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THE SABBATH RECORDER.

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ONLY TO-DAY.

Yesterday now is a part of forever,
Bound up in a sheaf, which God holds tight
With glad days and sad days and bad days which never
Shall visit us more with their bloom and their blight,
Their fulness of sunshine or sorrowful night.

Let them go, since we cannot relieve them,
Cannot undo and cannot atone;
God in his mercy forgive, receive them!
One the new days are our own.
To-day is ours, and to-day alone.

—Susan Coolidge.

SOME men will believe only what they are able to comprehend; and there are very few things that such men are able to comprehend.

THE Secretary of the Sabbath-school Board wishes all Superintendents of Sabbath-schools to see to it that the blank cards are filled out and mailed to him by the 20th of this month. The duty of making prompt and correct reports cannot be too faithfully performed. Do not delay.

BURGLAR proof safes are not very common. There are many valuable safes which will vex the most skillful burglars for a time but they will usually conquer. They will find the combination, or destroy the safe and rife its contents. But there is one safe that wicked men cannot destroy. The Bible is proof against them. It can only be opened by the Holy Spirit. Its real meaning and divine power cannot be reached by those intent only on its destruction.

ONE of the great advantages of an education is to enable a man to think clearly, calmly and comprehensively. The more a man knows, usually, the more deliberate will he be in forming and expressing his opinions. But such people seldom have occasion to change their opinions when once formed. They are based on solid facts and reasonable arguments. Years of study develop the mind, discipline its reasoning faculties, cultivate habits of accurate thinking and knowing. Education does not consist so much in what we know or do, as in what we are rendered capable of knowing and doing.

WHAT a wonderful deliverance is wrought out for the sinner in the salvation which the gospel proposes. Instead of offering to place the sinner in confinement, subject to hardships, severe labor, and thus seeking to compel his penitence

and reformation, he is left free to make his own choice and then as a reward for well doing is redeemed from the worst of all conceivable forms of bondage. How much greater the freedom, how much more glorious the redemption, than for a criminal, a prisoner under sentence for life, to be pardoned and fully restored to all the privileges of citizenship! What love, what gratitude, what service should fill the lives of every one whom Christ has thus made free!

THE Great City of the West is in trouble. Strikers, rioters, mobs and anarchists are in the ascendency. Governor Altgeld, of Illinois, is opposed to President Cleveland's purpose to maintain order by the presence and active service of United States troops. The Governor thinks his State is competent to take care of itself; and the President wonders why it does not do it if it has the ability. It was fortunate for the World's Fair that the present state of affairs was not precipitated on Chicago last summer. Truly our times continue to look somewhat dark, but we still have faith in the masses of the citizens and believe that order will come even from the present confusion.

THE time for holding our General Conference and the anniversaries of our Tract, Missionary and Education Societies, will soon be here. All churches should be prompt in providing for representation by delegates and in making careful reports. Let this be a model Conference in regard to the promptness and accuracy of the reports from clerks of churches. Every year we suffer because of inattention to these duties. Get your statistics regarding membership, finances, and all the items of information called for by the Corresponding Secretary *this month*. Forward them by the first of August. Do not wait to bring reports at the time of Conference for in that event you may fail entirely of getting them in. Go right about it at once when you receive the notice. Pastors should see to it that reports are made out and forwarded.

THE Association for the Advancement of Science recently held in Minneapolis, was, in some of its features a surprise to at least one man. Among the announcements made was that a prayer-meeting on Sunday afternoon would be held. At the appointed time the prayer-meeting service was conducted by the newly elected President of the Association. This was a still greater surprise. But why this surprise? It is an erroneous idea that men of science are not devout Christians. It is equally erroneous to suppose that the study of the natural sciences tends to lead men into skepticism. The tendency is to lead men through the wonderful discoveries and laws of nature up to nature's God. In the meeting above referred to it is stated that the most eminent astronomer in the State led in prayer. Among the most eminent geologists, botanists, and biologists in America are to be found some of the most devout and God-fearing Christian men and women.

ONE of the most hopeful steps taken by the Faculty and Trustees of Alfred University to render this school more popular and valuable as an educating power, may be found in the plan, recently adopted, of offering a limited number of free scholarships on competitive examinations. Twenty-five free scholarships for a four year's course are now offered to as many graduates of registered High Schools. The principals and schools boards are asked to unite in the examination and recommendation of one such graduate from each of twenty-five schools in Western New York and Northern Pennsylvania. Second, they also offer the same privilege to Seventh-day Baptist young people who are prepared for College at the rate of one for each church, when recommended by their school authorities and their pastor. This free scholarship will include tuition and incidentals for a four year's College course. This affords a rare opportunity for worthy young men and young women to continue their studies, and thus prepare themselves for the highest positions of trust and usefulness. In many of our churches there can be found one or more who are already prepared and desirous of entering College. It is hoped that this announcement will stimulate many to avail themselves of the opportunity. Circulars are being printed and will soon be in the hands of pastors or others, making more definite statements. For further particulars write to President A. E. Main, Alfred, N. Y.

THE Thirteenth International Christian Endeavor Convention will be in session in Cleveland, Ohio, before this issue reaches most of its readers. From the 11th to the 15th, inclusive, this remarkable Christian and church organization will be in session. It is expected that at least 30,000 delegates will be in attendance and ample provisions are made for their accommodation. When the delegates assemble in the "Forest City" they will find about the most complete arrangements for their comfort that could be made. The hall, entertainment and reception committees have been laying plans for a year in anticipation of eclipsing everything that has preceded their work. The two principal places of meeting are on Willson avenue, a broad and beautiful thoroughfare running south from Lake Erie. Saengerfest Hall stands on the corner of Scovill and Willson avenues, and a mammoth tent will be pitched on the corner of Cedar and Willson avenues. Each place will easily accommodate ten thousand persons. Two large churches near by have been secured for overflow meetings. Music Hall, with a seating capacity of five thousand, has been secured in case a meeting is needed in the business part of the city. Fifteen of the largest churches and the Y. M. C. A. Hall have been secured for opening meetings on Wednesday evening.

Two large chorus choirs and two orchestras will lead the music. Mr. Percy S. Foster, of Washington, D. C.; Mr. H. C. Lincoln, of Phil-

adelphia, and Mr. J. G. Warren, of Cleveland, will have charge of these choirs. The music, always one of the most inspiring elements in these gatherings, promises to be unusually attractive at the Cleveland Convention. The Convention badge is designed to be a beautiful little souvenir. It is a diamond-shaped booklet, containing twelve pages of exquisite half-tone views of the "Forest City," enclosed in beautifully lithographed celluloid covers. A beautiful advance souvenir of the Convention, "Christian Endeavor in Cleveland," has been prepared. It is a book of 107 pages, bound in white and gold embossed covers, giving an interesting epitome of the history of the Cleveland Union. It will be the only complete souvenir that will be issued by the "Committee of '94."

Not only the Christian Endeavorers of Cleveland are getting ready to welcome the army of young people, but the citizens and members of every church, and of no church, are becoming actively interested in the great event. A citizen's committee, composed of some of the leading business men, has just issued a letter calling upon the entire community to prepare for the entrance into their city of Christ's army of young people. Cleveland will put on its holiday attire, in giving a welcome; the business houses and residences will be gaily decorated with the stars and stripes, and with white and gold bunting. Flags of special design in white and gold have been prepared and are being purchased in large quantities by the hotels, business houses and citizens generally.

We bid this great gathering God-speed in every good work, and hope it will become more and more a successful arm of the church in the dissemination of the principles of Christian fellowship, the propagation of the Word and in faithful Christian training.

[From L. C. Bandolph.]

LAST night occurred the final scene in the drama at Jackson Park. At supper time some small boys found a tiny blaze in a corner of the Terminal Station Building. They could not stamp it out. In a few minutes the great tinder box was aflame. The burning brands flew across to the Administration Building, the diadem of the White City. Almost before we could realize it the whole Court of Honor, under the witching spell of whose beauty and grandeur the summer-night throngs sat one year ago, was wrapped in a sheet of colors more gorgeous than any painter can reproduce or writer describe. At 7 o'clock beacon fires ran along the summit of the great Manufactures and Liberal Arts Building. In an hour the thirty-acre roof crashed to the ground, leaving not an arch in the sky to mark the place. A great crowd was gathered at the edge of the Grand Basin watching a massive pillar, surmounted by the American eagle. It had always borne the appearance of pure white marble, but now a fierce draught of flame drew up through the hollow mockery of lath and veneer. Boys flung rocks at the monarch to hasten his fall, and when he toppled out toward the Electric Fountain the throng accepted it as the end, and turned their steps homeward, a fitting finale to an enterprise which has no parallel in history. The White City springing into being like a dream, compelling the admiration of the world for a brief season, then vanishing in a night. Unique and beautiful from beginning to end. We may not look upon its like again; but the curtain is down. The lights are out. Good bye.

ANY one who reads this page would have the right to be disappointed did it contain no reference to the great topic before the public in the West. The labor situation at this writing is of such gravity as to demand the deep concern of every patriot. We would not dare to ignore the topic, yet we dread to touch it. The question is one so complicated, touching so many interests, involving so many problems, and threatening such disaster if unwisely met, that one who speaks upon it has great need of insight and prudence.

It is not necessary at this time to detail the history of the strike. This has already been done. Nor do we assume to locate the blame of the present unhappy condition of affairs. There are, however, certain lessons to be drawn from the situation which we would earnestly present. First. We need a greater respect for law in this country, and better enforcement of it. Men who break the law should be punished, and popular sentiment should stand behind laws and officials, giving them the strength which they can never have otherwise. Rules and regulations do not mean much in America. The statute books abound with laws which are dead letters, or can be made dead letters if the offender against them has sufficient money or "pull." We need not be greatly surprised to find strikers and their sympathizers destroying property and using personal violence. They are simply following the American custom of disregarding a law when they do not like it. Enforce the law. Enforce it upon all alike.

Second. In the case of all semi-public corporations, such as railroads, corporations in whose operations the public is intimately concerned, there should be either compulsory arbitration or government ownership. The methods by which either is to be brought about are not easy to determine, but the day is coming. It must come, if we are to have peace. What recourse have railroad employes for grievances except that open to all wage earners; *viz.*, to quit? But if they strike they injure the great public, upon which they would not willingly inflict harm, and whose good will they would be glad to keep. Let all such differences be referred at once to capable and impartial parties, and thus justice be secured and peace kept.

Third. Let there be mutual anxiety to understand one another and to look at questions of a common interest in the broadest and fairest way. All the machinery of law alone will never bring peace. Back of all must be the growing disposition to "do unto others as ye would that men should do to you."

SOURCES OF POLITICAL DEGRADATION.

BY DAVID STARR JORDAN, LL. D.,

President of Leland Stanford University.

This world is not on the whole a hard world to live in, if one has the knack of adapting himself to its conditions. Hosts of animals, plants and men have acquired this knack, and they and their descendants are able to hold their own in the pressure which is called the struggle for existence. In a general way only the descendants of such are now living at all.

But through the ages there have been many who could not hold their own. Confining this discussion to the human race, there have always been men to whom the art of living was impossible. This has been the case under ordinary conditions as well as under extraordinary ones. It must be the case with some under any conceivable environment or circumstances of life. Some variations must tend in the direction of

incapacity. This incapacity of one generation, if conditions are reasonably permanent, is handed down by the law of heredity to the next.

In one way or another most of the incapables are eliminated by the process of natural selection. But not all of them. Our social system is bound too closely for that. Hereditary incapacity has thus been in all ages a burden on those who could take care of themselves. With higher civilization and an increasing recognition of the value of mutual help, it is becoming more and more possible for those to live who do not help. The descendants of these increase in number with the others—they are protected by the others. Thus the future of hereditary weakness is a growing problem in our social organization.

Of course the conditions of life have never yet made the "survival of the fittest" the real survival of the best. The growth of civilization approaches this end, but has never reached it. If this were reached, adaptation to the conditions of life would be a nobler process than it is now. It is not that the conditions of life are too hard. We would not make them easier if we could. But the growth of humanity demands that they should be made more just. An easier world would be one in which idleness, vice, and inefficiency fared better than now; and energy, virtue, and efficiency correspondingly worse. The premium natural selection places on the qualities of self-activities and mutual help is none too great at the best, and should not be lessened. Nature is over indulgent toward idleness, rather than too cruel. The degradation of life in the tropic comes because in these regions the stress of the human struggle is distinctly lowered. The real "City of the Dreadful Night" is not noisy, eager, struggling, unjust London; it is in some city of the tropics, where life and virtue count for nothing because there is no incentive to live a life worth living, and no adequate penalty for idleness and inefficiency.

It is easy to frame indictments against modern society and its organization. We may see it as weak, tyrannical, depressing, artificial, cruel, or unjust, as we may give attention to its least favorable manifestations. Nevertheless the social organization of Europe and America is as good as man has been able to make it. In the evolution of man it has been a long struggle to attain even what we have. Better conditions will be possible through better material in humanity. Better relations demand better men. We look to the growing science of Evolution for help in the process of improving the relations of men by turning its great forces toward the development of men who shall be themselves part of the improved conditions of the future. It may be in the conditions of life that failure is not due to any defect of the individual. Its cause has often arisen in injustice or oppression which makes the just man and true, the free and the brave, an outcast from society. Such conditions and such failures occur in the life of to-day. But in the average environment those who fail do so for lack of ability to make themselves useful to others or for lack of ability to place themselves in harmony with the forces of nature with which they are surrounded. In other words, most of those who fail are doomed to fail wherever there exists any form of competition. The inert, untrained, ignorant or vicious are constitutionally unsuccessful, and from conditions which these names themselves imply. Those who thus fail to do their part in the struggle of life must become a burden to be carried by others, or else they perish the victims of misery they can make no efforts to avoid.

Those who are carried by society as burdens may be roughly classified as paupers and criminals; those whom society voluntarily supports and those supported through society's lack of means of self-protection. Pauperism and habitual criminality are respectively passive and active states of the same disease.

In this sense pauperism is not by any means the same as poverty. Poverty is the absence of stored-up economic force. It may arise from sickness, accident, or from various temporary conditions. The person now subject to poverty may have within himself the cure for it. The pauper cannot cure himself, and all help given him but intensifies his pauperism.

There are various conditions, sickness, dissipation the weakness of age, evil associations, that may plunge the average man from poverty into pauperism. We are none too well equipped for the struggle of life at the best, and the loss of weapons or armour may make any man helpless for the time being. But some are born helpless. There is in every nation a multitude of men and women to whom fitness is impossible. In the submerged tenth of every land may be found the broken and stricken, the ruined in body and spirit. But the majority have never been, could never be, anything else than what they are. Its members are simply incapable; and they are the descendants of others who in similar conditions have been likewise incapable. In a world of work where clear vision and a clear conscience are necessary to life, they find themselves without sense of justice, without capacity of mind, without desire for action. They are born to misery, and the aggregate of misery would be sensibly lessened could they never have been born.

The dangers of foreign immigration lie in the overflow to our shores of hereditary unfitnes. The causes that lead to degradation have long been at work among the poor of Europe. The slums of every city in the Old World are full of the results. Apparently few cases of hereditary inefficiency exist in America that could not be traced back through similar lineage to the dependent classes in the Old World. It takes many generations to found a pauper stock. Misfortune, sickness, intemperance, the weakness of old, age often lead to poverty and personal misery. But personal causes do not lead to hereditary pauperism. The essential danger of unrestricted immigration is not in bringing in an alien population, strange to our language and our customs. Language and customs count for little if the blood is good. The children learn our language even to the forgetting of their own. Love of country is just as genuine in Norwegian or German dialects as it is in English or Irish. There is little danger either in the violent opinions or iconoclastic theories. The red flag of Anarchy will not wave where real oppression does not exist.

But the immigration of poverty, degradation, and disease make government by the people more and more difficult. Every family of Jukes of Ishmaels that enters Castle Garden carries with it the germs of pauperism and crime. They bear the leprosy and crime of the Old World to taint the fields of the new. The "assisted immigration" at Jamestown years ago has left its trail of pauperism and crime from Virginia across Carolina, Kentucky, Indiana, Missouri, even to California. Wherever its blight has gone there are the same inefficient men, sickly women, frouzy children, starved horses, barking cur dogs, carelessness, vindictiveness, and neglect of decency.

What can be done to remedy this source of

evils? To know the evil is to go half way towards its cure. Penal Reform, Charities Reform, Civil Service Reform, the prohibition of pauper immigration, education in Social Science—all these look in the direction of cure. In knowledge lies the surest remedy for most social and political evils. Let us see our enemy face to face and we can strike him. What more can be done is the work of students of social science to determine. One thing is certain, in the words of Dr. Amos G. Warner, that the "function of charity is to restore to usefulness those who are temporarily unfit and to allow those unfit from heredity to become extinct with as little pain as impossible." Sooner or later the last duty will not be less important than the first. Good blood as well as free schools and free environment is essential to the making of a nation.

PALO ALTO, California.

COMMENCEMENT WEEK, MILTON COLLEGE.

The exercises of this week began with the regular Field-day games, Thursday, June 21st, and occupied both forenoon and afternoon. Twenty-seven prizes, furnished by the citizens of Milton, were awarded to the winners, who consisted of both ladies and gentlemen.

In the evening following, the Orophilian Lyceum held its public session, with this program:

Prayer, Rev. Wm. H. Summers, Milton.
Oration, "James G. Blaine," Stephen C. Relyea, Milton.
Address, "The Choice of a Definite Object in Life," Ray E. Inman, Esq., Janesville.
Essay, "An Ocean Trip to San Francisco," Arthur Lee, Portland, Ore.
Recitation, "The Bridge-keeper's Story," Guy C. Waufle, Rock Prairie.
Oration, "Use Your Privileges," Henry O. Haugen, Orfordville.
Paper, "The Standard," George E. Crosley, Milton.

Music was furnished by Frank L. Burdick, Milton Junction, and the string Quartet of the College, composed of Prof. Charles H. Crandall, Darwin E. Brown, and Berta and Nellie Crandall, daughters of Prof. A. R. Crandall, Milton.

Friday evening, June 22d, was devoted to the Annual Sermon before the Christian Association, by Rev. Edward Pence, pastor of the Presbyterian Church at Janesville. It was an able and brilliant presentation of a truth adapted to young people. Music by the College Male Quartet.

The public session of the Philomathean Society was held Seventh-day evening, June 23d. The music was by the College Male Quartet, composed of Chas. S. Sayer, Welton, Iowa; Geo. O. Sayre, Nortonville, Kan.; Eli F. Loofboro, Welton, Iowa; Fred E. Whitford, Milton, and by Prof. Chas. H. Maxson, Milton. The programme was as follows:

Prayer, Rev. O. U. Whitford, Westerly, R. I.
Oration, "The Poor Tenants of Our Cities," David C. Ring, Big Springs, S. Dak.
Recitation, "The Prairies," Eli F. Loofboro, Welton, Iowa.
Paper, "The Independent," Channing A. Richardson, Milton.
Address, "Present Problems," A. Lovelle Burdick, M. D., Coloma Station.
Oration, "The Aztecs," Lester M. Babcock, Milton.

Pres. Whitford preached the Baccalaureate Sermon on Sunday evening, June 24th, from Zech. 8: 16, "Speak ye every man the truth to his neighbor; execute the judgment of truth and peace in your gates." He treated of the public issues of the day, which are the principal sources of the general unrest and alarm felt in our country. These he considered to be (1) the immigration of vicious and pauper classes from the old world adulterating our population; (2) attempts at the debasement of our national

currency; (3) impracticable schemes in the advocacy of the prohibition of the sale and use of intoxicating liquors; (4) attacks on our industrial progress by the radical changes proposed in our tariff laws; (5) the hostility of laborers, both employed and unemployed, toward capitalists and wealthy corporations; (6) the vigorous demand that religious questions and movements shall enter into the discussions of political parties, and be enforced by the civil power of the government.

At the public session of the Iduna Lyceum, Monday evening, June 25th, the music was furnished by a trio composed of Ada J. Moore, Emerald Grove, Helen F. Holmes and Kittie L. Waterman, Milton; solo by Charlotte D. Maxson, Milton; Prof. Chas. H. Crandall and Benj. F. Maxson, Milton, making an instrumental duet; and Prof. S. L. Maxson, Milton, and his daughter, Charlotte D. Maxson, in a vocal duet. The Lyceum presented an excellent programme as follows:

Prayer, Pres. Whitford.
Oration, "A Coming Day," Cora M. Bates, Washburn.
Recitation, "La Cica and the Senator," Bessie E. Clarke, Milton.
Address, "Equations," Lillian D. Smith, Elkhorn.
Paper, "The College Bell," Grace J. Youngclaus, Janesville.
Oration, "Shadows," Ann Laura Gilbert, Berlin.

On Tuesday evening, June 26th, delightful readings were presented by Jennie A. Dunn, of Milton, and Isabel Garghill, of the North-Western University, Evanston, Ill., on these subjects: "Fra Luigi's Bride," "A Village Gossip," "Scene from Pygmalion and Galatea," "Madeleine Brabau," and "Fast Friends." A piano solo was rendered by William Jones, Clinton; a tenor solo by E. O. Kimberly, Janesville; a contralto solo and a violin obligato, by Mammie J. Jones, Clinton, and Prof. Chas. H. Crandall.

The Alumni Association held its annual meeting, Wednesday afternoon, June 27th, with Rev. O. U. Whitford, the Vice-President, in the chair. Prayer was offered by Rev. S. R. Wheeler, Boulder, Col. The regular address was presented by Prof. Jonathan D. Bond, St. Paul, Minn., on "Some of the causes which brought about the present increased attendance at Colleges and Universities." The second address was by Rev. O. U. Whitford, on "The Duties of the Alumni Growing out of their Relation to the College." Brief speeches were made by Rev. S. R. Wheeler; Rev. L. C. Randolph, Chicago; Rev. Geo. B. Shaw, Alfred, N. Y.; Prof. P. L. Clarke, Highland; Rose Plamborg, M. D., Chicago; Lillian D. Smith, and Belle R. Walker, Milton. A recitation, "Echo and the Ferry," by Miss Garghill, was received with applause. The Association was favored with a piano solo by William Jones, a vocal solo by Prof. Chas. H. Maxson, and a piano duet by Harriet E. Crandall, Milton, and Charlotte D. Maxson.

The officers of the Association for the next year are, Prof. Edwin Shaw, Milton, President; Prof. J. D. Bond, St. Paul, Minn., Vice-President; Belle R. Walker, Milton, Secretary and Treasurer.

In the evening following was held the Annual Concert of the School of Music, under the charge of Prof. J. M. Stillman. It was one of the best ever presented at Milton. The following is the programme:

String Quartet, "Op. 58, No. 2," Haydn, Nellie Crandall, 1st Violin, Berta Crandall, 2d Violin, Prof. Chas. H. Crandall, Viola, Darwin E. Brown, Violoncello.
Glee, "The Miller," Chorus Class.
Bolero Song, "The Gay Gitana," Harriss, Jessie M. Davis, Milton.

Piano Solo, "Tarantelle, in Ab. op. 43," *Chopin*, Hulda E. Johnson, Rockdale.

Barytone Song, "Recognition," *Pesch*, James B. Bennett, Milton.

Violin Duet, "Les Proscrits," *Van Heddegrbn*, Nellie and Berta Crandall.

Italian Waltz Song, "La Stella," *Luigi Arditi*, Minnie E. Whitford, Milton.

Solo with Chorus, "Daughter of Error," *Bishop*, Bertha Foss, Milton, and the Chorus Class.

Piano Duet, "Idunaphiloro Marcia Capriccio," *J. M. Stillman*, Harriet E. Crandall and Charlotte D. Maxson.

String Quartet, "Polonaise, op. 62, No. 1," *Schubert*, same as the first exercise.

Glee, "The Sea Hath Its Pearls," *Pinsuti*, Chorus Class.

Piano Solo, "La Gazelle," *Kullak*, Charlotte D. Maxson.

Song, with violin obligato, "What Saith the Voice of Night," Bertha Frost and Prof. Chas. H. Crandall.

Piano Solo, "Fantasia in G. Minor, op. 77," *Beethoven*, M. Allie Button, Milton Junction.

Italian Waltz Song, "L'Incontro," *Luigi Arditi*, Charlotte D. Maxson.

Violin Solo, "Cavatina," *Raff*, Prof. Chas. H. Crandall.

Barytone Song, "Oh, Hear the Wild Winds Blow," *Mattei*, Prof. J. M. Stillman.

Solo and Chorus, "Inflamatus, from Stabat Mater," *Rossini*, Charlotte D. Maxson and the Chorus Class. Most of these exercises were followed by encores.

Commencement exercises were held on the College campus, Thursday forenoon, June 28th. On this occasion the music was furnished by the Horn Quartet from Milton Junction and the Imperial Quartet from Chicago. Rev. L. C. Randolph led in the reading of Scripture and prayer. The six orations were as follows: "Shall Immigration be Restricted," by Joseph Palmer, Milton; "The Jeweled Ring," by Grace E. Miller, Milton; Master's Oration, "America for Real Americans," Perley L. Clarke, Highland; "The Voice Revealed," Nanie A. Burdick, Milton; "Pandora's Bequest," I. Lillian Rood, Milton; "An Unpopular View of a Popular Problem," Dighton W. Shaw, Milton. These orations were thoughtful productions and were well spoken. Prayer and benediction by Rev. Samuel D. Davis, of West Virginia.

Pres. Whitford conferred the following degrees: Bachelor of Science upon Dighton W. Shaw; Bachelor of Arts upon Nanie A. Burdick and I. Lillian Rood; Honorary Bachelor of Arts upon Rev. Wm. H. Summers; Master of Science, in course, upon D. Burdette Coon, of Chicago; and Master of Arts upon James B. Borden, Milton Junction, and Perley L. Clarke, Highland. A diploma was awarded Mabel Allie Button, Milton Junction, for graduation in the Pianoforte Course of the School of Music. It was announced that the Trustees of the College at their last Annual Meeting in Sept., 1893, conferred the degree of Doctor of Divinity upon Rev. O. U. Whitford, Westerly, R. I.

In the afternoon the Class Day exercises were held on the campus. Reports were made by the President of the Graduating Class, Dighton W. Shaw; the Secretary, I. Lillian Rood; and the Treasurer, Nanie A. Burdick. Communications were presented from different classes as follows: '87, John Barloss, Rock Prairie; '88, Rev. L. C. Randolph; '89, A. L. Burdick, M. D.; '90, Lura J. Dow, Palmyra; '91, Rev. Geo. B. Shaw; '92, Nelly M. Brown, Milton; the Juniors, Grace E. Miller; the Sophmores, Joseph Palmer. Music was furnished by the College Male Quartet.

In the evening following, the Senior Concert was presented by the Imperial Quartet of Chicago, a most popular troupe.

The weather was very favorable during the whole week, except one evening at the public

session of the Iduna Lyceum. The principal exercises were attended by audiences varying from four hundred to a thousand people.

MILTON, Wis., July 2, 1894.

SABBATH REFORM.

IS THE SABBATH A MEMORIAL AND A TYPE?

I presume that with the generality of our brethren there will be little hesitancy in answering this question. I am not aware of any who do not hold that the Sabbath is both a memorial and a type. We seem to be as confident of this as Sunday-keepers are that there is scriptural authority that Sunday is the Sabbath. Now, it is not only proper to inquire whether this is so, but it is the privilege and duty of all to know whether we are propagating an error by so believing and teaching. I write more as an inquirer than an instructor, and I shall be thankful to any of my brethren who will give me light on this subject. But I want plain statements, or their equivalent. Far-fetched inference will not suffice. We are too apt to speculate in such matters. We are by no means free from traditional notions. We have taken it for granted, I ween, that the Sabbath typifies heavenly rest without personal investigation of the subject. If the Sabbath is a type of future rest, and was so intended to teach, there must be some mention of it in the Scriptures. If the Scriptures are silent on this subject then the idea is purely traditional.

In the first place, the Sabbath was instituted to commemorate a past event. There is nothing in the nature of the institution that looks forward, or in any way indicates futurity. It was designed as a remembrancer of what had taken place—an event without a possible parallel in the future. God's work is perfect, and can never be repeated. He will restore the ravages made by sin, but it will be *restoration*, not creation. I am aware that the reader may think that here I am laying myself open to criticism, but I can see far enough ahead to know that I am treading on solid ground. We must not jump at conclusions, nor imagine that we know the truth before we give it the investigation it demands. The truth is safe; the truth is sufficient, and we shall lose nothing worth saving by abiding in it.

In the second place, if the Sabbath was intended as a type of heavenly rest, it necessarily foretold the change that was to take place in man's condition by some cause, his removal from the earth by another cause, etc., etc. But where is all this found? Not in the nature of the institution; not by any intimation of God to man while in Eden, or at any subsequent period of human history did ever the Almighty make even an allusion to it. Can it be possible then that the Lord who enjoined upon man in such emphatic language as the fourth commandment to remember in keeping the Sabbath the all-important event it was designed to commemorate, should never so much as even hint to him his duty to the Sabbath in consequence of the things it was designed to *typify*? It is difficult for me to even entertain such a thought. But if the Scriptures teach that the Sabbath is an emblem of heavenly rest, I shall most joyfully proclaim it. But I must first see and know that this is so.

If any of our brethren, by a fair construction of the Scriptures can give me light on this subject I shall be very grateful. But remember, my dear brethren, that the Lord never

established an institution without plainly informing his people what it signified. He did not leave them to conjecture. He knew too well their liability to misunderstand, and consequently misappropriate the ordinance to wrong uses. Hence his emphatic and repeated injunctions to observe it in every instance.

A. McLEARN.

THE TONE OF VOICE.

It is not so much what you say,
As the manner in which you say it;
It is not so much the language you use,
As the tone in which you convey it.

"Come here!" I sharply said,
And the baby cowered and wept;
"Come here!" I cooed, and he looked and smiled,
And straight to my lap he crept.

The words may be mild and fair,
And the tones may pierce like a dart;
The words may be soft as the summer air,
And the tone may break the heart.

For words but come from the mind,
And grow by study and art;
But the tones leap from the inner self,
And reveal the state of the heart.

Whether you know it or not—
Whether you mean or care,
Gentleness, kindness, love and hate,
Envy and anger are there.

Then would you quarrels avoid,
And in peace and love rejoice,
Keep anger not only out of your words,
But keep it out of your voice.

—Selected.

THE UNSPOKEN WORD.

"A word fitly spoken is like apples of gold in pictures of silver." To what shall we compare the fitly unspoken word? What pictures of horror would never have had existence if certain words had not been spoken. A great many persons are not so endowed that they can rise to the noble occasion with nobly fitting utterance, who can by self-control and wise judgment refrain from speaking unfit words.

"You were the only person in the company," said Mrs. Bentley to Mrs. Price, "who said nothing you could regret. It was very kind in Mrs. Ames to defend Mrs. George when her case was up, but I guess she wished afterward she had left some things she said unspoken."

Mrs. Price was so much pleased with the compliment Mrs. Bentley paid her that she could not keep from telling it to her best friend.

"I have tried so hard to govern my tongue," she said, "and it has so many times got away with me, and the first I knew words passed my lips that I so regretted afterward to have spoken. But on this occasion I did preserve a smiling, and what I intended to be an agreeable silence. So many times I have come home from social gatherings, and been taken to task by my conscience for frivolous or unkind or unworthy expressions, that I've almost resolved not to go into company again."

"John is dreadfully conceited," said a young man of one of his college mates, "but he is very smart, and he has been very much spoiled by friends. One day he was almost insufferably aggressive, and I was on the very edge of making a cutting remark to prick the bubble of his conceit, but thought better of it, and didn't make it. Next day he said, 'I hear, Fred, that you would like to be secretary for Professor G.,' and largely through his influence I secured the position."

The unspoken word in this case won for "Fred" a place by which he was enabled to pay his way through college.

"Miss B. has been a guest in my house a week, and in all that time I haven't heard her make a single silly remark. She is a very uncommon young woman." And yet Miss B. was by no means very highly endowed with anything beyond plain common sense and a conscientious desire to be right and to do right.

All the instances above given are negatives. Great is the power of positives. Great also is the power of negatives. Powerful is the fitly unspoken word.—*Christian Advocate*.

MISSIONS.

It gives us great pleasure to report that Rev. Geo. W. Hills, of Attalla, Alabama, is steadily improving. He hopes by the middle of this month to be again in the work. His physician, however, advises him to begin slowly and be very careful of himself. The tent is ready to be shipped whenever he wants it, and a singer, Mr. T. B. Burdick, of Little Genesee, N. Y., to join him.

It was our great privilege to attend the exercises of Commencement Week in Milton. It is not ours to give an extended account of them. The Baccalaureate Sermon on Sunday evening, by Pres. Whitford, from Zech. 8:16, treated of the leading national problems of the day. On Monday evening the Iduma Lyceum presented an excellent programme. The address of the evening, given by Miss Lillian D. Smith, was fine in thought and well delivered. Tuesday evening Dramatic Readings, under the auspices of the literary societies, given by Miss Jennie Dunn, daughter of Eld. E. M. Dunn, and Miss Garghill, her teacher, of Evanston, were of a high order and were highly appreciated by a large audience. On Wednesday afternoon the Alumni Association met in the college chapel. The chief address was given by Prof. J. D. Bond, of St. Paul, Minn., upon "Some of the Causes which Lead to the present Increased Attendance at Colleges and Universities." Short addresses were given by Revs. S. R. Wheeler, L. C. Randolph, Geo. B. Shaw, O. U. Whitford, Prof. P. L. Clarke, Dr. Rosa Palmberg, and Miss Lillian Smith.

The Annual Concert, under the direction of Prof. J. M. Stillman, on Wednesday evening, was much above the average. The instrumental and vocal solos, the quartets and duets, the chorus class, were frequently encored. The Commencement exercises, on Thursday, were held on the college campus. The day was lovely. About 900 people were present. Reading of Scripture and prayer by Rev. L. C. Randolph, of Chicago. There were six orations, all excellent. Three by graduates, one master's oration, one by a representative of sophomore class, and one by representative of junior class. If we had time and space would outline the thought of each. After the presentation of diplomas, as follows: Scientific Course, Dighton W. Shaw, Milton; Ancient Classical Course, Ida Lillian Rood, Milton; and Nanie A. Burdick, Milton; School of Music, Pianoforte Course, M. Allie Button, Milton Junction; and the conferring of the following degrees: Bachelor of Arts, Rev. W. H. Summers, Milton; Master of Arts, J. B. Borden, Milton Junction, and Perley L. Olake, Highland, Wis.; Master of Science, Rev. D. B. Coon, of Chicago, the exercises were closed with prayer and benediction by S. D. Davis, of West Virginia.

The class exercises in the afternoon were full of wit and humor, and were the best we ever heard on that campus. The fitting close of Commencement week was the Senior Concert, Thursday evening, given by the Imperial Quartet, of Chicago. This was the second time this fine quartet came before a Milton audience. The church was crowded and we listened to as fine voices and music as it was ever our pleasure to hear. Milton College can well congratulate herself on the fine weather given her and the excellent exercises during her Commencement Week of 1894.

WE are homeward bound. Spent a few hours with Bro. Ordway. Mrs. Ordway was comfortable, but no better, gradually failing. No. 8, 2:55 P. M. train, succeeded in getting out of Chicago in spite of the strikers, with Pullman sleepers, too. This train is a fast-mail, and the strikers dare not stop a mail train, hence our good luck. We had a great influx of passengers at Marion Junction, who had been tied up by the strike. The aisles of the car were filled, and standing up was the order till we arrived at Galion, where a car was put on. The weather is cool and fine for traveling, but the cars are crowded. Crops are looking finely along the way. In Northern Indiana the farmers are in the midst of harvesting their winter wheat, which looks heavy. Farther along they are working their corn and are commencing their haying. The streams indicate that they have lately received refreshing showers. With good crops harvested, and the settling of the tariff question, there is some hope of better times.

THERE are hosts of Micawbers in the world. It makes no difference whether it is hard times or good times, whether there is plenty of work or no work at all, they propose to wait for something to turn up to suit them. They lie around waiting and expecting something worthy of their taste or ability to come to them. Somehow the world does not appreciate this class of people, and they have to expect long and to wait longer, and because of hope long deferred they get sick at heart. How much better it would be for them and for all concerned to just roll up their sleeves and go to work at anything that is honorable and right, and prove themselves able to do something well, and worthy of confidence and trust. One must prove himself of some worth to the world before the world will make a place for him. If every man would go out into the wide world to find a place or make it, determined to make the world better for his living in it, there would be less men on the corners of the streets waiting for something to turn up, less loafers and tramps in the land. The world owes no man a living. It must be earned.

MISSIONARY NEWS.

GENERAL.—The Ladies' Association for the support of Zenana Work and Bible Women in India and China, in connection with the English Baptist Missionary Society, last year expended £8,704, and sustained fifty-eight zenana workers, one hundred and seventy-six native Bible women and teachers, seventy-two schools with two thousand eight hundred children, and gave instruction to more than sixteen thousand zenana pupils, besides teaching the Bible only in thirteen hundred and fifty homes, and holding evangelistic services in one hundred and fifty villages.

WESTERN ASIA.—There are twenty-one Protestant Medical Missions in Syria, of which four are in Jerusalem, two in Damascus, two on Mt. Lebanon, and others in Bethlehem, Nazareth, Jaffa (Joppa), and other places. The Syrian Protestant College at Beirut has a medical department, which supplies physicians for a large number of these missions. Dr. Selah Merrill, United States Consul at Jerusalem, has carefully investigated the subject and is of the opinion that the number of Jews in Palestine is increasing very slowly, if at all. He places the whole number at forty-two thousand, of whom twenty-five thousand are in Jerusalem.

INDIA.—At present all the police judges of Madras are professed Christians. In India religions stand as follows in the number of adherents: Hindus, 207,000,000; Mohammedans, 57,000,000; Buddhists, 8,500,000; Chris-

tians, 2,250,000; Sikhs, nearly 2,000,000. Miss Compston, of Calcutta, says that the women of India are deeply religious and intensely conservative. Hundreds of men are held back from confessing Christ by the influence of the female members of their families. The higher classes of India are encouraging female education. At present only one in eight hundred of the women and girls of India knows how to read.

KOREA.—The opening of Korea to foreign commerce has very seriously interfered with the native industries. The universal Korean dress is white cotton cloth, and the manufacture of it formerly supported a large number of people, whom the introduction of factory-made cloth has reduced to poverty. The same is true of makers of every kind of tools and utensils. The condition of the Koreans is one of extreme poverty, to which no prospect of relief has yet appeared. The religion of Korea is pure ancestral worship. The dress of the people is such as existed in China before the Manchu conquest, when all Chinese were compelled to adopt the pigtail in token of subjection. Missionary work began in Korea in 1884. The Presbyterians now have twenty-two missionaries and one hundred and twenty-seven church members in the country.

JAPAN.—The Japanese call their national religion, which is usually known to us as Shinto, "Kami-no-michi," "the way of the gods." The three cardinal principles are: (1) To honor the gods and love thy country; (2) to clearly understand the principles of heaven and the duty of man; (3) to revere the Mikado and obey the will of the court. The Japanese woman occupies a far higher position than do her sisters of other Eastern countries. Nine of the sovereigns of Japan have been women, and, as a rule, women are respected and cared for in Japan.

AFRICA.—According to latest discoveries, Kattanga, in the south-east part of the Congo Free State, is one of the finest parts of Africa, and a promising field for European enterprise. It is more than four thousand feet above the sea, and has a good climate, a fertile soil, and rich copper mines. Ten years ago the Basutos were threatened with destruction by the ravages of strong drink. The British government prohibited the importation of alcoholic liquors, and since then the Basutos have been making rapid advances in all respects. The Germans have succeeded in putting a great check upon the slave trade about Lake Tanganyika. The British occupation and missionary work in Mashonaland, South Central Africa, is threatened by an attack from Lobengula, the powerful chief of the Matabele. The Christian king Khama, and his people at Phalapye, have organized a mission to the people about Lake Ngami, to be supported by themselves. Sixty persons were received into the church at Phalapye on one day.

A SOURCE of great evil among all workers in America, where the people know the real meaning of leisure, is the wide-spread habit of eating a hearty meal hurriedly when the body is in a state of exhaustion; too often, alas! the evil is enhanced by the fact that the food is innutritious, badly cooked, and clogging in itself. This is one species of slow suicide, causing a long train of evils which are usually attributed to overwork. Now, it were better to go without food than to take it under these conditions. Your dog knows better than to eat when he is tired, and if you watch him you will notice that he is always reluctant to be enticed into play after eating; left to himself he will take a nap, or, at least, drop care for awhile and rest. Humanity might raise its standard of health by following the example set by the instincts of the brute creatures.—*From Sanitarian; Demorest's Magazine for July.*

TEACHER—Who can tell what useful article we get from the whale? Johnny? Scholar—Whalebone. Teacher—Right. Now, what little boy or girl knows what we get from the seal? Tommy? Scholar—Sealing wax.

WOMAN'S WORK.

SOWING AND REAPING.

ADELAIDE PROCTOR.

Sisters:

Sow with a generous hand;
Pause not for toil or pain;
Weary not through the heat of summer,
Weary not through the long spring rain;
But wait till the autumn comes
For the sheaves of golden grain.

Scatter the seed, and fear not,
A table will be spread;
What matter if you are too weary
To eat your hard-earned bread.
Sow, while the earth is broken,
For the hungry must be fed.

Sow;—While the seeds are lying
In the warm earth's bosom deep,
And your warm tears fall upon it,
They will stir in their quiet sleep;
And the green blades rise the quicker
Perchance for the tears you weep.

Then sow;—for the hours are fleeting,
And the seed must fall to-day.
And care not what hands shall reap it,
Or if you shall have passed away
Before the waving corn-fields
Shall gladden the summer day.

Sow;—and look onward, upward,
Where the starry light appears,—
Where, in spite of the coward's doubting,
Or your own heart's trembling fears,
You shall reap in joy the harvest
You have sown to day in tears.

WHAT CAN THE AMERICAN WOMAN DO TO EARN A LIVELIHOOD?*

BY MRS. H. V. BURDICK.

Not many years ago, doubtless within the memory of nearly every sister now present at this Association, was the question often asked, "What can the American Woman do to Earn a Livelihood?" Though very many satisfactory answers have been given, and proven, still there remains as yet undeveloped fields of labor opening for active, earnest, Christian women, with the invitation to come in and possess the land. There has always been access to the kitchens, laundries, cook-rooms, and nurseries of the well-to-do and wealthy ones desiring service, and for the willing workers, blessed with health and strength sufficient to fill such positions, there have been welcome, open doors. But while all these occupations are legitimate and honorable, there were longing desires unsatisfied, noble ambitions unattained, and high and holy aspirations unreached, till the last half of the 19th century, when in the progress of human events there are now hundreds of avenues awaiting the coming woman. Since the American people have come to believe in co-education, and college doors have been thrown open to women, and her ability and capability have been recognized, great have been her achievements in almost every profession and calling in life. It needs no longer to be proven that she ranks equally, intellectually and spiritually, with her brothers in the class-room and in religious work. Her loving and sympathetic nature peculiarly fits her for tender ministrations in the sick-room, in the nursery, and in the school, and admits her to hearts and homes which are closed doors for men. She has struggled long and hard against fearful odds and defiant opposition to attain the various positions she now occupies in the business world.

We need not repeat the views of our fathers or grandfathers with regard to what woman could or could not do. Many of us can well remember when it was quite an improper thing for her to speak in public upon the stage upon any theme and in any place; to read or talk pol-

*Paper read at the Woman's Hour of the Central Association at Scott, N. Y., June 2, 1894.

itics was quite unwomanly; to hold office in town or county would shock even her sisters who might be less fastidious than the men. But now it no longer requires legislation in some states to prove her efficiency to fill the most responsible offices which the state can give, and very soon the older and larger states in our great nation will welcome her to their positions of trust and of honor. We believe then will dawn the glorious day when long existing wrongs will be righted, when politics will be purified, and legislative halls will be renovated and cleansed from the pollution of sin and selfishness which now sickens and saddens the heart of millions of our people who are subject to unwise and unjust rule.

But it is of woman in the literary world I wish more particularly to speak in this paper. As a writer, editor, or journalist, she is a grand success. Who can think of Mrs. Browning, Mrs. Sigourney, Alice and Phebe Cary, and our late lamented Louise Alcott, and a host of others, without tender emotions stirring within them, because of their sweet songs or pathetic stories which have been read and re-read by admiring thousands, and whose ennobling influences have cheered and comforted the sad and down-hearted of the present century, and will continue to bless many yet unborn. The power of the pen wielded by such minds can never be adequately estimated. In this sphere in life woman has no superior. In the field of religious work she finds her greatest opportunity for usefulness. It was woman who was first at the empty tomb of our risen Saviour, and wept because she found him not. It was Mary, the sister of Martha and of Lazarus, who poured the precious ointment upon the feet of her loving Lord, and wiped them with her flowing locks, and of whom Christ said, when rebuking the criticising Judas, "Let her alone, she hath done what she could." It was the gift of a woman whose two mites outweighed the generous offerings of the wealthy, who only gave of their abundance.

Now, as then, it is woman who first hears the still, small voice of God, calling for workers in his vineyard, and it is she who most readily responds to the command, "Go ye into all the world and preach the gospel to every creature." Of our five missionaries who will soon be in China, four are consecrated women, all of whom have sacrificed as the world counts sacrifice, the comforts of the home-land, of kindred and of friends, because of their peculiar fitness for the work to which God has called them, and because of their love for the Master and willing obedience to do his will. As teacher, physician, and nurse, especially in foreign lands, she has great advantage over her brothers, for it is through her instrumentality that the degraded, suffering women of heathen lands can hope to find him who is the Way, the Truth, and the Life. It is indeed dreadful to think of the millions of created beings whose ignorance and superstition for which they are not to blame, keeps them beneath the level of the brutes.

Dear sisters of the Central Association, let us thank God with earnest, honest hearts, that we are permitted to live in the last decade of the 19th century, and in an enlightened, Christianized land, where women can live and labor as equal with man, and whose opportunities and privileges are not inferior to his, and whose sphere of usefulness is world-wide; and, most of all, that it is ours to alleviate the suffering of humanity, to ennoble and elevate the oppressed and needy ones of earth; and may it be as truly said of each of us, as of Mary of old, "She hath done what she could."

FORGIVENESS.

BY CHARLOTTE FISKE BATES.

As we forgive, forgive us—so we pray.
We are bidden to ask God's pardon every day
According to the measure of our own—
What if the lips pray when the heart is stone?
Christ might have bidden us beseech of heaven:
May we forgive, Lord as we are forgiven.
But no! He set His bounds of pardon thus
That love, through need, might be more generous.
What if we shut our ears to begging breath
And turn our backs on him who trespasseth?
How do we then forgive our debtors, friend?
That daily prayer we ought to comprehend.
Our measure of forgiveness, small or great,
Will be returned to us or soon or late.

OUR PERSONAL RESPONSIBILITY.*

BY MRS. FLORA L. BURDICK.

Dear Sisters in the churches of the South-Eastern Association:—I come to you this afternoon with a message that I wish each one of you to ponder well. I want you to feel that I am speaking directly to you, not simply to your good sister at your right, and the other at your left, but to you individually. I want you to look down into your own hearts while we speak of our personal responsibilities in regard to mission work.

With this injunction I deliver to you this message. "The Master is come and calleth for thee." Let us take heed that it is a personal call. "To him the porter openeth, and the sheep hear his voice and he calleth his own sheep by name and leadeth them out." We may know his voice, for when he putteth forth his own sheep he goeth before them and the sheep follow him, for they know his voice."

Next, let us note how he calls us. 1st. By the love he has shown us; love must win love. "Hereby perceive we the love of God, because he laid down his life for us; and we ought to lay down our lives for the brethren." 2d. By the redemption he has wrought for us. "For as much as ye know that ye were not redeemed with contemptible things as silver and gold, from your vain conversation received by tradition from your fathers, but with the precious blood of Christ as a lamb without blemish and without spot." "Ye are bought with a price, therefore glorify God in your body and in your spirit which are Gods."

3d. He calls us by blessings temporal and spiritual conferred upon us. Never let us forget the contrast between our lives in Christian homes, and the hopeless life of a heathen woman. "I beseech you therefore brethren, by the mercies of God that ye present your bodies a living sacrifice, holy, acceptable unto God which is your reasonable service."

4th. The Master calls us by the needs of the hour. "But whoso hath this world's goods and seeth his brother have need and shutteth up his bowels of compassion from him how dwelleth the love of God in him." There are more than 1,000,000,000 of the human race who have no knowledge of the true God and Saviour. About 500,000,000 of these are women. Woman without her Saviour is a synonym for degradation, suffering and sorrow. India alone has 21,000,000 wailing widows, and 40,000,000 persecuted Zenana prisoners who can only be reached by their own sex, and we have sent but one woman to every 1,000,000 to point them to the Lamb of God. If the present population of the heathen world could be equally apportioned to our present force of workers each would have over 165,000. There are still over 10,000,000 square miles of unoccupied districts in heathen lands where missionaries thus far have not

*Read at the Woman's Hour in the South-Eastern Association and requested for publication in the SABBATH RECORDER.

entered. In heathendom a number equal to half the combined population of the United States and Canada die every year. These souls valued by Christ to the extent of his life, die without knowledge of *his power* to save. Every tick of your watch sounds the death knell of a heathen soul.

In the United States there is about one physician to every 600 persons. In heathen lands there is about one physician to 3,000,000 persons. Perfect ignorance as to the fact of disease and of its treatment is found in all heathen nations. Sickness and disease are thought to be the result of witchcraft, and the poor victims charged with witchcraft are burned, poisoned and put to death in other hideous ways. The bodies of the sick are often pierced with red hot irons to let the disease out; poisonous reptiles are prepared for medicines. A bronchitis and pneumonia remedy is cones of sulphur placed over the chest and set on fire. The bodies are often cut from head to foot with a sharp instrument or kept so near the fire that they are nearly burned to death trying thus to cure the disease. Flesh is cut from the living body of a son or daughter and prepared by the doctor for a dying parent, often crippling the child for life, and of course, doing the parent no good. So we might go on relating the wretchedness caused by ignorance in these lands, but we refrain.

Continuing the picture note for a moment how Christian nations are adding to the misery of these poor souls. For every missionary who is sent to Africa there is sent over 70,000 gallons of liquor. Says the one who furnishes us with these statistics: "Ethiopia would stretch out her hand unto God, but professedly Christian nations are preventing it by sending into the Dark Continent over 8,000,000 gallons of rum annually. More destruction is caused by liquor in a single day than missionaries can repair in years." The same is true of opium in China.

Let us look intently at this partially and dimly outlined picture, and then ask ourselves: Are we doing *all we can* to send the light to these benighted souls? Are we entering all the open doors, and praying that *another* door may be opened that we may help destroy the demon, intemperance?

5th. God calls us by the opportunities offered. "What doth it profit my brethren though a man say he hath faith and have no works." Can faith save him? If a brother or sister be naked and destitute of daily food, and one of you say unto them depart in peace, be ye warmed and filled, notwithstanding ye give them not those things which are needful to the body. What doth it profit? Here are these teeming millions living and dying in ignorance, sin and suffering, and God says plainly to us teach them the way, the truth and the life. Let us pray for open eyes to see our opportunities. Says a noted speaker: "Would that the women of our church could see the open doors in every land and send out the needful force to enter them! It is absolutely distressing to see so many fields waiting for reapers and so few ready for reaping them. Are there no consecrated young women ready to respond to the call of the Master? If the workers are ready is there a lack of money to send them out? Whatever the difficulty it must be removed, and our women must go forward to the salvation of these their wretched and perishing sisters." We cannot answer this personal call by putting the responsibility upon another. "As every man hath received the gift even so

minister the same one to another as good stewards of the manifold grace of God." Sisters, let us so thoroughly imbibe the essence of the following stanza that we may be ready for every opportunity:

"I am only one, but I am one;
I cannot do everything, but I can do something;
That I *can* do I ought to do,
And what I ought to do, by the grace of God I will do."

We can and ought to *read* and keep ourselves informed concerning the condition of mission fields. We are never interested in any subject until we know about it, and the more we know about it the more interested we become. Then let us take and read missionary literature.

We *can* and *ought* to be members of a missionary society. I hope every church in this Association has a Woman's Aid or Missionary organization in it. If you have not, you can and ought to have one; granting that you have, then every woman in church relationship should be a member. There is *no* excuse, "where there is a will there is a way;" time, distance, lack of means, and all such excuses vanish like dew before the morning sun if our hearts are fully consecrated to the work of saving souls. A dear sister, eighty-two years old, living ten miles away, with no hope of ever being at the meetings, joined our society at Lost Creek this winter. There is strength in union. We can do better work within the society than without, then let us come forward and join without the lack of one.

Having become members, we can and ought to *work, sacrifice* and *give* for our own good, for the sake of our example to others, and most of all for the cause we represent. A few months ago a lady in our town was offered a prize of a gold watch by a publishing house if she would sell \$100 worth of their books. The other day she wore the watch to church, and a neighbor said to her, "Why, did you get the watch?" "Of course," was her reply, "didn't you expect I would if I set out to?" This lady has four in the family to care for, but she sold the required number of books and won the prize.

Dear sisters, we need just such determination and push as this lady had to aid us in our society work. Let us but furnish means to send the gospel to heathen lands and we shall have souls, precious souls, for our prize. So far as possible let us plan to attend the meetings and have our voice in whatever work is being pursued. Let us all take such an interest in the work that no one will feel that she has done her share until all is completed. We must feel our responsibility in this matter if we would do our whole duty.

The following statistics seem to show that we have yet to learn the true spirit of sacrifice. The United States spend annually \$900,000,000 on liquor, \$600,000,000 on tobacco, \$400,000,000 on popular amusements, \$25,000,000 on kid gloves, \$20,000,000 to adorn the headdress of their women, and still \$5,500,000 is all they can muster for home and foreign missions. Can it be possible that *we* help swell these amounts to satisfy our appetites, tastes and pride? Did Christ set us any such example? Here are some pictures of true sacrifice. Three silver dollars, the price of self-denial and hard toil, were the gift of a poor woman for missionary work. The pastor said, "She can ill afford it." A sister to whom she handed her offering remonstrated saying, "Perhaps you had better keep part of it for your own needs." With tear-filled eyes and a voice choked with emotion, she replied, "Why, I

don't mind my poverty one bit, I love Him so, and I have dedicated every penny to him as I earned it; and do you suppose I could take it back? No, no, take it and use it for the women over the sea who do not know him. I cannot understand how they can do without him for he is everything to me." Another said, "I will pay my vow unto the Lord." And out of her poverty she put into the Woman's Foreign Missionary treasury fifty dollars, a brother's dying gift. Do we turn from these pictures with any new resolutions, can *we* not sacrifice, and can *we* not give?

Let us plan as do the native Christians of Ceylon for giving. 1st. They give a tithe of their earnings. 2d. The offerings of trees, the setting apart by each family of a cocoa-nut tree, the produce of which they sacredly devote to benevolent purposes. 3d. The offering of labor, devoting a certain amount of time to work in the interest of the church. 4th. They reserve a handful of rice from every day's meal. A sister in our society furnishes another example for us, she said to me the other day, "My husband has given me a pet lamb and I am keeping it as an offering to the cause of missions. It is growing finely." Can we not all have a choice tree, a handful of rice, a pet lamb, or something to offer this cause? We can if we will. In conclusion let me repeat the message, "The Master is come and calleth for thee" in the words of the poet:

"As in the quiet of my room
I sat in thoughtful mood,
Unto my ear there seemed to come
The echo of a word.

Listening intent I caught its sound;
The little word was "Go;
Go thou to earth's remotest bound
Where'er are sin and woe.

"Go, preach My gospel in all lands;
Let every creature hear
That I have come to break the bands
Of sin, and guilt, and fear.

"O'er land and sea the tidings spread,
Ring out the joyful sound:
Sight for the blind, life from the dead,
Wherever man is found."

"I cannot go," my heart replied.
"Then send," the answer came;
"Send those who love the One who died,
And send them in His name.

"Send to the North, and keep not back
From Southern climes my word;
From East to West the knowledge take
Of Christ the risen Lord.

"Send of thy means; the gold is mine.
Then give me from thy store;
I gave for thee My life, that thine
Saved might be evermore.

"So give and send till all mankind
Their glad allegiance bring
To Him who, in their hearts enshrined,
Is crowned both Lord and King."

And may I help to send the news
Of gospel life and light?
Then let me ne'er that help refuse
To those in Nature's night.

But freely, gladly, let me give
Or do what'er I can
To spread the knowledge of God's gift
Of love and peace to men.

ONE of the most beautiful and interesting scenes described in the Old Testament is that of the children of Israel presenting their offerings to the Lord for his tabernacle. Every one whose heart stirred him up, and whose spirit made him willing brought the Lord's offerings, and so generous was the giving that the wise men came to Moses saying, "The people bring much more than enough for the service of the work which the Lord commanded to make," and Moses caused it to be proclaimed throughout the camp so that the people might be restrained from giving. The willingness with which they gave is particularly emphasized. They exulted in the privilege of giving, and rejoiced to have part in this work for the Lord. There is also

another beautiful word-picture given us in Chronicles of the offerings which were brought for the Lord's house. The gifts amounted to a large sum, and were entirely sufficient for the great work which the people had undertaken. "Then the people rejoiced for that they offered willingly, because with perfect heart they offered willingly to the Lord." Cannot we come up in the same joyful manner and bring our gifts to the Lord's work? If all were to give according to God's financial plan there would be more than enough.—*Woman's Missionary Record.*

THOSE were impressive words uttered by Mr. Albert Spicer, M. P., in his recent address as Chairman of the English Congregational Union, when, addressing the pastors and as a layman, he pressed upon pastors their obligation to emphasize the call to missionary effort. "We look to you, as Christ's ambassadors, to let us constantly hear his call to go into all the world and preach the gospel to every creature. Your own teaching and influence will very largely decide the part that your church will take in this great enterprise." If they are to have an intelligent appreciation of the obligations resting upon the Christian church to fulfill the trust which our Master has laid upon us, if they are to know something of the work that is being done already in our own land, in Europe, in our own colonies, and in the great heathen world, and of the work that still remains to be done, it will be because you yourselves have heard the Master's command, and because you study the great subject of missions systematically and sympathetically, and do not relegate that part of your churches' education to the annual visit of a missionary deputation or to other visitors. In the measure in which we obey our Lord's last command we shall strengthen our own faith and widen our horizon as to the glorious possibilities that still await the faithful service of his children.—*Missionary Herald.*

"God's man, in God's place, doing God's work, in God's way, and for God's glory." Such is the definition given in Miss Geraldine Guinness's "Story of the China Inland Mission" of the workers needed in the mission fields of today. Well is this said to be "the supreme necessity." Only realize that high ideal, or fulfill those five conditions, and every child of God would be a hero and a host.

"CHINESE" GORDON'S FAITH.

But one other thing Gordon believed, and that was God's Book. There was no process of Bible surgery by which certain parts were this and others were that; it was all "the Word of the Lord." This was the guide of his life, his way and his truth. It would be impossible to choose from his letters one single passage that would show more than another his confidence in the one Book that he always carried; but that he had supreme confidence in it is seen from the following:

Queen Victoria expressed a desire to see the Bible which was used by this "dear, noble, heroic" man, as she called him in her letter, and the Bible was presented to the queen as a gift by General Gordon's sister. The queen then writes: "I shall have a case made for it with an inscription, and place it in the library here (Windsor Castle) with your letter, and the touching extract from his last to you. I have ordered, as you know, a marble bust of your dear brother, to be placed in the corridor here, where so many busts and pictures of our greatest generals and statesmen are."

The Bible is now placed in the south corridor of the private apartments, enclosed in an enamel and crystal case, where it lies open upon a white satin cushion, and "the touching extract," "Like Lawrence, I have tried to do my duty," carved beneath.—*Rev. E. A. Noble, in Epworth Herald.*

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.

TO OLIVER SMITH.

My Dear Uncle:—Please pardon me for intruding upon your valuable time this beautiful morning. But I do so want your advice upon a subject that lays close to my heart. Have long since learned to prize your counsels and advice very highly. My father died eight years ago (as you very well know) leaving mother with three small children to support, of which I was the eldest. You also know that we were never blessed with very much of this world's goods? Father being both honest and industrious often lost money by placing too much confidence in other people who would often take advantage of him. So you can very clearly see mother was left with little to help herself with. And, I being the oldest, it fell on me to toil early and late in order that we might have some of the necessaries of life. Notwithstanding our extreme poverty we have, with great difficulty, secured a common school education; and since Reuben and Maud are old enough to help lift the burden that has rested so heavily upon us, it becomes me to choose for myself a profession. Therefore I would ask you, dear uncle, to interest yourself (if it is not asking too much of you) in my case, and advise me what profession to prepare myself for. Would say to begin with it would be impossible for me to think for one moment of settling down upon a legal profession, while I could earnestly plead for the right I could never labor and try to make wrong appear to be right. And since we have one physician in the Smith family, would rather not choose that profession. Then again I never really thought I had a call to the ministry. You know, dear uncle, I greatly reverence the Bible and the cause of Christ, and if I could only see my way clear, I would—well I would very highly appreciate your judgment and your advice on the subject.

Please write me, dear uncle, at your earliest convenience, as I must enter college very soon or give it up forever. And I have often heard you say everybody should have an object in view before entering college.

Your Nephew,
H. W. SMITH.

SOME GROUNDLESS ASSUMPTIONS.

BY REV. H. H. HINMAN.

The book of Revelation is mainly a book of mysteries. Doubtless it contains much practical instruction, for we are told that "blessed is he that readeth and they that hear the words of the prophecy and keep the things that are written therein." Rev. 1:3. Nevertheless, there is much not yet made plain, and that we shall be able to understand in the future as we look back on its fulfilment. Surely it is unsafe to predicate a system of doctrine on scriptures about which there is no consensus of interpretation.

Our Seventh-day Advent brethren are entitled to great credit for their unfaltering zeal and their faithfulness to their convictions. Agreeing as I do in most of their doctrines, especially in reference to the premillennial advent of Christ and the keeping holy the seventh day as the Sabbath, I all the more regret that they should assume some things as true which remain to be proved, and which, in some respects, have an unhappy and misleading tendency. Their special mission, it would seem, is to proclaim the message of the third angel, as recorded in Rev. 14:3-17. From their interpretation of this and relative passages, I cannot but dissent, and while I do not undertake to explain just what the sacred writer intended to

convey, I wish to indicate some things which he manifestly could not have taught.

The message says, "If any man worship the beast and his image, and receiveth a mark on his forehead, or upon his hand, he also shall drink of the wine of the wrath of God, which is prepared unmixed in the cup of his anger," etc. The "beast" here spoken of is understood to be the papacy, but that which gives honor to the papal beast and makes it a special source of danger is the "two horned beast" described in Rev. 13:11-17. It is held that while the first beast signifies Rome, either pagan or papal, the latter represents the United States of America. It is held that our national government is to become a religious despotism and a great persecuting power, putting to death the true saints who "keep the commandments of God and the faith of Jesus Christ." This, it is held, is to be accomplished by a union of Church and State, which will, in effect, put all power into the hands of the Roman hierarchy, and will compel all to submit to its dominion except the 144,000 that are saved by divine grace. They also hold that the keeping of the first day of the week is the mark of the beast, and will identify all who are not the true people of God. It is further held that the National Reform Association is the special means by which the national authority is to be transferred from the people to the Roman Catholic Church, and is to-day the immediate source of danger to our religious liberties.

To each of these propositions I am constrained to dissent.

1st. Because there is nothing in the constitution or history of the United States government answering to the description of "the two-horned beast." Two horns would indicate a dual executive, which this nation has not. It is said that "he spake as a dragon." There is nothing in the official language of our government, to distinguish it from others, or make its speech "like a dragon." Again, "He exerciseth all the authority of the first beast in his sight." If by "the first beast" is meant either Papal or Pagan Rome, then this is not true of our nation. It has never sought for universal dominion, nor has it ever assumed authority over the consciences of men. "He maketh them that dwell therein to worship the first beast, whose death-stroke was healed." There never has been any purpose or desire on the part of the United States government to compel its citizens to adopt the Roman Catholic or any other form of religion, nor with our present Constitution and present state of public sentiment is such a thing possible. Confessedly corrupt and wicked as are our political leaders, and perilous as are the times in which we live, there is absolutely nothing in the present outlook to indicate such a change.

Again, "He doeth great signs so that he maketh fire to come down out of heaven on the earth, in the sight of men." Nothing corresponding to this has ever taken place in the history of our nation. Together with the rest of the civilized world we have made some remarkable inventions, but they were not the acts of the government, neither were they supernatural. "Again, "He deceiveth them that dwell on the earth, by reason of the signs which it was given him to do in the sight of the beast, saying to them that they should make an image to the beast, who hath the stroke of a sword and lived." In what way, I ask, has our national government ever attempted to deceive the people by real or pretended signs? "The image of the beast," according to this theory, must mean a

national church. When and where have we, as a people, ever contemplated such an organization?

Again, "And it was given unto him to give breath to it, even to the image of the beast, that the image of the beast should both speak and cause as many as should not worship the image of the beast should be killed." If "the beast," means the Papal Church, then it is possible to imagine that "the image of the beast" might refer to some of the State churches of Europe; for they have power to speak and have often been oppressive, but surely nothing of this kind is true of our history as a nation, and the tendency of public sentiment is all in the opposite direction. Again, "And he causeth all, small and great, rich and poor, and the free and bond, that there be given them a mark in their right hand or upon their forehead, that no man should be able to buy or sell save he that hath the mark of the beast or the number of his names."

This "mark of the beast," it is assumed, is the keeping of the first day of the week, but notoriously the men who are engaged in some of the largest commercial transactions, the railroad officials and operatives, and the conductors of the public press, pay little or no attention to Sunday-keeping. In spite of Sunday laws, the observance of the first day of the week as the Sabbath has steadily declined during the last hundred years. The change in the last twenty years has been marked.

In 1876 our Centennial Exhibition was, in deference to public sentiment, closed on the First-days of the week. In 1893 our World's Fair, by decree of public opinion, was kept open. What reason is there to believe that this drift of opinion in opposition to Sunday laws is to be nursed? A few examples of religious bigotry and a few cases of persecution have taken place in the last few years, but our national government had nothing to do with them and they were heartily condemned by the prevalent public sentiment. A few relics of the old idea, that State must prescribe the way in which men shall keep the fourth commandment, still stand on the statute books of some of our States, but they are rapidly declining in efficiency and influence.

The last and perhaps the most absurd of the assumptions of these Advent brethren is that the National Reform Association is playing into the hands of the papacy and is the special instrument by which we are to be delivered into its power. Dissenting as I do from some of the positions of the National Reform Association, and agreeing most heartily with those who oppose all efforts to compel the observance of the first table of the law, there are one or two facts that we do well to consider:

1st. That no class of American citizens are more thoroughly honest, earnest and patriotic than those who constitute the National Reform Association. None more heartily abhor the papacy, or more persistently repudiate all union of Church and State.

2d. That for more than thirty years they have fought a losing battle, with steadily declining influences both in public opinion and in national legislation. Its leading promoters, the R. P. Church, repudiate the use of the ballot and stand aloof from political parties.

3d. That as a protest against secularism, or the atheistic doctrine that "might makes right," this Association has a mission, and but for its assumption that "Sunday is the Sabbath," would give no occasion for opposition.

Whatever may be the meaning of the "mes-

sage of the third angel," one thing is quite plain, the message of the second angel, as given in Rev. 14: 6, 7, ought specially to concern us.

OBERLIN, O., June 18, 1894.

THE NEARNESS IN HEAVEN.

They whose hearts are whole and strong,
Loving holiness,
Living clean from soil of wrong,
Wearing truth's white dress—
They unto no far-off height
Wearily need to climb;
Heaven to them is close in sight,
From these dull shores of time.

Only the anointed eye
Sees in common things—
Gleams dropped daily from the sky;
Heavenly blossoms.
To the hearts where light has birth
Nothing can be drear;
Budding through the bloom of earth,
Heaven is always near.

—Lucy Larcom.

TRAVELERS OF THE SKY.

I heard last summer a true story, which seemed to me worthy the ear of *St. Nicholas*. It was narrated by a clergyman to a group of young folks on a hotel piazza. I shall not tell his name because I know the story better than the historian.

Several years ago this gentleman was living in the German capital with his family. There were many new sights and sounds to interest the American family, but nothing more fascinating than the colony of white storks which settled on the adjacent housetops and made a bird village of the nestled chimney-stacks.

The birds had such an air of proprietorship and general cosiness, that some member of the family insisted that that particular part of the city was the regular summer home of these tourists, who returned to their old quarters each season, in human fashion. This idea was not accepted as fact, and there were many speculations as to some possible means of testing the theory. Not being up in the stork language, no one could ask questions and get answers, neither could any mortal remember the fine points of stork physiognomy from year to year.

A plan was finally decided upon, and one particularly aristocratic monarch-of-all-I-survey looking bird was enticed by a good dinner into the garden. There a silver ring was placed about his leg, on which was engraved "Berlin, 1888." He then flew back to his favorite chimney, and ere long he joined the passing flocks that were constantly leaving for the South. Many a thought followed the feathered fugitive during the long winter, and at the first sign of spring eager eyes watched for the return of the travelers. After many days, a distant line of storks, far up in the blue, came into view. Over the clergyman's house several detached themselves from the sky caravan and hovered around the dwelling. A tempting feast was prepared, and presently the weary pilgrim flew down into the yard. Friendly eyes watched every movement with joyous welcome. Imagine the surprise when one of the flock was seen to have two silver rings upon its legs!

Behold! the old ring was back again, and accompanying it another, which read: "India sends greeting to Berlin."—*Hurray Fenn, in the St. Nicholas*.

OBEDIENCE BETTER THAN SACRIFICE.

The reports and the observations of travelers in heathen lands painfully remind us how much more ready mankind generally appear to be to make sacrifice to appease the wrath of their gods and to quiet consciousness of wrong doing than by obedience to a sense of duty to avoid the occasion that called for the sacrifice.

But we need not go among the heathen to find an application of the precept, to obey is better than sacrifice. Are there not many in nominally Christian lands who erect temples for the worship of God, endow institutions of education, and contribute for benevolent purposes, who still serve their own gods of ambition, honor, lust or pride? Are not some richly endowed institutions established with the funds gained by questionable kinds of business? In

various ways that will easily occur, has not wealth often been obtained by wrong doing, by dishonorable dealings, and courses of conduct, and then to quiet the conscience, and make a show of magnanimity, large donations made to some already rich and popular institution, or to some benevolent cause, when the giver has no use for his means, but to gratify some idea of pride or ambition?

These institutions endowed and benevolent objects thus contributed to may prove a great blessing. But the end does not sanctify the means. God, the giver of all blessings, is under no such constraint or necessity.

He requires first, and above all, obedience to the moral law. There is altogether too much palliating or excusing wrong doing in these days because, forsooth, some of the income is given for church purposes or some popular public object.

Distilleries, breweries, saloons, bad houses, are run, and the proprietors commended because they contribute largely to worthy objects of charity.—*Christian Secretary*.

DISEASE AND CIGARS.

Attention has been directed from various quarters to the possibility of transmitting disease through cigars, which receive a good deal of manipulation in the process of manufacture. It is not uncommon for the unfinished product to be taken into the mouth and small portions bitten off, while the saliva is often used, applied either directly by the tongue or lips, or by a finger. It can be readily understood that tuberculosis might be transmitted in this way. Investigation undertaken by a Roman physician tends to show that this channel of transmitting tuberculosis is restricted by certain limitations. Thus, cigars made in the usual manner, but moistened with saliva known to contain tubercle-bacilli, were by inoculation experiments found to have lost their infectiveness ten days after having been dried and packed in the ordinary way. While the risk of infection thus appears to be minimized, it is none the less a real one, and measures restraining the use of the saliva should be rigidly enforced. Further, in the selection of cigarmakers we should consider justifiable a preference for those free from all infectious disease.—*Medical News*.

SELECTIONS.

Pride is a hard master.

Love's investments are always drawing dividends.

Surprises, like misfortunes, seldom come alone.

Consciousness of a mission is a great brace in a stormy day.

Never fear to bring the sublimest comfort to the smallest trouble.

The way of the transgressor never was an easy one and never will be.

He that is careful not to do any more than his bare duty is doing less than his duty.

Those who desire proof that the gospel is from God need only to note its effects.

Is your religious faith real enough and deep enough to be of real cheer and help to you?

Fashion is only the attempt to realize art in living forms and social intercourse.—*Holmes*.

The public good requires devotion and uprightness on the part of professing Christians.

The righteous are expected to magnify the grace of God by a clear testimony and a pure, consistent life.

We want not time to serve God, but zeal; we have not too much business, but too little grace.—*Hamilton*.

To be the child of God is to be the child of destiny, for God is Destiny—the power that governs the future.

If you want to be filled with the Holy Ghost, obey; if you want to keep filled, go right on obeying.—*D. L. Moody*.

Seven Walks of Ephesians: Obedience, worthy of vocation, in love, circumspectly, good works, not as other Gentiles, as children of light.

YOUNG PEOPLE'S WORK.

AS FAR as possible our young people should attend the coming General Conference.

MANY of our churches are sadly wanting in the spirit of "denominationalism;" that is, in a knowledge and interest in denominational work.

NOTHING is more powerful in arousing this spirit than the attendance at our Associations and General Conference, for we here see men from all parts of the country, and special sessions of the meetings are devoted to each of the various lines of work.

Now, by "denominationalism" we do not mean narrowness, for our denomination is broad; broad geographically, broad in its principles, broad in its teachings. It is not exclusive. It does not shut itself up away from the rest of the world. The spirit of denominationalism will help to build a church at Boulder, to send a preacher to Alabama, a physician to China, and the *Evangel and Outlook* to every pastor in America. The spirit of denominationalism will pay the expenses of your pastor to Association and Conference, will pay your own expenses there, will pay for the *RECODRER* and other publications, and will fully repay you for all trouble and expense thus made.

SOME of our churches, not always the largest or the smallest, give quite liberally to pay the salary of their pastor, to pay for a new parsonage, to build new sheds for teams, to repair the church building, for wood and light; in other words, for *themselves*. They give liberally to their local church, but very little, and that seldom and with regret, for anything else. The spirit of denominationalism is broader than this spirit; is more unselfish; it gives for the enterprises of the whole denomination, willingly and gladly, and not simply because one of our agents comes around and begs for it.

YOUNG people, let us cultivate this denominational spirit. Let us make every possible effort to attend all these general meetings. Let us read carefully the reports. If we see in the report the name of some minister, or teacher, or any man or woman who seems to be holding some place of importance, let us find out who it is if we do not know already. Last year there were offered on this page prizes for those who sent in lists of names of those who had promised to read the *RECODRER* for a year. This cost us personally quite a sum of money, so that we are not able to offer another prize just now, but we wish that some rich man would offer ten dollars to the first young person, and one dollar to every one who would learn and be able to repeat the name of every church in our denomination, giving its geographical location, the Association to which it belongs, and the name of its present pastor, having at the same time the power to select the pictures of these pastors from the "ministerial group."

DOES this seem foolish to any of you who may chance to read it? Let us see. In our Sabbath-schools and Junior Societies the children are taught, not only to repeat the books of the Bible and the names of the twelve apostles, but they are taught to repeat the names of mountains and cities and rivers of Palestine, to repeat the names of the sons of Jacob, are

taught history and geography of the Old Testament. This is all very good, the object being to create an interest in and a love for the book. Why not arouse a denominational interest in the same way? How many of us know the difference between Westerly and First Hopkinton; between Leonardville and First Brookfield; between Southampton and West Hallock? Who can tell to which Association the church at Berlin, N. Y., belongs? Who knows who is pastor of the Shiloh Church? Who can give the name of the Corresponding Secretary of the Tract Society, or the editors of the *Peculiar People*? Who can locate our three schools, and give the names of the President, and three other teachers in each school?

Now WE propose that the young people take hold of this work and give it a fair trial. In our Sabbath-schools and Junior Societies let five minutes of each weekly session be given to a general exercise on this subject. As boys and girls in the common schools we learned the names of the States and capital cities. Was it because we intended ever to visit and see all these places? Not at all; but because of needed national information and interest. Now such an exercise as has been suggested will, without doubt, arouse this much-needed denominational spirit.

THIS spirit of which we speak is not the spirit of a bigot or a fanatic; it is not opposed to the success of other Christian denominations; it is not careless nor neglectful of the local home church. So then, as we said at first, Go to Conference. If no one of your society can afford to go then let all "chip in" and send some one. If you cannot do that then make your pastor your delegate; and if your pastor does not go—but of course he will, for the church will send him and pay his expenses; and if the church does not do it at first the young people must *stir* the matter until the church does do it.

OUR MIRROR.

PRESIDENT'S LETTER.

For this week's letter I wish to use the letter of our Board to the several societies. If your society has not received, through its Secretary, such a letter it has been overlooked or miscarried, so please answer us as if you had received the letter personally.

MILTON, WIS., July 1894.

Dear Christian Endeavorers.—Our Conference year has nearly expired. How many of you are preparing to attend the General Conference at Brookfield, N. Y., commencing August 15, 1894?

If you remember, the time of holding this gathering was changed to August very largely on account of the young people, the students and teachers. Will not your C. E. Society send one or more delegates, and all attend who can.

Among the items of business which are likely to come before us at that time is whether we shall become responsible to our Missionary Board for at least one-half of the salary of Dr. Rose Palmberg, assistant to Dr. Swinney on the China field. Will your society take action upon this matter, approve or disapprove of giving this support, and report to the Secretary of the Young People's Board at once, with any other items of news or suggestions you may have to make; also instruct your delegate to Conference what course you wish pursued. The wishes of the majority, from the information

thus obtained, will determine the action in this matter.

We do not wish this new responsibility to interfere with our evangelical work. If you have not contributed for this during the current year will you not do so at once? We cannot be inactive and maintain the work or interest in it. We must advance or we retreat. Which way are you as a society going?

Shall we continue our evangelical work for the year to come and in addition take this new responsibility, assisting in the support of Miss Palmberg to the extent of \$300? We have not been able this year to assist the small societies as we feel assured will be done in the year to come.

We hope for reduced rates to the Conference, which if obtained will doubtless be mentioned in the *RECODRER*.

An early reply will be necessary if we are able to voice the sentiments of all our young people upon this question at Conference.

Yours in C. E.

E. B. SAUNDERS,

Chairman Y. P. Permanent Com.

EDA L. CRANDALL, Sec. Y. P. Permanent Com.

OUR YOUNG FOLKS.

OUR COUNTRY.

The power that broke their prison bar
And set the dusky millions free
And welded in the flame of war
The Union fast to liberty.

Shall it not deal with other ills—
Redress the red man's grievance, break
The Circean cup which shames and kills,
And labor full requital make?

Alone to such as fitly bear
Thy civic honors bid them fall?
And call thy daughters forth to share
The rights and duties pledged to all?

With peace that comes of purity,
And strength to simple justice due,
So runs our loyal dream of thee;
God of our fathers, make it true.

—John G. Whittier.

THE KIMBERLEY DIAMOND MINES.

The exhibit in the Mining Building, of diamondiferous rock from Kimberley, South Africa, reminded me of a description given me by a gentleman who had just returned from there. As little seems to be generally known about diamond mining I will give his story in his own words:

"The year of my contract in the South African gold district having nearly expired, I determined to relieve the monotony of a thousand-mile journey to the coast by a visit to the diamond mines of Kimberley. We started from Johannesburg, which is three hundred miles from the railroad terminus, with our instruments and supplies packed in wagons, each drawn by twenty oxen. It was just at the beginning of the hot season, and our faces were parched by the hot wind which felt like a blast from an overheated furnace. Many of the oxen died on the way until, at the end of our journey, we had but six oxen to a team.

"The finding of the first diamond in Kimberley was a mere accident. A foreign trader had penetrated to this wilderness with a supply of beads and wire to exchange for skins and ivory. Stopping at the cabin of a Dutch farmer, he noticed on the table a peculiar stone about the size of a hen's egg. Thinking that it might be valuable, he made an offer of two pounds for it, which the farmer readily accepted. The trader took the stone to England and had it cut, when it proved to be a diamond of great value. It

attracted much attention and was finally bought by a member of the royal family. A syndicate of wealthy Englishmen was soon formed to work what proved to be one of the richest diamond mines of the world.

"Mining operations were begun, and loose in the soil was found a plentiful supply of diamonds. After this was removed a ledge of red rock was discovered which contained more diamonds than the earth above. The red rock was blasted out and under this appeared a layer of blue rock which contained even a greater number of the precious stones. The work is now going on in the blue rock. This is a peculiar formation, similar to soapstone, which, though very hard when first uncovered, crumbles to a powder on exposure to the air. On account of the scarcity of lumber in this treeless region it becomes necessary to resort to curious methods for making a hard floor. From the gigantic mounds of the white ants, which infest the country, is obtained a finely pulverized earth. This is spread upon the ground, watered and rolled, until a smooth, hard surface is made. Upon this "veldt" the blue rock is spread for about three days, or until it is crumbled by the action of the air and sunshine. These levels are many miles in extent, and through all parts of them run moving, endless chains, to which barrows are attached. From here the dust is carried to the washing house and placed in huge machines where the dirt is washed away. Expert kaffirs are then employed in picking out the precious pebbles. The eyesight of these natives is so acute that they make much more profitable workmen than white men; in fact it is said that a kaffir will pick out five diamonds to a white man's one.

"A negro is hired at about a shilling a day and his living for a certain number of 'moons,' and during the time of his contract he is kept a close prisoner. The entire mining property is enclosed by a barbed wire fence of great height, and armed sentries keep all the gates. A strict watch is kept, also, on all the workmen to prevent them from stealing the precious stones. In spite of all efforts to prevent theft, it is estimated that thousands of dollars' worth of diamonds are stolen annually by the negroes who go to all lengths to attain their purpose, even to making gashes in their flesh in which to conceal the stolen gems. The laws of the country, too, are very severe. If I had been unacquainted with them and had attempted to buy a stone from a workman or had accepted one as a present from him I would have been liable to imprisonment for fifteen years, or a fine of five thousand dollars.

"The two mines now owned by the De Beers Mining Company cover an area of thirty-six square miles, and their annual output of diamonds amounts to one hundred million dollars.

MARY A. STILLMAN.

HOW ONE BOY FACED THE WORLD.

About twelve years ago a soldier's widow with one boy and one girl lived in Chicago. The boy was less than ten years old; a handsome dark-eyed, curly headed young fellow, richly endowed in heart and mind, and having a true, loyal love for his mother. They were very poor and the boy felt that he ought to work instead of going to public school; but his mother was a very intelligent woman and could not bear to have him do this. He thought a great deal upon the subject and finally begged a penny from his sister, who was a few years older than himself. With this money he bought one copy of the daily paper at wholesale, and sold it for two cents. He was at the whole sale, and paid back the penny he borrowed (make a note of this,

boys), and he now had one cent of his own; with it he bought another paper and sold it for two cents, and so on. He took up his position in front of the Sherman House, opposite the City Hall; this was a favorite place with the newsboys and they fought the little fellow fiercely; but he stood his ground, won standing room for himself, and went on selling papers.

He became one of the most successful newsboys in the city, and at the age of fourteen had laid up money enough, besides helping his mother, so that he could afford to take a study in stenography and typewriting. He began in a class with two hundred others; when he graduated from the course, only six remained with him. There is something in this to think about. A great many start in the race, but few hold on to the end. They are like boys chasing a butterfly—pretty flowers along the way attract them, and they hear a bird sing somewhere in the woods, or they stop to skip pebbles in the river; it is only the few that go on—who catch the butterfly we call success.

Well, this boy became the best stenographer in Chicago. When he was only eighteen he was president of their society. He then went to a leading college and took the entire four years' course of preparation in two years, at the same time supporting himself and his mother by his stenographic work for the professors.

He kept up his health by regular out-door exercise. He never tasted tea, coffee, tobacco, nor alcoholic drinks. His food was simple, mostly fish, vegetables and fruit. He had a good conscience; there was no meanness about him. When he was twenty years of age he became the private secretary of one of the greatest capitalists in America. Of course he had a large salary. He was clear cut in everything he did; there was no slackness in his work. The gentleman who employed him used tobacco and drank wine, but this young private secretary, with quiet dignity, declined both cigars and claret, though offered him by his employer in his most gracious manner. It is to the credit of the great capitalist that when his secretary told him he never used tobacco or liquor, he answered, "I honor you for it, young man."

The name of this remarkable Chicagoan is Jerome Raymond. He is now the private secretary of Bishop Thoburn, and is making a trip around the world, at the same time he is studying for his degree in the university, being permitted to substitute French and Sanscrit for some other studies that he would have taken if he were here.

He was my stenographer on and off for two years, and I think most highly of him. It seemed to me I could not do a greater service than to tell you his simple story. He is a knight of the new chivalry, a champion of the White Cross, a believer in woman's ballot, a Prohibitionist in politics, and an earnest Christian in faith and practice.—*Frances E. Willard.*

PRAYER PAYS.

A marine tells a good story of what prayer accomplished in a naval battle between an American ship commanded by a Yankee, and a British man o' war:

"One day we fell in with a Britisher just about our size—she had twenty guns, we eighteen—and stripped for action. We sent down our upper yards under jib and tops'ls, and stood toward the enemy, who wa'n't slow 'bout making for us.

"Silence had been ordered for and aft."

"The ship was as still's a church. The men, some of 'em stripped to the waist, stood by the guns. The powder boys had just covered the deck with sawdust, to catch the blood, you know. I tell you that'll make a man's heart sink if anything will. The surgeons, too, were ready in the cock pit with their savage-lookin' tools.

"The old ship forged straight ahead. Nearer came the enemy, his crew at quarters, port open, and tompons out.

"In the midst of all this suspense, which is worse'n fightin', the cap'n steps into the waist, and, takin' off his hat, says, 'Let us pray.'

"We all uncovered and listened with bowed heads.

"Nearer and nearer came the Britisher, but no one dared speak. Slowly the words fell,

while you could a' heard a rat in the hold. All at once the Englishman went in stays, and gave us a fearful broad-side. The shot crashed and whistled aloft, cutting ropes and sails, and sending splinters from the spars.

"The cap'n never wincered nor let his voice fall. The quartermaster at the wheel got uneasy, but he dared not do a thing. The Britisher was a-loadin'; we could see him through our ports. But the cap'n kep right on.

"I tell you I felt queer when I saw the Britisher gittin' ready for the second round. But just then the cap'n says 'Amen!' and then remarks kind o' quietly, 'Now, boys, you'll fire better for that; let 'em have it.

"And we did. When the English cap'n came over to our side a prisoner, he says to our cap'n. 'Why did it take you so long to fire?'

"'Prayers!' says our cap'n.

"The Englishman looked sort of nonplussed, but circumstances was agin' him, and he couldn't 'a'sneered if he'd wanted to' but I guess he didn't want to."—*Ram's Horn.*

LITTLE BOB STOOD THE TEST.

The "blue line" street car stopped at the corner, and an anxious looking young woman put a small boy inside.

"Now, Bob," she said, as she hurried out to the platform again, "don't lose that note I gave you. Don't take it out of your pocket at all."

"No'm," said the little man, looking wistfully after his mother as the conductor pulled the strap, the driver unscrewed his brake, and the horses, shaking their bells, trotted off with the car.

"What's your name, bub?" asked a mischievous-looking young man sitting beside him.

"Robert Cullen Deems," he answered.

"Where are you going?"

"To my grandma's."

"Let me see that note in your pocket."

The look of innocent surprise in the round face ought to have shamed the baby's tormentor; but he only said again, "Let me see it."

"I tan't," said Robert Cullen Deems.

"See here, if you don't, I'll scare the horses, and make them run away."

The little boy cast an apprehensive look at the belled horses, but shook his head.

"Here, bub, I'll give you this peach if you pull that note half way out of your pocket."

The boy did not reply, but some of the older people looked angry.

"I say, chum, I'll give you this whole bag of peaches if you will just show me the corner of your note," said the tempter.

The child turned away, as if he did not wish to hear any more; but the young man opened the bag, and held it just where he could see and smell the luscious fruit.

A look of distress came into the sweet little face. I believe Bob was afraid to trust himself; and, when a man left his seat on the other side to get off the car, the little boy slid quickly down, left the temptation behind, and climbed into the vacant place.

A pair of prettily gloved hands began almost unconsciously to clap; and then everybody clapped and applauded, until it might have alarmed Bob if a young lady sitting by had not slipped her arm around him, and said, with a sweet glow on her face—

"Tell your mamma that we all congratulate her upon having a little man strong enough to resist temptation and wise enough to run away from it."

I doubt if that long, hard message ever reached Bob's mother, but no matter; the note got to his grandmother without ever coming out of his pocket.—*Youth's Companion.*

A LITTLE GENTLEMAN.

"I'm going to be a gentleman when I'm big like papa," said little Joe, one day.

"But papa was a gentleman when he was little like you," said grandma, who was sewing near him.

"Did he dress up in grandpa's coat and hat and walk with his cane as I do with papa's sometimes?" inquired Joe.

"No; he wore pianofores and a little straw bonnet," said grandma, stitching away.

Joe looked at her steadily, as though he could not understand.

"Are you trying to think how he looked, dear?" grandma asked. "I wasn't meaning that; but I mean that his little cousin Kittie came to play with him, and he went to his box and brought out the very best toy that he had—a jumping frog—and said: 'This is for you, Kittie, 'cause you're a little girl.' And I think that did more to make him a gentleman than a coat, hat, and cane could have done."—*Christian Commonwealth*.

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: 1-26.
Sept. 22.	Daniel's Abstinence	.....	Dan. 1: 8-20.
Sept. 29.	Review	.....

LESSON IV.—FLIGHT INTO EGYPT.

For Sabbath-day, July 21, 1894.

LESSON TEXT—Matt. 2: 13-23.

GOLDEN TEXT.—*The Lord shall preserve thy going out and thy coming in. Psa. 121: 8.*

GENERAL STATEMENT.—We more than conjecture that it was the intention of Joseph to make Bethlehem his future home on Jesus' account. See verses 21, 22 of this lesson. Christ was to come from this place, and Joseph must have desired to render this fact evident by living there until Jesus should begin his public work. His plans, however, were changed by the over-rulings of providence. Matthew, only, gives the account of the flight into Egypt.

EXPLANATORY NOTES.

JOSEPH WARNED. 13. "They." The wise men "departed. They returned to their country without seeing Herod. "Angel." Many are the ministrations of angels. "Appareth to Joseph." Not a dream about angels, but an angel appeared or presented himself to Joseph while he slept. "Flee into Egypt." The jurisdiction of Herod extended only to the Sihon, or "the river of Egypt." Here, where once the Israelites suffered cruel bondage, there was safety. It is now a land of refuge with many thousands of Jews and synagogues for their worship. "Bring thee word." With such a precious charge Joseph needed instructions from above. Under the divine direction there is safety. Commit thy ways unto the Lord. "Herod will seek." So cruel was Herod that Macrobius reports the Emperor Augustus as saying, "It would be better to be his son than his son." 14. "When he arose." From his dream. "By night." Prompt obedience. He concealed his departure by a sudden flight, probably the same night. It is customary in the East to start before daybreak when a long journey is contemplated. 15. "Until the death of Herod." Herod died in the 37th year of his reign. He probably died somewhere between two and four years after Jesus' birth. "Fulfilled." God's purpose carried out (Hosea 11: 1), which became proverbial expressing any deliverance from danger. A typical prophecy, literally referring to Israel, typically fulfilled in Jesus.

HEROD'S WRATH. 16. "Was mocked." Deceived and disappointed. He no doubt planned to kill Jesus alone when the wise men returned and revealed him. But he will make sure of his purpose by slaying "all the children . . . from two years old and under." That is, the male children. "All the coasts thereof." Adjacent places, all in that neighborhood. Bethlehem was never a large town. Estimating it at two thousand, the average number of infants under two years would be under thirty. 17. "Then was fulfilled." Jer. 31: 15. May fitly apply to two events. (1) The captive Jews at Rama, Jeremiah himself in chains, the slaying of the nobles and king's sons, the eyes of the king put out, and (2) the present wicked deed of Herod. 18. "In Rama." A small town in the tribe of Benjamin. "Voice heard." The sound of lamentation over the fallen destiny of the tribe and of Israel. Every family a family of tears, and mourning over the work of tyrants.

"Rachel." The ancestress of Benjamin, buried near Bethlehem.

JOSEPH'S RETURN. 19. "When Herod was dead." He died at Jericho in unutterable misery after seventy years of villany. He died a very short time after Joseph's flight. "An angel appareth." Heaven is not so far away. God guides by dreams, angels, and his providences. 20. "Arise." Those who follow God are not sure of remaining comfortably settled in any locality. They must always be ready to go or stay. "They are dead." May have included Herod's agents, or his son Antipater, who was killed by his father. 21. "Came into the hand of Israel." Into Judea and probably Bethlehem or vicinity, intending to abide there. 23. "Archelaus did reign. Herod's son, another cruel ruler, but not having his father's talent. "He was afraid." Knowing the character of the new ruler. This man at one of the Passovers put three thousand people to death in the city. "Turned aside." Took another road. "Parts of Galilee." Galilean region under the government of Herod Antipas. 23. "Nazareth." A large village whose inhabitants were not as a rule cultured, but the humble peasantry, industrious, and not having the religious prejudices of the Judeans. "Which was spoken by the prophets." The meaning is difficult of interpretation as the words are not literally quoted from any book of the Old Testament. It may refer to the leading characteristics of the prophecies in regard to him. He says prophets, not prophet. These foretell his humble life. "A Nazarene." Esteemed of low birth, despised and rejected of men. "Can any good thing come out of Nazareth?" Yes, the Saviour of the world, Bunyan from jail, Lincoln from a log-cabin.

A LEADING THOUGHT.—God divinely guides and cares for all his children.

ADDED THOUGHTS.—Trials often lead to highest success. God has his ministering spirits, sent forth to minister to them who shall be heirs of salvation. v. 13. Wicked men without their knowledge are used to fulfill the divine purpose. We are safest when we go where God directs. v. 14, 15. Herods still exist: The saloon, and fashion, and ignorance, and impure pictures and literature are the modern Herods murdering thousands of innocents. v. 16.

CHRISTIAN ENDEAVOR TOPIC.

(For week beginning July 15th.)

CHRIST'S LOWLINESS OUR EXAMPLE. Isa. 53: 1-12.

The conceited man and the lowly stand out in relief in God's Word; they are as far as the poles asunder; and the result of trial in the two cases is "as different as death from life." It seems quite natural to us to place too high an estimate upon our worth. We would assume humility, but in heart and mind we are lifted up. Sin is selfishness; selfishness is preference of self to God or man. The prophet says, "Behold, his soul is lifted up, is not upright in him." This pride takes very many shapes, and is so unreasonable, is so displeasing to God. Vanity puts out of order the very soul of man, and warps religion by the false mood of mind and heart. Christ would have us truly humble, and therefore he sets us the example. As his faith and humility kept him alive under trial, and conquered trial, so in following Christ in true lowliness we may conquer trial and win heaven. Rowland Hill says that "poverty of spirit is the bag into which Christ puts the riches of his grace." Mason says, "As the first step heavenward is humility, so the first step hellward is pride." Thus Guthrie was led to say, "We must be emptied of self before we can be filled with grace; we must be stripped of our rags before we can be clothed with righteousness; . . . be buried in grace that we may rise in holy glory." And Thomas Adams, "A heart full of pride is but a vessel full of air; this self opinion must be blown out of us before saving knowledge be poured into us."

FIND A verse appropriate from 1 Peter 2, Luke 23, Gen. 26, Num. 12, 2 Sam. 16, Isa. 2.

—QUESTION BOX at the Sabbath-school Hour, North-Western Association:

—Ought the church to become responsible for the necessary expenses of the school? *Answer:* Yes, make an appropriation at the annual church meeting the same as for other necessary expenses.

—SHOULD the Superintendent ask visitors to make speeches or remarks under ordinary circumstances? No.

—Does Junior Endeavor class work lessen the interest in lessons of the Sabbath-school, or the attendance? It has not been thus observed.

—Is it wise to take lesson helps into the class? A variety of opinion. No, say many. Yes, say many more,

for the average scholar is not prepared to meet his teacher without helps before him, and will not be for some time to come, and would stay away without them. Better bring helps into class than from embarrassment or other causes stay away.

—WHEN a teacher is absent should he furnish a supply, or leave it for the Superintendent? There should be "alternate teachers" chosen for the year.

—WHAT is the best way to arrange Sabbath-school picnics? Choose a suitable committee when other officers are elected, said committee having full power to arrange time, place, and to appoint other committees necessary. Then let no discussions or arrangements be made in the school on the Sabbath, simply a notice be given when picnic time comes.

HOME NEWS.

Wisconsin.

ALBION.—Brother S. R. Wheeler was with us Sabbath-day, June 23, and gave us a very stirring sermon, after which he presented the needs of the Boulder society. The people responded liberally to this call as Brother Wheeler called on them from house to house.

The following Monday night, June 25th, we had the privilege of a visit from Dr. Palmberg. It was a rainy evening so but few came out, yet those who came were much pleased with the privilege of meeting the Doctor. All feel that the visit will make the work on the China field more interesting to them. We regret very much that more could not have enjoyed the privilege of the meeting.

Sabbath-day, June 30th, we were permitted to visit the baptismal waters once more while five willing converts were led in the beautiful service of baptism; two from this society and three from the Utica Church.

Our regular covenant meeting and communion season will occur Sabbath-day, July 7th, at which time it is hoped we will have a large attendance.

It is a time of usual health here. Like the rest of the country we are beginning to feel the crippling effects of the great railroad tie up. We earnestly pray that the time will be hastened when not only all men, but especially professed Christian men, will adopt and use in all their dealings the golden rule, "Whatsoever ye would that men should do unto you so do ye to them." In this would be found the quickest, most perfect and satisfactory solutions of all disturbing questions both public and private. Brethren in the Lord let us rise to our privilege and shine forth the glory of the crucified and risen Lord.

E. A. WITTER.

Nebraska.

FARNAM.—By consent of my people I visited the little church at Farnam, Neb., June 5 to 11. I found the brethren there somewhat discouraged because of the dry weather; but faithful in the discharge of Christian duty.

I was very much pleased to see the deep consecration manifested by some of these brethren. They feel that they must have a pastor, at least part of the time. So keenly do they feel this need that three of them told me they thought they could raise fifty dollars each for that purpose, if their crops did not fail. And, if they could not get sufficient means to keep a pastor they wanted evangelistic work, and they would contribute toward that interest. They certainly manifest a commendable zeal for the Master's cause. I do wish the Missionary Board had the means to help them in this work.

Brethren let us pray for these feeble churches struggling for life and light. J. H. H. NORTH LOUP, Neb. June 24, 1894.

WISHES.

I asked a little child one day,
A child intent on joyous play,
"My little one, pray tell me
Your dearest wish, what may it be?"
The little one thought for a while,
Then answered with a wistful smile;
"The thing that I wish most of all
Is to be big like you, and tall."

I asked a maiden, sweet and fair,
Of dreamy eyes and wavy hair;
"What would you wish, pray tell me true,
That kindly fate should bring to you?"
With timid mien and downcast eyes
And blushes deep and gentle sighs,
Her answer came, "All else above,
I'd wish some faithful heart to love."

I asked a mother, tired and blest,
With babe asleep upon her breast;
"O, mother fond, so proud and fair,
What is thy inmost secret prayer?"
She raised her calm and peaceful eyes,
Madonna-like up to the skies;
"My dearest wish is this," said she,
"That God may spare my child to me."

Again, I asked a woman old,
To whom the world seemed hard and cold;
"Pray tell me, O thou blessed in years,
Where are thy hopes, where are thy fears?"
With folded hands and head bent low
She answer made in accents slow;
"For me remains but one request,
It is that God may give me rest."

—Emile Pichhardt, in Boston Globe.

A DOG'S KNOWLEDGE OF TIME.

How do dogs know the time of day? some one asks the writer, and proceeds to relate some stories to prove that they do know it. One of these stories is about a collie who starts every afternoon to meet his master, who always comes on the 5 30 train. Trains are continually coming and going, and whistling and ringing, but Pete pays no attention to any but this one. As soon as its whistle is heard he begins to bark joyfully, and never makes a mistake. Another dog becomes so much accustomed to going to the school-house every morning with his little master that, when the boy was absent for several weeks, the dog still went on going to school, arriving punctually at nine o'clock every morning. Moreover, he never went on Saturday or Sunday.

With regard to the first case, it might be replied, perhaps, by a skeptical person, that the dog was more likely to be able to distinguish the special whistle of the locomotive which drew the 5 30 train than to know it by the hour of the day. And yet the writer has no sort of doubt that dogs do know when a certain hour arrives at which something regular and accustomed takes place. The second case seems to prove this very thing. There is a case on record in which a doctor, who was accustomed to visit a certain village at a certain hour on a certain day each week, always found a dog of his acquaintance waiting for him outside the town; and it was proved that the dog never came to the place at any other day or hour. Evidently all that can be said in explanation of such cases is that animals are susceptible of having periods or circles of time established in their intelligence, by use, and that their ignorance of time pieces only serves to make the instinct the keener. It is well known that men who have never possessed watches, and who work or hunt habitually at a distance from clocks, are very expert at estimating the lapse of time. Perception of this kind undoubtedly may be cultivated in an intelligent animal as well as in a man.—*Boston Transcript*.

NEVER mind how black it may look ahead, or how frowning the rocks. From between their narrowest gorge you may see, if you will, the guide whom God has sent you, and the Angel of Hope will light up all the darkness, and will only fade away when she is lost in the sevenfold brightness of that upper land, whereof our "God himself is the sun and moon"—the true Canaan, to whose everlasting mountains the steep way of life has climbed at last through valleys of trouble, and of weeping, and of the shadow of death.—*Alexander MacLaren, D. D.*

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

THE TRAGEDY IN FRANCE.

The news of the assassination of Sadi Carnot, the President of the French Republic, came like a thunder-clap from a clear sky. The question was on everybody's lips, what in the world could have induced a reasonable being to take his life. Kind-hearted, just, gentle, modest, and of affable manners, he was certainly not the man to call forth violent personal resentments. Nor was his public career such as to breed bitter political enmities. Although firm in maintaining his convictions, he never became offensive in the expression of them. He was not a man of very brilliant gifts nor of dangerous ambitions. His role in public life was rather that of a capable, painstaking, and conscientious man of affairs. His education as an engineer had given his mind a practical turn, and when he had become sufficiently conspicuous to be called into the government, the portfolio of public works and then that of finance fell by natural selection into his hands. He performed his duties with ability and with eminent courage in disclosing and correcting abuses. In 1887 he was elected to the Presidency by an overwhelming majority of the Electoral Assembly of Senators and Deputies over other candidates far more brilliant than himself, because he was considered the most unobjectionable and the safest man. His conduct as President fully justified the confidence of those who elected him. He bore himself with eminent dignity, discretion, and good judgment. His influence was constantly felt as that of a moderator. The cause of orderly freedom in France of peace in Europe owed much to the equipoise of his personality. The manner in which he informed himself of the condition of the people, and manifested his intelligent and active interest in the general well-being on his frequent journeys through the country, steadily increased his popularity among all classes of citizens. In a few months his Presidential term of seven years would have expired, and it is more than probable that, had he lived and declared himself willing to remain at his post, he would have been re-elected with general acclaim. The blamelessness of his character and conduct will stand as a shining example to his successors.

It is needless to say that his assassin belongs to that class of people who cannot be classed among reasonable beings. He is a young anarchist, with all the bestial impulses which that name implies. The anarchist thinks it necessary—if we may suppose him to think at all—from time to time to kill somebody for what he pretends to consider the good of humanity. How that killing is to promote that good it is not the business of the anarchist to inquire. He drops a dynamite bomb in a theatre, or a church, or a cafe, or a legislative hall, and a number of persons whom he did not know are put to death or maimed for life; and then, he pretends to feel that he has done a heroic act for the salvation of mankind from some undefined evil. This he calls the "propaganda of the dead." And when the man who has dropped the bomb and killed and maimed a number of people is arrested by the police, and tried for a capital crime, and found guilty, and executed in the regular process of law, his brother anarchists call this an inhuman judicial murder which must be avenged. And they do avenge it by dropping more bombs and killing more people, or by sneaking up to the chief of the government and assassinating him, upon the ground that he permitted the bomb-throwers to be executed. Thus President Carnot was assassinated, it appears, because he had failed to save, by his pardon, the bomb-throwers Vailant and Henry from the course of the law. The theory that the anarchist must be permitted to serve the good of mankind by throwing bombs and killing people, but that the government must not be permitted to serve the good of mankind by trying and punishing the bomb-thrower for murder, is hardly less insane than the expectation entertained by the anarchists that if they only throw enough bombs and assassinate enough public officers, by way of revenge, they will put human society into such a state of fear that it will presently let the anarchists do as they please with impunity, and

even permit them to rule us all. These crazy savages do not see that if they really succeed in putting society into a state of genuine terror they would at the same time drive it to the extreme of self-help—that is to say, to a state of mind in which society will set aside the ordinary course of law, and resort to the exertion of irregular force to the end of ridding itself of the anarchists as a class, either by a suspension of the legal process and the employment of a "state of siege," or in the manner of the citizens of San Francisco, who rid themselves of the murderers and gamblers by means of the Vigilance Committee in the old "Argonaut" days.—*Harper's Weekly*.

FAITHFUL REX.

The Prince school on Newbury street has lost a strange visitor.

During last fall and winter a regular caller was a big bull terrier, which appeared at the school every morning, escorting two little children.

Not content with seeing the children in the school-yard, Rex would follow them into the school building, and down to their very seats; then he would turn gravely around and march out again with a pace as dignified as a drum major's. When it was time for the closing of the school for the day he would again be on hand to escort his charges back to their home.

This attention he continued day after day, and seemed to find the task a pleasure instead of a burden. It all came to an end, however, shortly after the new year. Rex is the property of Mr. S. A. Wetmore, city editor of the *Herald*, and the two children to whom he played escort duty were Mr. Wetmore's little daughters, Florence and Edith.

In the latter part of January Florence died, and the daily tramps to the school were interrupted. Curious to relate, the dog never would go near the place afterward. He seemed to be affected with a grief almost human for his little playmate, and now his loneliness is increased more than ever because his remaining companion has been taken from him.

Little Edith died last Monday night. She was buried on Thursday from her home, 146 Massachusetts Avenue, and laid beside her little sisters at Forest Hills. This was the only child left in the family, two others having died within a year. Mr. and Mrs. Wetmore have the heartfelt sympathy of a host of friends in this especially sad bereavement.—*Our Dumb Animals*.

HOW TO HAVE GOD'S HELP.

"And when Elisha was come . . . he went in therefore, and shut the door, . . . and prayed unto the Lord." 2 Kings 4: 32, 33. All life-giving power comes from God, and the prophet knew this. All of his dependence just then was in the Lord God Omnipotent. Centuries later Jesus taught his disciples to always shut the door the first thing when they would talk with God, and he also taught them by precept and example that the next thing to do after they had prayed was to do all they could to help answer the prayer they had made, and this was the very thing the prophet did. One reason why some of us do not have more prayers answered is because we stop praying as soon as we come out of our closets. The right kind of a prayer never stops. We forget that sometimes the most effective praying is done with hands and feet and brain and pocket-book. We say amen and quit just when we ought to press on with more earnestness, or we stay on our knees asking for bread when we ought to be out in the field doing something with a hoe. God help us to pray in a way that angels can understand, no matter whether they hear our words or not. "If I had as much wheat in a barn as you've got, papa, I'd answer that prayer myself," said a little boy to the stingy father who had prayed at the family altar for a man who needed bread. That boy had a true idea of prayer that some old men never get.—*The Ram's Horn*.

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

TRACT SOCIETY.

Receipts in June, 1894.

GENERAL FUND

Church, Andover.....	5 89
Plainfield.....	26 09
Shiloh.....	23 48
Greenbriar.....	2 75
DeRuyter.....	10 00
Otselic.....	3 00
Lincklaen.....	2 00
New York City.....	39 41
Brookfield.....	8 50
Chicago, G. F.....	7 85
P. P.....	2 50
Leonardville.....	6 07
Collection, Eastern Association.....	50 12
South-Eastern Association.....	14 00
North-Western.....	25 00
Brookfield and West Edmeston Churches.....	3 80
Y. P. S. C. E., Welton.....	6 00
Rev. and Mrs. J. B. Clarke, Alfred Centre.....	10 00
E. E. Whitford, Factoryville, Pa.....	5 00
Cumberland Church, Manchester, N. C.....	2 10
Mrs. Elizabeth Edwards, Albion.....	10 00
Ezra Crandall, Milton, making W. D. Crandall, L. M.....	25 00
Miss Anna Stillman, Alfred Centre.....	1 00
Mrs. Mary Woolworth.....	1 50
L. Bennehoff.....	1 00
C. L. Shaw.....	25 00
Mrs. L. A. Palmiter.....	50 00
Miss Amanda Stillman.....	1 00
J. R. Burdick.....	1 00
Miss Maudie Beebe.....	50 00
Mrs. Herrington.....	1 00
Mrs. Thomas Green.....	1 00
Mrs. J. L. Reynolds.....	1 00
D. Bert Kenyon.....	1 50
Mr. and Mrs. C. D. Reynolds.....	5 00
Mrs. Thomas Rose.....	1 00
Maxson Stillman.....	2 00
Mrs. M. V. Niles.....	50 00
Mary E. Burdick.....	1 00
Balance Receipts, N. Y. Office, May.....	11 29
From Sale of Building lot given to Society by D. D. Rogers, Daytona, Fla.....	50 00
Mrs. Nathan Rogers, Preston.....	5 00
Bible-school, Ashaway.....	100 00
Dr. H. W. Stillman, Edgerton.....	25 00
Mrs. Lorinda Crandall, South Brookfield, N. Y.....	5 00
Mrs. Orilla Crane.....	3 00
Woman's Missionary Aid Society, Brookfield.....	4 82
Ladies' Evangelical Society, Alfred.....	100 00
W. C. Burdick, Alfred Centre.....	5 00
Employes Publishing House, Alfred Centre.....	5 00
	\$ 821 22

E. & O. E.

J. F. HUBBARD, Treas.

PLAINFIELD, N. J., July 1, 1894.

MISSIONARY SOCIETY.

Receipts for June, 1894

Dr. J. H. Kellogg, Pattle Creek, Kellogg Fed.....	\$ 25 00
Andover Church.....	5 39
Plainfield.....	26 10
Y. P. S. C. E., Welton.....	6 00
Collection, Eastern Association.....	50 12
Shiloh Church, G. F.....	\$ 29 25
C. M.....	2 92
Dea. Ezra Crandall, Milton, to make L. M. Dr. Ella Crandall.....	25 00
E. E. Whitford, Factoryville, Pa.....	5 00
Receipts per Rev. G. M. Cottrell:	
D. Bert Kenyon, Alfred Centre.....	1 50
Mrs. Wm. C. Burdick.....	15 00
Will H. Crandall, towards L. M. Mrs. Will H. Crandall.....	21 00
Mrs. Emeline Crandall, Westery.....	37 50
Nile Sabbath-school, S. M. S.....	20 00
Interest on Permanent Fund, Westery Savings Bank.....	10 00
Haarlem Sabbath-school, C. M.....	4 66
DeRuyter Church.....	30 00
Berlin.....	12 00
Mrs. N. Rogers, Preston.....	5 00
Otselic Church.....	3 00
Lincklaen.....	2 00
Second Brookfield Church.....	11 40
Sabbath-school, Birthday Offerings.....	3 60
John Congdon, Newport.....	15 00
Receipts through Rev. G. M. Cottrell, from Wm. C. Burdick, Alfred Centre.....	50 00
New York City Church.....	39 41
First Hopkinton.....	188 10
Frank Hill, to make L. M. Evelyn I. Hill.....	25 00
Geo. N. Burdick and wife, to make L. M. Henry L. Burdick.....	30 00
Walworth Church.....	11 00
Dr. H. W. Stillman, Edgerton.....	25 00
Chicago Church.....	9 85
Woman's Missionary Aid Society, Brookfield.....	5 50
Mrs. Lorinda Crandall, Brookfield.....	5 00
Mrs. Orilla Crane.....	3 00
Interest on Real Estate Mortgage, Permanent Fund Dividend on Bank Stock, Permanent Fund.....	147 00
5 00	5 00
Received through RECORDER office:	
Ladies' Evangelical Society, Second Alfred.....	4 82
First Brookfield Church.....	6 08
Pawcatuck.....	94 89
Receipts on field per O. U. Whitford:	
J. T. Hamilton, Wanuegan, Ill., Tent.....	1 00
D. C. Whitford, Wolcott.....	5 00
Collection, Central Association.....	9 28
North-Western Association.....	25 00
Independence Church.....	10 00
Stephen P. Clark, Independence.....	10 00
	60 28
	\$1,018 84

E & O. E.

A. L. CHESTER, Treas.

WESTERLY, R. I., June 30, 1894.

FOOD FOR BRAIN WORKERS.

The changes of tissue in the brain that take place during study and thought are very important and very rapid; it has been estimated that three hours of brain-work cause as great an exhaustion of the forces of the body as an entire day of manual labor. This waste must be replaced by abundant food; but its selection requires careful consideration, and often self-denial, for many things which the physical-worker can eat with perfect impunity are slow

poison to the brain-worker, who exercises the brain at the expense of the body, and rarely gives the latter sufficient exercise to counteract the mental strain and keep it in a condition to resist disease. Bear in mind that while the waste of the body is much more rapid, its deprivation of physical exercise encourages torpidity of the voluntary functions and renders them sluggish in eliminating these wastes; therefore it is of the utmost importance that the tasks imposed upon them should be light.

Brain-workers require the most concentrated and easily digested foods; they should eat fresh beef and mutton, fish, eggs,—cooked in many forms, but never hard boiled nor fried,—oysters, and all fresh, green vegetables, especially cool, crisp salads, lettuce, chicory, tomatoes, water-cress, etc.,—with mayonnaise or French dressing. They should begin the day with fruit, and make it form the principal part of luncheon; and be very sparing in their use of cereals, eschewing entirely white bread and oatmeal. Their ideal luncheon, which must be light if they continue work in the afternoon, is a glass of milk or a cup of hot chocolate,—or, better still, a glass of fresh buttermilk,—with two or three graham wafers or a bit of toast and some fruit, an apple, figs, or an orange.—From "Sanitarian;" Demorest's Magazine for July.

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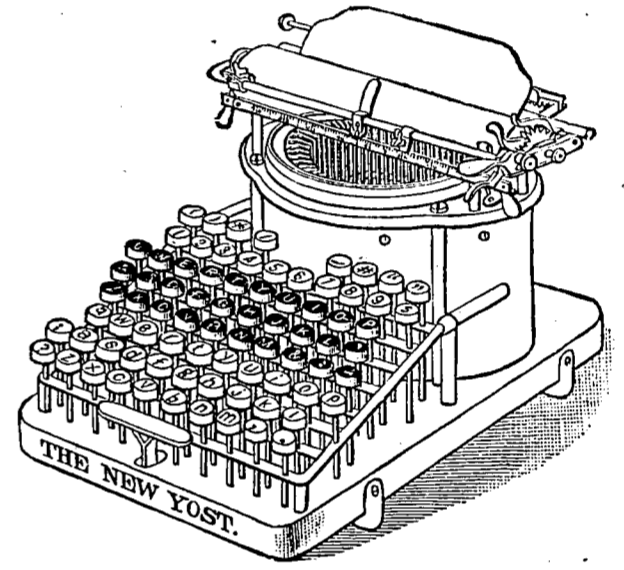
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CONDENSED NEWS.

It is said that the Lackawanna & Montrose railroad receipts from its milk tariff alone are sufficient to pay the running expenses of the road, leaving all other earnings as profit.

The members of the Lewistown, Pa., Board of Health have resigned, the resignation to take effect as soon as the present emergency is passed. Councils have refused to accept them.

An Italian laborer on the Elmhurst boulevard, Scranton, was killed by lightning during a recent storm. The bolt struck him on the top of the skull and bored a hole through his head, coming out under his chin.

M. A. Cutter, of Allegany, Pa., has filed an application in Greensburg for a new trial of his case against the Nations Mower & Reaper Company at Latrobe, not being satisfied with the \$30,000 verdict recently given him.

Alonzo Edwards, a prominent grape grower living in Forestville, N. Y., has become discouraged over the small profits likely to be gained from this branch of farm husbandry, and has torn up several acres of vines. He will try and put the land to more profitable use.

A new law provides that after September 1, 1894, barbed wire shall not be used in the construction of division fences, unless the owners of the land on both sides agree thereto. The enforcement of this law will prevent the many complaints of injuries to neighbors' horses and cattle.

PAUL rejoiced in his sufferings for others, but could not even speak of errorists in the church without weeping, for they were the enemies of the cross of Christ.

MARRIED.

LEWIS-FLETCHER.—At Fulton, N. Y., Wednesday evening, June 27, 1894, by Rev. T. B. Shepard, W. Grant Lewis and Miss Grace H. Fletcher, daughter of Mrs. Mary Fletcher, of Fulton, N. Y.

WESTCOTT-HUMMEL.—In Bridgeton, N. J., by Rev. J. C. Bowen, at the home of the bride's parents, June 6, 1894, William M. Westcott and Verna D. Hummel, both of Bridgeton.

ANSTEAD-BICKFORD.—Near Hammond, La., at the home of S. B. Addison, on Sunday evening, July 1, 1894, by the Rev. G. W. Lewis, Samuel Anstead and Miss Lucy Bickford.

CAMPBELL-CARR.—At Milton Junction, Wis., June 27, 1894, at the home of the parents of the bride, Mr. and Mrs. J. G. Carr, by Rev. E. M. Dunn, Frederick H. Campbell, of Albion, and Miss Alice M. Carr, of Milton Junction.

THORNGATE-DAVID.—At the home of the bride's parents, in Harvard, Neb., May 31, 1894, by Rev. J. H. Hurley, Roy R. Thorngate, of North Loup, and Miss Zillah David, of Harvard.

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.

ROGERS.—Jonathan D. Rogers, of Oxford, N. Y., died suddenly of heart disease, at the residence of his son in Preston, N. Y., May 30, 1894, aged 85 years.

The deceased was born in the same neighborhood in which he died, and where he has always lived except the last thirteen years, during which he has resided in Oxford. He was twice married, and was the father of eight children, only three of whom, and his second wife, who was Rachel Mapes, survive him. He was a kind husband, an affectionate father, and a good neighbor, and many have been the kind acts performed by him which will be long remembered with gratitude. He was ingenious and industrious, the marks of which may be seen about his own home and that of many others. But those powers are palsied now and will be greatly missed. His funeral was held at the residence of his son, Rev. J. W. Mevis, of the Methodist Wyoming Annual Conference, officiating; and the large attendance was an evidence of the high esteem in which the deceased was held. Although he will be greatly missed, none will feel the loss so much as his excellent wife; but she knows in whom to trust, and that God will bless and sustain her in her loneliness is our earnest prayer. J. W. M.

MARRYOTT.—In Rosenhayn, N. J., June 25, 1894, Esther Ann Marryott, widow of the late Reuben R. Marryott, aged 80 years.

Sister Marryott professed faith in Christ many years ago, and lived the life of the Christian, and her faith remained firm to the end. For many months she had been a great sufferer, but she bore her sufferings with great patience and in humble submission to the divine will. She leaves a brother and a sister several children, grandchildren, and great-grandchildren. J. C. B.

BOSS.—In Hope Valley, R. I., June 26, 1894, Mrs. Lurania Boss, aged 59 years and 3 months.

Mrs. Boss was married to A. G. Foss, Dec. 14, 1862. Her maiden name was Sweet. She was twice married; her first husband was Israel Chase. She made a profession of religion in early life and united with the Advent Church in Anthony, R. I. During the short time she has lived in this community she has endeared herself to all who knew her. She was a great sufferer but through it all she has exhibited a fortitude and patience born of unquestioning submission to the will of her heavenly Father. Her sorrowing husband has the sympathy of the whole community. A. McL.

RANDOLPH.—In Salem, W. Va., June 28, 1894, Mrs. Ida Agnes, wife of Alexander Randolph, aged 23 years, 9 months and 20 days.

Sister Agnes made a profession of religion and joined the Salem Church when 12 years old, and was an earnest, faithful Christian until death. Having bade her friends farewell, she passed over the river rejoicing. She leaves a husband, a little babe, many relatives and friends, who deeply feel their loss, but they are comforted in the assurance that she has only gone on before. Her funeral was attended by a large concourse of people. Sermon by her pastor from Num. 23:10. J. L. H.

DAVIS.—In Salem, W. Va., July 1, 1894, of cholera infantum, Nina, only daughter of Wardner and Iva Davis, aged 1 year.

Nina was a bright and lovely child. So early she has gone to be with Jesus. J. L. H.

ORR.—At the home of its grandparents, Joel and Charlotte Davis, on Flint Run, W. Va., June 25, 1894, infant daughter of Festus and Bird Davis Orr.

She was left to loving hearts but a few months, and was taken to the Saviour's arms. Jesus gathers the little ones to himself. J. L. H.

HAMILTON.—Welthy M. Hamilton was born in Lincklaen, N. Y., May 23, 1824, and died in Milton, Wis., June 30, 1894.

She was the daughter of Daniel and Elizabeth Burdick, and was the seventh in a family of nine children, six of whom are still living. She was baptized into the fellowship of the Lincklaen Seventh-day Baptist Church when but ten years of age. Sept. 19, 1843, while residing in the family of Rev. J. R. Irish, at Alfred Centre, N. Y., she was married to Edward T. Hamilton, and the year following they removed to Milton, Wis., where they have since resided. Her husband and the eldest and youngest of five children remain to mourn her departure. She held membership in the Lincklaen, First Alfred, Milton, and Milton Junction churches, and was one of the constituent members of the last named church. One brother, Rev. Charles Burdick, and her sister, Mrs. B. D. Saunders, attended the funeral which was held at the residence July 2d. The pastor was assisted in the service by Rev. E. M. Dunn. G. W. B.

BABCOCK.—In Welton, Clinton Co., Iowa, May 17, 1894, Mrs. Almarina Babcock, aged 81 years, 7 months and 12 days.

Sister Babcock was born in Clark Co., Ohio, being the second daughter of Job and Prudence Van Horn, with whom she came to Welton in 1855. In 1860 she was married to J. O. Babcock, who still survives her. Early in life she gave her heart to God and for nearly forty years was a faithful member of the Welton Seventh-day Baptist Church. She leaves a husband, two children, and a large number of other relatives who mourn

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their loss, but not as those who have no hope of a reunion beyond the tomb. Her pastor being absent, brief funeral services were conducted by the M. E. pastor at the time of burial, and the memorial services were conducted by her pastor on July 1st and were attended by a large number of sympathetic friends. E. H. S.

Literary Notes

A gold medal with the insignia of the Legion of Honor was presented by the French Government, while Carnot was still at its head, to a child eleven years of age—Jenny Creek by name—who lives in Milford, Ohio. The statement has been made that she is the youngest person of either sex who has ever received this distinction; but one cares more to know that the deed thus commemorated—her heroism in saving a World's Fair train last summer—has a picturesque quality that may perhaps keep it in memory when other acts of heroism have been forgotten. It is the subject of a poem, entitled, "Maid of the Legion of Honor," by Margaret E. Sangster, in Harper's Young People for July 3d.

In the August number of Harper's Magazine will appear an article descriptive of Monmouth county, New Jersey—long famous for its oysters, trotting horses, and apple-jack. It is written by Julian Ralph, who discusses not only important historical matter, but also numerous watering-places where, in winsome variety, the American girl dominates. This particular phase is charmingly illustrated by W. T. Smedley.

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