacco.

The minister, the magistrate, the deacons, and the constables had an unpleasant way of chiding the over-boisterous or those who tarried too long with the wine, and the tithing man would force himself upon the company of the stranger in the inn and sternly countermand his order for drink if it seemed to him excessive. There were, too, fines and imprisonment, the stocks, the pillory, the drunkard's cloak (a barrel with holes for head and arms), or the bilboes for the intoxicated; and for the incorrigible, disfranchisement and the shameful badge.—*Harper's Weekly.*

POPULAR SCIENCE.

THE average speed of the transmission of earthquake shocks is nearly 16,000 feet per second.

THE only source of the great lakes is the rain that falls within their basin, which averages forty inches per year.

A WIND blowing at the rate of nineteen miles per hour exerts a pressure of but one and four-fifths pounds to the square foot.

THE artistic work of the spider in spinning his web is shown by the fact that it takes 30,000 of fine strands to cover an inch of space.

TWENTY-FIVE years ago electricity as a mechanical power was unknown. Now \$903,000,000 is invested in various kinds of electrical machinery.

THE human heart is the most powerful pumping machine of its size ever made. It throws into the arteries seven and three-fourth tons of blood per day.

THE greatest elevation ever attained by balloonists was 37,000 feet—about seven miles. The aeronauts were James Glaisher, F. R. S., and Mr. Coxwell. The ascent was made Sept. 5, 1862, at Wolverhampton, England.

TORNADOES originated in the tropics, and are chiefly found in five localities, the West Indies, Bengal Bay and the Chinese Coast, north of the equator, and the South Indian ocean, off Madagascar, and in the South Pacific, near Samoa.

IT is noted in the *Naturalist* that upwards of sixty per cent of the earthquakes that have been recorded have occurred during the six colder months of the year—the maximum number in January and the minimum number in July.

EXTENSIVE drought will cause the snail to "close its doors," to prevent the evaporation of its bodily moisture and dry up. These little animals are possessed of astonishing vitality, regaining activity after having been frozen in solid blocks of ice, and enduring a degree of heat for weeks which daily crisps vegetation.

CAREFUL observers have noticed that a fish hawk, after securing its prey, will often rise very high in the air, drop the fish, quickly swoop down upon and seize it, and then fly homeward. The object of this, as explained by an old skipper in the lower bay of New York, is to get the fish "head on," as a hawk will never fly with the tail of its prey foremost. So, if it has caught it that way, giving it a twirl it drops it and seizes it again with the head pointing in the right direction.

THE greatest structure reared by human hands is the Pyramid of Cheops. Its height is 450 feet, about as high as Pilot Knob Mountain, in Missouri, and each side is 764 feet long. The base covers about thirteen acres, and there are 89,000,000 cubic feet of masonry. It is supposed by some antiquaries that the stone composing it were brought from Arabia, where extensive quarries of the same kind of stone have been found, and were transported by land and water, a distance of 700 miles.

THE Sixth International Geologic Congress is to be held at Zurich, Switzerland, from August 29th till September 2d, of this year. The last of these congresses, it will be remembered, took place in Washington, D. C., in 1890. As on that occasion, provision will be made for extensive geological excursions, covering the regions of the Juras and the Alps. There will be two classes of excursions, one for those who wish to explore thoroughly a limited region on foot and do not object to roughing it; another for those who wish to cover as large a region as possible, going by rail and carriage.

THE most interesting of all moons are the two that attend Mars, each about sixty miles in diameter. Mars is just one-half the size of the earth; its surface is divided into continents and seas, having as much land as water; it has an atmosphere, clouds frequently concealing its face, and its seasons are about the same as here, though the winters are colder. Because one of the moon travels around it three times as fast as Mars itself turns, it appears to rise in the west and set in the east, while the other, really circling in the same direction at a speed comparatively slow, rises in the east and sets in the west. Thus both moons are seen in the heavens at the same time, going opposite ways.

An ingenious German has invented a process for removing the element of smoke from the combustion of coal, and that by an entirely different principle from any of those before known. The tests are said to have been very satisfactory, and contracts have been entered into with several large manufacturing concerns. The coal

is first finely powdered by special machinery and is then injected into the furnace by an automatically regulated current of air. The carbon is entirely consumed, there is no smoke, and no ash is precipitated. The fire is under perfect control and can be started or cut off at a moment's notice. Should this process accomplish what it claimed for it, it is indeed valuable.

SINS.

• Several years ago I read about a young man who became crazed by drinking alcoholic liquors. In that condition he went from the bar, where he became intoxicated, on one of the streets of the city, and shot down three persons, seemingly without being aware that he was committing atrocious acts. Being informed after he became sober, of his drunken deeds, he failed to remember them.

Clearly it is a sin for such men to drink alcoholic liquor. And it is a sin for well-informed individuals to teach the young people of this nation that it is well enough to drink alcoholic liquors as a beverage. And it is a well attested fact that moderate drinking leads yearly a large multitude of the people of this country alone to become drunkards. It is a sin, both of a personal and a national character, for the people of this country to sustain in any manner the traffic in alcoholic liquors. This is evident from the fact that the members of State legislatures and the members of the United States Congress, are elected by the votes of the people; hence the State and Congressional license laws are sustained directly by a majority vote of the voting classes. And as a direct result we have annually as a nation an exceedingly large and degrading crop of crime which is produced solely by the beverage traffic in ardent spirits. The national calamity is sustained by the majority vote of the people. And it can only be removed by the vote of the people.

ROME MUST BE OPPOSED.

Romanism must be regarded as a religious system, holding many of the doctrines of the Christian religion in common with many doctrines of the devil. In this light it cannot be regarded as anything but dangerous, a deception and a fraud. But under the American constitution it must be tolerated, as are other religious systems. Romanism is also a political organization. All Roman Catholics are fitted for their political career by the priests and the catechism. As a crafty, unscrupulous, blood-thirsty political power, Rome must be everywhere opposed. As a religious body we can meet Rome on religious grounds and with religious methods. As a political organization we must meet her with a sword, yet Jesus said: "They that use the sword shall perish by the sword." Has not Rome used the sword?—*Wesley Methodist.*

A MOTHER'S PRACTICING.

A young man, who was being examined preparatory to uniting with the church, was asked, "Under whose preaching were you converted?" "Under nobody's preaching," was the reply; "I was converted under my mother's practicing." What a tribute to a consecrated motherhood was that young man's answer! How very near to Christ must that mother have lived!—*Selected.*

CHRIST is our only real friend. His love never changes. The separations of life cannot part him from the soul, and he is more than parents, children, or any earthly friend. If you have Christ, you have all.

WHEREVER affection can spring, it is like the green leaf and the blossom—pure, and breathing purity, whatever soil it may grow in.

YOUNG PEOPLE'S WORK.

TWO CENTS a week, or a dollar a year, from each member of the Young People's societies for mission and tract work.

HOW EASILY this can be saved was shown at the North-Western Association as follows: Three bags of peanuts at five cents a bag, fifteen cents; three dishes of ice cream at ten cents a dish, thirty cents; four bags of chocolate drops at five cents a bag, twenty cents; one ticket to a circus, twenty-five cents; gum, ten cents; total, one dollar, and a whole year in which to sacrifice (?) this small sum.

SOME one remarked that the young people of one society at least did not use gum or attend the circus. We thought that it must be a model society and different from all the other societies of our denomination; but we heard some one say later that he would not take the contract of supplying the gum used by this same society at ten cents a year for each member; and within a week a large circus at a neighboring city had among its patrons a very good representation from this society.

THIS is not to criticise the use of gum, or attendance at the circus, but simply to show that the reason why we do not give more to our benevolent enterprises is not because we have no money but because we prefer to spend what we have in some other way, generally for our own pleasure and very selfishly. If we love gum and peanuts and the circus more than we love our church work, why, then of course our nickles and dimes and pennies will not find their way into the hands of the Missionary and Tract boards. Surely it ought to be a pleasure when the circus comes along to take out a quarter and put it in the other pocket, and when we pass the peanut stand, and our appetites are sharpened by the odor of the roasting nuts, to save a nickle in the same way.

FOR the past week I have been traveling about in Southern Minnesota on the steam cars, by horse, and on foot, revisiting the scenes of my boyhood. Fifteen years have wrought many changes, but the hills are still there, the ravines and the marshes, the lakes and the rivers are in their places; yet even here there is a difference; the marshes are drying up, the lakes are growing smaller, the rivers are slowly changing the places of their channels, and even the hills are being plowed and harrowed and washed down into the ravines. Nothing in this world is unchangeable; God alone is immutable. The difference between the God of the book of Genesis, the book of Kings, of Isaiah, of Paul, and of President Harper, is only a difference of human conception, and not a real difference, for God is, and must always be, an unchangeable God.

HERE are some of the changes which I noticed in the country: More school-houses, but little ones, smaller even, it seems to me, than they used to be. The groves of trees about the farm houses were taller and a few new ones had sprung up, but not so many as I expected to see, for many of the smaller farms are being swallowed up by the larger ones, and the trees which were once a protection against the winds of the blizzard and of the cyclone, and afforded a shade from the sun to man and beast, are now cut down.

Then the country is dotted with windmills where once were seen the rope and windlass, the long sweep, or the plain pole with a hook for the pail, and the wells are a hundred and more feet deep instead of ten or twenty.

The roads are different, too. We used to go around the marshes; now high turnpikes go straight across, but the distance thus gained to the traveler is more than cost by the fact that nearly all "across the corner" roads have been taken up, and now we must travel by right-angle corners.

Years ago large herds of cattle wandered at will about the prairies; now the barb-wire reigns supreme, and extensive pastures feed many a creature which bears the scars of the cruel barbs. Many other changes also remind us of the fleeting years and the need of more earnest endeavor to "improve them as they fly."

STUDENT VOLUNTEER CONVENTION.*

BY MISS MARTHA R. STILLMAN.

Having been asked to give a brief report of the Convention of the Student Volunteer Movement for Foreign Missions which convened at Detroit, Michigan, February 28th to March 4th, 1894, it seems best to state first something of the purposes of the organization.

The main objects of the movement, as stated by the Executive Committee, are:

1st. To lead students to a thorough consideration of the claim of foreign missions upon them as a life work.

2d. To foster this purpose, and to guide and stimulate such students in their missionary study and work until they pass under the immediate direction of the missionary societies.

3d. To unite all the volunteers in a common, organized, aggressive movement.

4th. The ultimate, yet central purpose, is to secure a sufficient number of volunteers, having the right qualifications, to meet the demands of the various mission boards—and even more, if possible—in order to evangelize the world in this generation.

5th. Essentially involved in all this, is the further object of the Movement—to create and maintain an intelligent, sympathetic, active interest in foreign missions among the students who are to remain on the home field, in order to secure the strong backing of this great enterprise by prayer and money.

The first Convention of the Movement—held in 1891—was attended by over 500 students from at least 150 institutions, while the second—held in 1894—had a registry of over 1,000 students representing 294 institutions. Beside these there were missionaries, representatives of boards, etc., giving a grand total of 1,325.

At the opening of the Convention the church was decorated with banners bearing the words: "Go ye therefore and make disciples of all the nations." "Let us advance upon our knees," and the watch-cry of the Movement—"The Evangelization of the World in this Generation."

The meeting was addressed by Mr. Robert E. Speer, who spoke of Paul as a missionary, showing him to have been like other men, having his difficulties but going on, trusting in God for help. He had success as he was an earnest personal worker.

The Tuesday morning meeting was devoted to the preparation of the volunteers. Rev. Jud-

*Read at the Young People's Literary Hour at the Western Association by Miss Martha R. Stillman, delegate to the Convention from the Woman's Medical College of the N. Y. Infirmary, and requested for publication.

son Smith spoke on the "Intellectual Preparation." He first assumed a divine call. There were only twelve apostles. Education is necessary for every great movement. Education is the opening of the eyes, the enlargement of the heart. He said, "God demands the best; the mind flawless, enriched, the heart deepened with love and fired with his spirit."

Rev. H. P. Beach, a former missionary in China, brought before us the need of "Practical Preparation." He advised the volunteer to be able to turn his hand to as many things as possible. Know how to keep your accounts, learn to use a camera and garden tools, to mend a time-piece, bind a book. Be able to make your clothes and cobble your shoes. He was practically obliged to retire for about a week while his shoes were carried off, at a slow walk, eighty-three miles and back. Know something of music and kindergartening. Be able to make friends and do personal work. Be well and strong. Fill your hands as well as your heart and your head.

Rev. J. Hudson Taylor, founder of the China Inland Mission, who, accompanied by his wife and Miss Guinness, came from China to attend the Convention, spoke also at this meeting. The dear little old man, with his face just beaming with devotion and love, with his long experience in active service and his wonderful success in teaching men of the Saviour, seemed the very person to tell us of the "Spiritual Preparation" of the volunteer, and indeed it applied so well to all Christian work that I quote some of his words.

He said: "We have to do with One who can fill to overflowing every heart in this large church. Pumping is pretty hard work, especially when the reservoir is empty. You may work like a Trojan and not get anything, because there is nothing to get; but overflowing is so different! Every year I learn to think more about little things. Ought we not to do our best in everything that we do, and not to do anything that is not worth doing our best in? Only the power of the Holy Ghost can enable us to do little things with pains and patience, gladly and joyfully. The most important preparation is to know God and his Word. Believe the promises and precepts of the Bible. You may know much about the Bible and not know the Bible. The men that know the Bible are never skeptical. Use the Bible in the morning. Don't play through your concert and tune your instrument at the end. Know God by walking and living with him. It is well to take time to think about our beautiful God. The more simply one depends upon him, the more sweetly, tenderly, lovingly does he manifest himself. See that day by day you are drawing nearer to him. Satan can hedge all around you but can not roof it over. The great and the small can be of equal service to God. A big barrel and a little bucket may be placed under a waterfall and the little bucket will be full first and give out its sparkling contents just as fast as the big barrel."

Mr. Geo. C. Stebbins, of Brooklyn, then sang, "Take time to be holy," after which the congregation sang "Nearer my God to Thee."

Then followed a number of five minute speeches. Some of the thoughts were that love inspires obedience; Christ originates and commands missions; the spirit for home and foreign missions is the same—love and consecration; we are instruments, God the actor, only see that we are where God can use us; the missionary is only what every Christian should be.

The Woman's Conference, held in the afternoon, was conducted by Mrs. L. D. Wishard.

Dr. Pauline Root, of India, said we must go from love for God and women. The need for women physicians is very great and the suffering at the hands of unskillful native women is great. Others gave similar statements. There is one medical woman to 4,000,000 persons in China, and 925 large cities are without a missionary.

Friday we were addressed by a number of speakers. Mr. Donald Fraser, of Scotland, brought greeting from seven hundred volunteers in the British colleges. Work in Great Britain is slow but sure. Of the five honors men in his graduating class in college, four were volunteers. Miss Geraldine Guinness, of the China Inland Mission, a most beautiful and consecrated young woman, spoke, at the meeting for China, on "Why Should I go to China?" Her chief reasons were:

1. A million a month die without God. The suffering in China is indescribable.

2. Because 300,000,000 in China are living without God.

3. Jesus Christ is there and wants you and me. He cannot go to the sorrowing and wipe the tear away. He wants us to do that. Wesley said, "Go not after those that need you, but after those that need you most." Another speaker said, "The question is, Why should I not go? What Christ is to me he would be to my brother. Let us pray if we can not go."

The evening session was enlivened by choice music by the Moody quartet.

Rev. A. J. Gordon, of Boston, said, "We must have the Word and the spirit to succeed. We must get power from on high. The bee gathers from the flowers their sweetness and makes honey. The spider from his own body spins a web. He constructs a beautiful geometrical figure, but though he can walk over it, there is not another living thing that can thread its intricacies without getting tangled up." Mr. Wishard said, "We must have *home missionaries* in every land. We need those to go and those to send, and the latter should give until they feel the sacrifice of giving as much as the former do the sacrifice of going."

The mass meeting on Sabbath-day was addressed by Dr. Gordon on the subject, "Israel." He believes the time to be ripe for the conversion of the Jews. Men come a thousand miles in Russia to hear the truth from a converted Jew. Israel made the hole in Christ's side and it will be converted and fill it up.

In the evening, pledges for \$3,290 a year for the next three years were made for the support of the organization.

Dr. Gordon again spoke on the work of the spirit in preparing the volunteer. There is enough philanthropy and humanity in the world—what we need is *love*. How shall we bring our heart-beats to bear on a lost world? By contract with Christ, then contact with our fellowmen. Reproduce Christ's life; write his autograph over the world. Do not wait for a call but act on the call already given. Listen to the voice of him who has already called you. On Sunday evening the farewell meeting was held. Mr. John R. Mott, Chairman of the Movement, gave the following Bible verses: "As thou hast sent me into the world, even so have I also sent them into the world. My teaching is not mine, but his that sent me. I came down from heaven, not to do my own will, but the will of him that sent me. He that seeketh his glory that sent him the same is true. He that sent me is with me, the Father hath not left me alone, for I do always those things that

please him. He breathed on them and saith unto them, Receive ye the Holy Ghost."

A telegram received from Calcutta read, "India needs now 1,000 spirit-filled volunteers."

Those who were to go out within a year were requested to rise and sixty responded and gave their fields and their reasons for going. Among the number was Miss Rose Palmberg, going, she said, "because she could not help it."

Thirty-one persons indicated their decision during the Convention to be foreign missionaries. Mr. Speer closed the meeting with earnest words. We shall go down to-morrow morning from the mountain top, on which we have seen his face aglow. Our success will depend on the normal, simple daily faith of our Christian lives. "Abide in me and I in you." Very few of us will ever be conspicuous in Christian service. We must be content to bear that fruit which comes from simple abiding in him. What matter where we are if we are living Christ?

The words of this meeting give no key to its importance to each soul present. Its force was in the spirit of the meeting and the feeling in our hearts. It was indescribable; different from that of any other convention I ever attended. There was such a multitude of college young men and women peculiarly consecrated to God's work in the world; ready to go anywhere and do anything for him; their lives laid in his hand to be used or laid down for his sake. Young people who had had deep experiences in giving their all to Christ and who knew the joy and peace which comes from full consecration.

I was pained that our people had no greater share in the blessing, that at the meeting appointed for the Seventh-day Baptists in the church parlor, there were only two present, illness having made it impossible for Rev. O. U. Whitford to be present. Shall we not rise to the call coming from foreign lands for helpers in bringing the whole world to Christ?

Will we not hear the call to preach the gospel to every creature? Some churches have more funds than volunteers to send and are ready to send those of other denominations. If we are ready, God will provide a way for us to enter his vineyard. If we can not go, let us be missionaries where we are. Shall we not think more of missions, pray more for missions, give more for missions? God help us to know our own strength and go forth with his spirit to greater endeavor and blessing than we have ever known.

OUR MIRROR.

PRESIDENT'S LETTER.

A good woman said to me yesterday, "Well, I have not seen you for a long time, but we have kept track of you through your letters in the RECORDER." I said, I wish you or others would not read them until the hot weather is over; I have something to say. But she said, "We have been away from Sabbath-keepers and we read every word of the RECORDER to know what is going on." So this is just what we all want to know, what others are doing for the Master. Our part seems so small to us and we feel too modest about doing much or writing of what we are doing. We nearly all work hard enough, but it is always for ourselves; so with me now; I never worked harder in my life, but it is mostly to keep cool. It may be the excessive heat will be over before Conference. If it is, will you attend? We are now trying to plan for a profitable as well as a pleasant time. The people, remember, must pray

for God to use them in this great gathering. Come and show by your actions how your heart yearns for the coming of his kingdom in the hearts of men.

We can make time for practical men and women to be heard on this great question of a whole salvation* (not nine-tenths), for a sin cursed world, and how to save our boys and girls. You never will do it by solo singing, even if you do catch some of the words. We will have singing books for the people, bring your eye (not dude) glasses to Conference, your Bibles, your scratch books and pencils, and jot down all pointed suggestions and items of interest. These we can use to help kindle the fire later at home societies or wherever we go. Let us make our summer vacation tally one for gospel work and growth. The gospel work should not suffer more than its share of hot weather and hard times. Let us stand together on the promises of God. All this is what I am trying to do.

E. B. SAUNDERS

OUR YOUNG FOLKS.

A NICE CAKE.

"I've found a cake!" said a sparrow;
And the other birds cried, "How nice;
Is there any frosting on it?"
"Yes, lots; it's a cake of ice!"

—Water Lily.

STORY OF A SHAWL.

BY MRS. A. H. BRONSON.

It was a drizzly, disagreeable day in December. The air, though not severely cold, gave promise of a keen blast which was on its swift course from the north.

A number of travelers were, as usual, gathered in the huge junction depot; trains were going and coming continually, people crowding each other in their haste to get inside, or out of the drafts, which rushed in every time the doors were opened.

Near one of these, which opened and shut with a bang and then left a momentary quiet, stood two persons; a gentleman of about forty, well built, well dressed, wrapped to the chin in a rich beaver overcoat, prosperity written all over him. The other, a woman, thin, careworn, whose shabby black dress, and well-worn sack and hat, and carefully-mended black silk gloves, bespoke deep though respectable poverty.

She was speaking in a pleading tone, yet with a touch of authority in it, as one who had a right to the service asked.

"You know," she said, "that you can do this; you have the time and—"

"Why not go to Boston and see Judge B. yourself," he said, glancing uneasily around lest some of his friends might be observing his dilemma. "I really think it would be better."

"But I have no influence, no money," she answered, "and, oh, Charlton, you have both!"

She shivered as she spoke, for just then the big door opened and a keener blast than ever came in.

"It seems as if you might do this for us," she added bitterly.

An elderly lady and a tall young man had entered, and passing, had heard the plaintive, distressed voice, and appeal.

The lady was as thin, and her face was as sorrowful as the other woman's, but in all else how different! Soft, rich furs clung about her, and the folds of her heavy woolen dress swept the floor.

She paused as the pale woman's voice struck her ear, and looking into both strangers' faces, seemed to take in the situation at a glance. Casting a look of earnest appeal upon the gentleman, she took from her attendant's arm a thick, costly, woolen shawl, and throwing it about the thin, drooping shoulders, saying softly, "In His Name, sister," passed on.

What a change came over the scene!

"Oh!" exclaimed the poor woman, "I shall never be cold again! Thank God!"

And the gentleman, whose face had flushed with surprise and mortification, now glowed with generous shame.

"Aunt Mary," he said, "I am ashamed of myself! Yes, I will attend to this matter. Better still; you shall come with me to the judge. But first you must have lunch," and he gallantly offered her his arm and led her away to the dining room.

A few weeks after this assurance, an elderly lady and a young man were sitting together at the breakfast table in a luxuriously appointed room.

"By the way, mother," exclaimed the latter, as he broke his egg-shell, "I saw your shawl again yesterday."

"My shawl," answered the lady, looking up with surprise. "What shawl and where?"

Her son indulged in a hearty and somewhat prolonged laugh, before he could command his voice to answer.

"I beg your pardon, mother, dear," he said at last, "but a vision of all the shawls and wraps which in your lifetime have gone from your shoulders to some one 'more unfortunate,' came up before me in solemn array, and made it a trifle difficult to designate just which and just where. But this one was the last, the very last, I believe, with which I had my humble part to play, as bearer to her majesty! The one you threw about that forlorn looking woman in the junction; don't you recall it?"

"Yes, indeed, now; and what of it, Erni, tell me quick!"

"Well, the shawl itself looked tolerably well, considering; and the woman who had the honor of wearing it, well, she looked well, too, and so did that handsome, proud friend of hers, whom, I think, was led to see the error of his ways by your kind deed.

"At any rate, the judge was just pronouncing sentence in favor of the plaintiff in a lawsuit brought by her against a certain life insurance agency for payment of policy taken out by her late husband. It seems that owing to change of residence, the last assessment failed to reach him in time for regular pay day, and so, although attended to immediately on its receipt, and a statement made as to delay, the honorable company declared it outlawed, or something of the sort, and refused to pay it.

"The widow having an invalid daughter dependent upon her, was in extreme need of the money, but would surely have lost it if your shawl, descending upon her defenseless shoulders at that opportune moment, had not touched also the heart of her nephew, a great lawyer, too, he is, and induced him to bring his power and influence to bear upon Judge B. who in turn brought his to bear upon the case, and so to give judgment in her favor."

"And how did you find out all this?" asked his mother.

"Oh, the old lady spied me just as they were leaving the court room, and called me, or sent a boy to call me to her, and, oh my, I thought I never should escape from her thanks and blessings, all for you, mother, though I, poor fellow, who bore the shawl for you, I was of no account, of course. Ah, well, that's no matter. I freely pass them on to you, only, please, mother, let me stipulate that you keep on hand a lot of somewhat less expensive shawls, five or ten dollar ones, say, to bestow, as we walk abroad, or else— Ah, here comes the good woman herself to thank you. Yes, I told her she might."—*Christian Inquirer.*

FOR OUR GIRLS.

Take care of your health by living out of doors as much as possible. Take long walks in the sunshine. This is good for the complexion and good for the spirits. English girls understand this. It is said that dogs and English girls always choose the sunny side of the street when out for a walk.

Learn self-control, and be self-supporting. Be able to do some one thing better than anyone else. Reverses may come, and then you are independent. Contact with the world need not lessen your womanliness, but otherwise may increase your power.

Cultivate cheerfulness; discontent shows its-

self in the face. Look on the bright side, and make the most of all things.

Be polite always. True courtesy is a better robe than silk. A gentle voice is irresistible. Loud talking does not show the true woman, or indicate the most learning.

Say kind things of others, especially of girls. The girls that never say anything good about her girl associates, will not make a sympathetic wife and mother. If you cannot say kind things, say nothing.

Be punctual. This is a great fault with the girls. Late for church, late for meals, late for engagements makes disagreeable friction in the family, and thereby mars all pleasure.

Do not exaggerate; learn to speak the simple truth, state plain facts. The habit of exaggeration has grown to be ridiculous among girls, and many girls appear silly by indulging in their extravagant talk. By all means, secure the very best education possible. Go to a university or college if you can. Inform yourself in every way. Read the best books. Time is too precious to read anything else.

Be especially gentle and kind in the home circle; always ready to help by word or act. Do not exaggerate the little crosses and privations, but make the most of numerous blessings. In the home circle is where you receive your true test, and where your power is most felt. See to it, dear girls, that you give your best here, for home is largely what you make it.—*Selected.*

A YOUNG MAN SHOULD REMEMBER.

1. That, whatever else he may strive to be, he must, first of all, be absolutely honest. From honorable principles he can never swerve. A temporary success is often possible on what are not exactly dishonest, but "shady" lines; but such success is only temporary, with a certainty of permanent loss. The surest business success—yes, the only successes worth the making—are built upon honest foundations. There can be no "blinking" at the truth or at honesty, no half-way compromise. There is but one way to be successful, and that is to be absolutely honest; and there is but one way to be honest. Honesty is not only the foundation, but the capstone as well, of business success.

2. He must be alert, alive to every opportunity. He cannot afford to lose a single point, for a single point might prove the very link that would make complete the whole chain of business success.

3. He must ever be willing to learn, never overlooking the fact that others have long ago forgotten what he has still to learn. Firmness of decision is an admirable trait in business. The young man whose opinions can be tossed from one side to the other is poor material. But youth is full of errors, and caution is a strong trait.

4. If he be wise he will entirely avoid the use of liquors. If the question of harm done by intoxicating liquor is an open one, the question of actual good derived from it is not.

5. Let him remember that a young man's strongest recommendation is his respectability. Some young men, apparently successful, may be flashy in dress, loud in manner, and disrespectful of women and sacred things. But the young man who is respectable always wears best. The way a young man carries himself in private life oftentimes means much to him in his business career. No matter where he is, or in whose company, respectability and all that it implies, will always command respect. And if any man wishes a set of rules even more concise, here it is:

Get into a business you like.

Devote yourself to it.

Be honest in everything.

Employ caution; think out a thing well before you enter upon it.

Sleep eight hours every night.

Do everything that means keeping in good health.

School yourself not to worry; worry kills, work doesn't.

Avoid liquors of all kinds.

Shun discussion on two points—religion and politics.

And lastly, but not least, marry a true woman, and have your own home. — *Edward Bok, in Cosmopolitan.*

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 III.—VISIT OF THE WISE MEN.

For Sabbath-day, July 14, 1894.

LESSON TEXT—Matt. 2: 1-12.

GOLDEN TEXT.—*They saw the young child, with Mary his mother, and fell down, and worshipped him. Matt. 2: 11.*

GENERAL STATEMENT.—Matthew's narrative gives none of the details of Christ's nativity and says nothing of Joseph's residence in Nazareth. His genealogy of Christ is through Joseph, while Luke's seems to be that of Mary, notwithstanding Joseph's name appears in her stead. Everything seems to be set in motion by the miraculous birth of this holy child. Angels fill the earth with songs of joy, stars of great brilliancy appear to announce it, wise men, shepherds, holy men, seek him to worship him. Kings are moved with fear and consternation, and jealous religious leaders conspire to kill him. We have for our study to-day the visit of the wisest of the East, representative men of the loyalty, dignity, scholarship of nations.

EXPLANATORY NOTES.

THE STAR REVEALING CHRIST. 1. "When Jesus was born." If the wise men traveled weeks or months to reach Bethlehem, Jesus must have been nearly a year old, or the star appeared in advance of his birth. "Of Judea." To distinguish it from Bethlehem of Zebulun in Galilee. "Wise men." It is useless to rely upon tradition which determines that there were three only, whose names were Gaspar, Melchior, and Belthasar. Of the particulars we know nothing. The original word denotes philosophers, priests, astronomers, or men devoted to religion, and men admitted as counselors at the royal court. "From the east." East of Judea, probably. The word more literally means "far east," a different form of the word as used in the next verse. "To Jerusalem." That being the religious center, they thought it the place to obtain the desired knowledge, and why not expect that the king would be born there? 2. "Where is he?" Expressing the prevalent expectation that a Messiah or some great person should soon come. "King of the Jews." And yet the Jews were ignorant of the birth of their expected king. It must have been a surprise to these wise men. "We have seen." Those farthest off were nearest in expectation and affection. "In the east." They were in the east and saw the star in the western horizon. Possibly the star was a conjunction of Jupiter and Saturn seen B. C. 7, in the year of Rome 747, but more likely a special and miraculous star seen only by them and for their guidance. "To worship him." Do him homage, honor him as a prince or king.

THE SCRIPTURES REVEALING CHRIST. 3. "When Herod had heard . . . troubled." Herod was an old man, jealous, and fearful of losing power. It was by great crimes that he obtained his kingdom. Reports of a new born king which the people were waiting for naturally alarmed him, and "all Jerusalem with him." The people had had so much trouble over rulers that they dreaded a new outbreak. 4. "When he had gathered . . . priests." The Sanhedrim. "Chief Priests." The twenty-four courses of priesthood had each its own chief. "Scribes." Transcribers of the text of the law. Demanded. Inquired where, according to prophecy, the Christ should be born, already planning what he would do. 5. "They said" Pointing out the Saviour to others and not going to him themselves. "In Bethlehem." Wonderful things come from obscure places. Why not from Jerusalem and from a family of note? "Thus written." Micah 5: 2. That question was settled, they knew well. 6. "Art not the least." In honor. The birth of a distinguished person confers honor upon the place. Seven cities contended for the

honor of giving birth to Homer. "A governor." Ruler. "Shalt rule." Like a shepherd in faithfulness. 7. "Privily." Secretly and not to show his fears or jealousies. "What time the star appeared. Diligent care to know when, so as to plan the age and how he might be sure of killing the child. 8. "Sent them to Bethlehem." Guarding against excitement and using the magi to complete his plan. "Young child." Too proud and unwilling to say the young king. "That I may . . . worship him." Diabolical plots are too often graced with a pious look and tone.

CHRIST SOUGHT AND FOUND. 9. "Lo, the star." Reappeared for their guidance. "Went before them." Indicating that it was like a luminous meteor not far above the ground. 10. "Rejoiced." At the reappearance of the star and the indications of their success. 11. "Into the house." It seems that Bethlehem was emptied of travelers and now Joseph and Mary found lodgings in a house. "Worshipped him." Did him homage as king of the Jews, the coming Deliverer. "Opened their treasures." Boxes containing the presents. "Gifts." According to custom, and distinguishing Jesus as a person of high rank. "Gold." The most costly should be given to Christ. "Frankincense." A gum from a tree found in Arabia and Lebanon. "Myrrh." Another gum from a tree or thorn bush very bitter and used in embalming and as an ingredient of a precious ointment. 12. "Warned of God." God watches over those he loves and foils the purposes of the wicked. "Their own country another way." Leaving Jerusalem to the north and west. Probably went south-east below the Dead Sea. This is the last account of this visit.

A LEADING THOUGHT.—Christ is revealed to them that search after and surrender to him.

ADDED THOUGHTS.—Even those who are in the twilight of a false religion, groping after light, shall be rewarded, with more light and knowledge. Ver. 1, 2. The study of astronomy or any true science reveals light, truth and God, the Creator. Ver. 2. "You believe that Christ has come; have you sought him?" Faith removes obstacles, it has overcoming power. Ver. 9, 10. The true seeker receives truth from humble sources; if not in a palace found, then in a hovel. True faith seeking God and truth gives the best. What have we laid at Jesus' feet? Ver. 11. We should heed the warnings of God. Ver. 12.

HOME NEWS.

New York.

RICHBURG.—If there are many of the readers of the SABBATH RECORDER that would even glance at a few words from old Richburg, because there are a few earnest and devoted Christian workers of our peculiar kind here, it is but a pleasant privilege to send them up for print. We have recently done some house cleaning in the church, and some repairing in the way of new paper, and have been trying to emphasize the need of spiritual dusting out and soul repairing, not by any papering process but by the new life. Our church appointments and meetings of organizations to this end, are Monday night prayer-meetings at the homes, Sixth-day night prayer-meetings at the church. The regular Sabbath services are the preaching service at 11 o'clock, followed by the Sabbath-school, and the Christian Endeavor at 4 P. M. There is a good interest in our prayer-meetings, although like every other church we have not the general attendance that may properly be expected of the Lord's army. Last Sabbath we went to the water for baptism. We hope and pray that it may be our privilege to go again before many weeks shall pass by. We spent the sermon time, June 16th, reviewing the work of our Western Association, because some do not have the RECORDER and some are too busy to read it, and for some other reasons. We have made a little gain in membership the past year and we trust are making some spiritual progress. We ask that our Christian friends remember us at the throne of grace.

M. G. S.

Iowa.

WELTON.—While many parts of the West have suffered from extremely dry weather we have been greatly favored with rain and our crops are in excellent condition.

Our pastor returned home a week ago from going the rounds of the Associations, and reports good meeting at each Association. During his absence our society suffered a great loss in the death of Mrs. J. O. Babcock. The sorrowing family have the sympathy of our entire society.

We have recently very much enjoyed a visit made us by Rev's. S. D. and B. C. Davis. They remained over Sabbath with us and greatly encouraged us by their visits and counsel. On Sabbath morning these brethren, together with our pastor, reported the meetings of our recent Associations which were of interest to all present. On the evening after the Sabbath Eld. S. D. Davis preached to a good congregation in our church, after which he conducted a very interesting conference meeting. On the next evening Eld. B. C. Davis preached to a full house. Each of the sermons were fully appreciated and all our people were glad of the opportunity of hearing these two brethren. *

JUNE 26, 1894.

Colorado.

BOULDER.—We have met with a misfortune. The flood came. A plain statement of the situation is in order. We had expended nearly \$400 in cash on the new church. The walls were rising rapidly under the hammers of three skilled stone masons. The citizens were giving so much encouragement that we were hoping to raise some \$500, and not have to call upon our own people very much more. But alas! the rain fell on the mountain snows, and the water came down Boulder Creek as never before in the history of the city. Boulder, the beautiful city of 6,000 people, is built on both sides of the Creek. Most of the city is on the sloping sides of the valley, and is out of the way of all harm. The eastern portion spreads out on the flats and suffered a good deal. Decoration Day, Wednesday, May 30th, was a rainy day. By nightfall the water was nearly up to the floor of the Ninth street bridge. Several of us stood and watched it for some time. We queried how much higher it would rise before morning, but never thought that so much trouble was at hand. The next morning, May 31st, all the bridges, six in number, were gone, and the stream was cutting and undermining the banks at a fearful rate. The church was protected and stood all right until about 11 o'clock. By that time the railroad bridge above us had become a complete damn by means of the drift caught against the piling. The current cut around it, and soon swept off a good-sized, well-built frame house. This house held solidly together, tipped over, and stopped in such a place as to throw the resistless torrent with full force upon us. The bridge abutment gave way, and then the bank was rapidly cut into. The back end of the church was soon reached and carried away. Some of the large stones were seen down on the flats a mile distant.

This terrible flow of water continued for days, but fortunately for everybody it forced its way in a straight course into an old channel, 150 feet farther from our lot, and finally filled the curved channel, the church lot, and even our basement room full of sand and gravel. The damage to the church is at least \$200. Some of our people sustained serious loss, and cannot now do as much for the church. Bro. Mil-

lard Tucker's house was surrounded and in the water for a week. Some 200 houses were flooded, and these flood sufferers called for the sympathy and contributions of the people. Collections for the church cannot now be successfully made among the Boulder citizens. The heaviest expense comes upon the city, the county, the railroad and the ditch companies. Boulder City knows now what must be done to prevent its beautiful and useful mountain stream from doing such damage in the future. The city will be permanently improved because of this destructive experience. This state of things has increased our burden as a church. But we must not be discouraged. I left home two weeks ago to raise funds to repair the loss. The Albion and Utica churches have encouraged me very much. I am to canvass Milton and Milton Junction, then go to Walworth, West Hallock, and Nortonville on my way home.

Boulder atmosphere is just as pure, bright, cheerful, and healthful, as it ever has been. Nor will the fruit and vegetable raising, the general farming, the mining, the lumbering, the teaming, nor labor of any kind, be disturbed by this unusual overflow of water. No one need turn aside from Boulder because of this temporary trouble.

S. R. WHEELER, *Colorado Missionary.*
MILTON, Wis., June 29, 1894.

TOBACCO POISONING.

BY G. W. C.

A number of years ago the writer of this baked a score or more of apples and put them into a circular wooden box, steaming hot from the oven. The apples were shut in with a close-fitting cover and left to cool for several hours. When the next meal came, he ate quite freely of these sweet baked apples, the result of which was he became deathly sick. Baked apples had always agreed with him before and he was at a loss to account for his sickness in this case. He was so weak, and his heart action so rapid and irregular, that he thought for some time that he would die. But after several hours his heart quieted down, and prostration followed. He was so weak that he could scarcely walk; and it was two or three days before he recovered his usual health and strength.

What was the cause? This circular wooden box had been used to keep several pounds of fine-cut tobacco in, and, although the apples did not touch the box anywhere, being stacked up on a plate somewhat smaller than the diameter of the box, the steam of them must have set free the volatile oil that permeated the box and this penetrated the apples; or perhaps condensed drops from the cover may have fallen on the apples and poisoned them in that way.

I knew another case of tobacco poisoning that was nearly fatal. A man of my acquaintance had washed himself with a decoction of plug tobacco, to kill the itch, which he had contracted while teaching a school in one of the rural districts of the west. He felt himself fast going into an unconscious state, but he roused himself sufficiently to jump out of bed and run, or rather stagger, to a washtub full of water, and plunged in, taking a sitz bath, and at the same time he dashed the water on his head and bathed his breast, spine, and, later on, his lower limbs. He did this several times and then poured out the water and pumped the tub full of fresh water and repeated the operations several times. This was on a warm summer night. By washing himself off thoroughly several times he believed he saved his life. He was weak for several days afterwards.

OUR daily life should be sanctified by doing common things in a religious way. There is no action so slight or so humble but it may be done to a great purpose and ennobled thereby.

For the SABBATH RECORDER.

TO A CHILD.

Little one lift up thine eyes,
Let me gaze as through the skies
Into depths elysian—
Only here I can see through
While up yonder in the blue
Something holds my vision.

Blessed eyes! In them I see
Earth's one type of purity
After Heaven's fashion;
Peace that broods no hidden storm,
Love that keeps the heart awarm—
Burns it not with passion.

Very strange it seems to me
We should dare extend to thee
Hands like ours for guiding,
But thou'rt of God's kingdom, sweet,
And 'tis we must make thee meet
For thine earthly bidding.

And thy pureness, day by day,
In earth's heat will fade away
Till life's sin-glare blind thee,
For offense must come to thee,
Yet, O child! I would not be
One by whom it cometh.

And sometime I cannot know
How a mother weepeth so
When the Lord removeth,
Ere they have had time to be
Sinful things, impure, as we,
Children whom she loveth.

For to-night, though thee I love,
I could pray Christ's arm above
To Himself to take thee,
I could bear to see thee sleep
Thy last slumber, white and deep,
Knowing He would wake thee.

I could bear that but to think
Thou life's passion-cup must drink
Till thy soul is drunken,
And the holy lights that rise
From thy pure heart to thine eyes
Into gloom are sunken.—

O when sometimes unto me
Comes the thought that this may be
Fears like horrors shake me;
So, to-night, though thee I love,
I could pray Christ's arm above
To Himself to take thee

Yet not thus the daily plea
That I lift to Heaven for thee,
Taught by Him who yearneth
In His love, as never so
Human love can yearn, although
At its best it burneth.

Lo, like Him, I "Father" pray,
"From the world take not away,
(If thy mercy wills it
Thus to hear me) this dear soul
But O keep it clean and whole
From the sin that fills it."

M. C.

THE PERMANENTLY THOUGHTFUL MAN.

This one thing I write unto you love-bewildered girls: you can trust your happiness, other things being equal, to a tender man, writes Elizabeth Stuart Phelps Ward in the *July Ladies' Home Journal*. By this I do not mean a man who makes a good lover. All men make good lovers while they are about it. The expressions of courtship go for little. A girl who gives herself to a man proved before marriage to be rough or cold, deserves the fate that will surely overtake her. How many roses does he bring? How many kisses does he give? These are not the questions. Are his vows ardent? Are his letters affectionate? These matter less than it would be possible to make you believe.

But what kind of a son is he to an aged or a lonely father? Is he patient with an unattractive, an ailing, even a nagging mother? Do you know how he treats his sister?

TEMPERANCE ITEMS.

Drunkenness in Damascus is known as the "English disease."

Out of a total of 295 mayors in England, 44 are total abstainers.

Elgin, Ill., has fixed the license to retail liquors at \$1,000 per annum.

All but two of the churches in Oklahoma use unfermented wine at communion.

It is asserted that in Wisconsin seventy-seven of the post-offices are kept in saloons.

Jerusalem has 135 places where liquor is sold, the license fees going to Constantinople.

DURING a recent "self-denial week" one little boy, who wished to do his share in saving money for missions, decided that he might have something to give by going without part of his luncheon at school. In the basement of the school building there was always spread forth a tempting repast, from which the boys might buy what they pleased. This special boy was very fond of finishing his own lunch with a cake of sweetened chocolate, but this delicacy he steadfastly denied himself during the week. At the end of the time he said confidentially to his mother, "It was pretty hard work sometimes. The chocolate did look awfully good, but I went round behind the furnace where I couldn't see it and ate my lunch, and so I managed to get along, and now here's the money."—*Missionary Review*.

OUR trials are sent to test us; but too often we look at our trials as though God were being tested by them, instead of ourselves. If God be what he is claimed to be, then he is loving in all his ways with us. We admit that this is a premise; but when a trial comes to us that we would prefer to be spared from, we are inclined to estimate God's love by that trial, instead of estimating that trial by God's love. But God is not on trial, and we are. We know God's love better than we know our own needs. What God sends to us is for our good, whether we can so see it or not.—*Sunday-school Times*.

Whatever happens to me each day is my daily bread, provided I do not refuse to take it from Thy hand, and so feed upon it.—*Fenelon*.

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.

I SHOULD like to confer with any of our churches that want to employ a pastor. Will engage for best efforts in pastoral and evangelistic labor; have some experience in both. Address C. W. Threlkeld, 197 Union St., Memphis, Tenn.

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.

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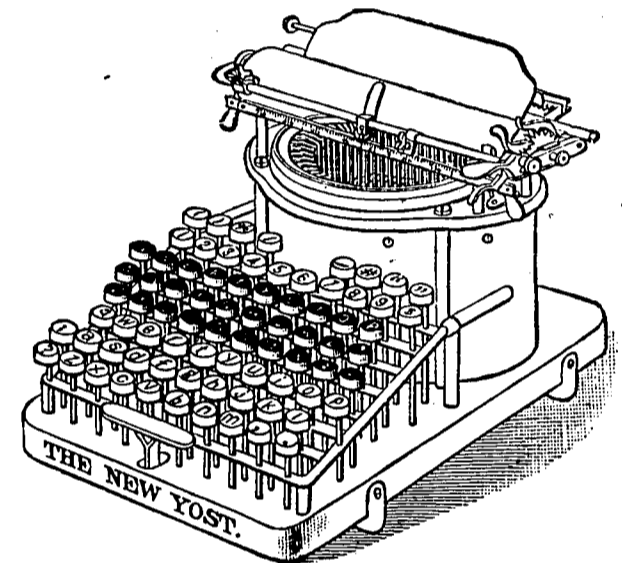
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ALL persons contributing funds for the New Mizpah Reading Rooms for seamen will please notice that Mrs. W. L. Russell is now Treasurer. Please address her at 101 West 93d street, New York City.

THE First Seventh-day Baptist Church of New York City will be closed until September 15th, 1894. 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.

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 N. Y.

CONTENTS.

Sowing—Poetry 417
EDITORIALS—Paragraphs 417
The Unemployed; The New Testament Canon; They Knock Down their own Props. 418
The Cross of Christ—Poetry; Popular Talks on Law 419
New York Sunday-school Association; A Suggestion and an Inquiry; Sinking an Artesian Milk Well; Power of Liquor Traffic 420
MISSIONS—Paragraphs; Going and Giving; The Jews 421
WOMAN'S WORK—The Sweet, Long Day—Poetry; The Day of Satisfaction—Poetry. Paragraph; Little Helps; A Practical Suggestion Annual Report 422
From L. C. Randolph 424
A Vile and Filthy Habit; At Last—Poetry; Christianity and War 424
Here and There; Drinking in Early New England 425
POPULAR SCIENCE 425
Sins; Some must be Opposed; A Mother's Practising 425
YOUNG PEOPLE'S WORK—Paragraphs; Student Volunteer Convention; Our Mirror—President's Letter 426
OUR YOUNG FOLKS—A Nice Cake—Poetry; Story of a Shawl; For our Girls; A Young Man Should Remember 427
SABBATH-SCHOOL—LESSON 428
HOME NEWS—Richburg, N. Y.; Welton, Iowa; Boulder, Colo. 429
Tobacco Poisoning 429
To a Child—Poetry; The Permanently Thoughtful Man; Temperance Items 430
SPECIAL NOTICES 430
BUSINESS DIRECTORY 431
CATALOGUE OF PUBLICATIONS 431
CONDENSED NEWS 432
MARRIAGES AND DEATHS 432
LITERARY NOTES 432

CONDENSED NEWS.

A project is now under way to connect Port Jervis and Stroudsburg by an electric railway.

Seventy-two boxes of beer were scattered over the streets at Wilkesbarre, Pa., by a runaway.

While bathing in Chester, Pa., Creek, thirteen-year old Walter D. Leary was drowned in sight of his companions.

A Forest City lad is not expected to live from the effects of blood poison contracted while bathing in a stream containing sulphur water.

The Standard axe and tool works at Ridgeway, Pa., were almost totally destroyed by fire. The loss is \$40,000, about one-third insured.

Bicycles and other vehicles traveling more than seven miles an hour within the limits of the city of Binghamton are liable to a heavy fine.

A Berks county, Pa., farmer caught seventeen young men playing cards and gambling on Sunday on his premises, and all of them were arrested and fined.

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.

ALLEN.—In Alfred, N. Y., June 28, 1894, Mary Coon Allen, aged 23 years, 3 months and 16 days.

Miss Allen, with a twin sister who survives her, was left motherless at birth, when the girls were adopted by Mr. and Mrs. A. R. Allen, of Alfred. In this Christian home they were reared with true parental care and affection, which they returned with the most dutiful and affectionate regard. Mary was a true Christian girl, performing every duty in the home, church, school, or society, with promptness and rare faithfulness. The funeral was attended on Sabbath afternoon in the First Alfred church, the house being filled to overflowing, the members of the Young People's Society of Christian Endeavor, and also of the Athenaeum Lyceum, attending in a body. The beautiful floral offerings which were brought, as well as the evidences of profound grief written upon every face told eloquently how much she was loved by all who knew her. In the absence of the pastor, the services were conducted by Rev. L. A. Platts, assisted by Rev. L. C. Rogers. Psalms 17: 15, Matt. 5: 8, 1 John 3: 2. L. A. P.

WESTCOTT.—At Willard Asylum, Ovid, N. Y., June 15, 1894, of paralysis, George F. Westcott, in the 48th year of his age.

The deceased was born in Trenton, Oneida Co., N. Y., Sept. 27, 1846. He was one of nine children, two daughters and seven sons, born to Avery and Abigail Westcott. The subject of this notice was married to Madelia H. Ormsby April 1, 1871. He was noble and good hearted, and had many friends. His remains were brought to Alfred, N. Y., for burial, where funeral services were conducted, a large number of sympathizing friends being present. L. C. R.

AYERS.—Rosa A. Ayers, wife of W. D. Ayers, was born Feb. 4, 1839, and died suddenly at Adams Centre, N. Y., June 21, 1894.

She was the second of four children born to Albert G. and Alzina K. Glass. Her elder brother died some years ago. May 16, 1888, she was married to Will D. Ayers, to whom she leaves a three weeks' old son. Her death was a great surprise to all as she was believed to be progressing quite satisfactorily toward health. Her many graces of person and heart greatly endeared her to a large circle of associates and friends. She was an active Christian and a valued member of the Adams Seventh-day Baptist Church. The very large attendance and wealth of floral offerings at her funeral showed how tenderly she was regarded and how deep is the sympathy for the bereaved husband, parents and brother and sister. Sermon from Nahum 1: 7. A. B. P.

COON.—In Sizerville, Pa., whither she had gone for treatment, June 25, 1894, Mrs. Tacy M. Stearns Coon, wife of Aaron Welcome Coon, of Alfred, in the 44th year of her age.

Three years ago Mrs. Coon suffered a severe attack of the grip, which was followed by a general decline, resulting in death as above noted. She was a sincere Christian, having been a member of the First-day Baptist Church, and since her marriage to Bro. Coon, a little over twenty-five years ago, a member of the Seventh-day Baptist Church in Andover, and of the First Alfred Church. A devoted wife, neighbor and friend, she has gone to her blessed reward. "Now we see through a glass darkly, but then face to face" 1 Cor. 13: 12. L. A. P.

McCLAFFERTY.—Arthur J. McClafferty was born in Prairie du Chien, Wis., Sept. 2, 1858, and died in Milton Junction, June 20, 1894.

He was an industrious business man. About two years ago, at the time of the revival meetings conducted by L. C. Randolph, he professed hope in Christ but did not unite with any church. In February, 1888, he was married to Mrs. Anna B. Vincent Carr, who remains to mourn her loss. G. W. B.

An Ounce of Prevention

is cheaper than any quantity of cure. Don't give children narcotics or sedatives. They are unnecessary when the infant is properly nourished, as it will be when brought up on the Gail Borden Eagle Brand Condensed Milk.

"WHAT Constitutes a Good Husband" is discussed by a lot of clever women among whom are Mary Hallock Foote, Elizabeth Stuart Phelps Ward, "The Duchess," "Grace Greenwood" and Amelia E. Barr, in the July Ladies' Home Journal. "The Thirty and One" is the clever title of a delightful short story by Charles D. Lanier. Will N. Harben contributes "The Heresy of Abner Calihan," a strong study of life in the Tennessee mountains, which Alice Barber Stephens has illustrated most successfully. The biography of the number consists of sketches, with portraits, of Mrs. Wayland Hoyt and Mary Hartwell Catherwood. Frank R. Stockton gives two more of "Pomona's" characteristic letters to her old "Rudder Grange" mistress, and Mr. Howells' literary reminiscences under the title "My Literary Passions" grow in interest and charm. Robert J. Burdette is particularly happy in his "Making a Suburban Home," the editor gives a most interesting review of a new and unique Southern story and the Rev. T. DeWitt Talmage writes of "When Things are Against Us." Miss Scovill's paper on "Feeding a Baby in Summer" will be found especially valuable to mothers. Women everywhere will be charmed with Miss Parloa's "House Furnishing in Paris," Cora Scott Waring's "Graceful Lunch Set," Mrs. Mallon's "The Art of Dressing in White," Eliza R. Parker's receipts for "The Apple, the Peach and the Pear," Miss Hooper's "Styles in Household Linen," the page of "Dainty Luncheons, Tea and Dinner," "Little summer Belongings," "Upstairs and Down Stairs," "Useful Things Worth Knowing" and Harriet Ogden Morison's exquisite page of "Ecclesiastical Embroidery." Altogether this July issue, with its attractive cover specially designed by W. T. Smedley, and its admirable table of contents, is an ideal woman's magazine and worth many times its price of ten cents. Published by The Curtis Publishing Company, of Philadelphia, for ten cents per number and one dollar per year.

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

Royal Baking Powder ABSOLUTELY PURE

THE Treasury of Religious Thought for July is, like its predecessors, filled with excellent, suitable matter for all preachers, Christian workers, and families. Its frontispiece is a portrait of the Rev. Dr. Thomas W. Anderson, of the First United Presbyterian Church, New York City. His sermon on the Advancing Kingdom is a strong, sensible presentation of the truth. A view of the church building is also given, with a lengthy biographical sketch of the pastor. Other full sermons are by Drs. John Hall, J. H. Duryea, G. P. Mains, and A. C. Dixon. There are also several excellent Leading Thoughts of Sermons. The Creation of Air is discussed by Prof. J. Murphy, D. D. A suggestive and helpful article is on Choosing a Minister. Light Holders, by Dr. T. L. Cuyler, is presented in an attractive style, well adapted to interest and benefit its readers. How to Improve the Church's Spiritual Life should be read by both pastor and people. Several short articles on Family Life will amply repay careful reading. Excellent brief, pithy articles are given, helpful for Young People's Devotional Meetings. There are also Thoughts for the Hour of Prayer, Light from the Orient and from Mission Fields. Thoughts on Secular and Religious Issues; a Survey of Christian Progress. Also Beautiful and Illustrative Thoughts, with Reviews of Books, Periodicals, Points of Wisdom, and Bits of Humor. Annual Subscription \$2.50. Clergymen, \$2. Single copies, 25 cents. E. B. Treat, Publisher, 5 Cooper Union, New York.

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The Erie Railway will sell excursion tickets to Toronto, Ont., and return, on July 17th and 18th, at rate of one first-class limited fare for the round trip. Tickets will be good for return passage on or before July 31st. This will give everybody an opportunity to visit Toronto at very low expense. Your choice of routes, either by rail or water.

A Silver Lake correspondent of a Buffalo paper says that Conductor O. France, of the Lehigh Valley, lost his pocketbook in Silver Lake recently while fishing. The book contained valuable papers and a dozen annual passes on railroads. He recovered the property and put it in a stove oven to dry. Forgetfulness and a hot fire cooked the valuables to ashes.

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