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## THE SABBATH RECORDER.

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At last the official declaration of the United States assures Honolulu that it will not interfere in Hawaiian affairs. This intelligence was received with great satisfaction to the existing powers. Under the new constitution lotteries are to be prohibited and woman suffrage is not granted. The new constitution for Hawaii was promulgated on the Fourth of July.

In the midst of the great strike of the West, the Christian Endeavor Convention assembled in Cleveland. In his annual address the President, Rev. Francis E. Clarke, D. D., advised Endeavorers to "strike." We quote a few lines which point out the best reasons and methods to be employed in striking:

Strike. Strike in the name of the Lord.  
Strike again for the principles that have made you strong.  
Strike once more for converted loyalty and outspoken devotion and definite service.  
Strike again for Christian citizenship, and for the extension of the kingdom in all lands, and for your world-wide fellowship.  
Do not be content with one, two, or three blows for the right. Strike, and strike, and strike again until the day is won.  
If I can read aright the times, this is the message for to-day.

COREA is now the seat of a warlike dispute between China and Japan, which is quite likely to end in open hostilities. In the event of war between these parties over the kingdom of Corea, it is probable that Russia, who has long been watching an opportunity to find a naval outlet into the Pacific Ocean, would seize upon this occasion for extending her power. Simply the fear of Russian interference and ultimate control of this peninsula, may prevent bloodshed between the two powers most interested in Corea. Since writing the above there has been considerable stir among the Oriental nations over the "unpleasantness" in the Korean kingdom. It is reported that France, Germany and Russia have united in an expression to both China and Japan suggesting the settlement of their controversy by arbitration. They advised the withdrawal of Japanese troops pending the attempt to settle the troubles. The United States, acting independent of others, sent their advice to the belligerent powers, urging a peaceful arbitrament of all the troubles.

To ONE spending a few days in the Mohawk Valley, Herkimer Co., N. Y., especially if Sunday happens to be included in those few days, it will be a matter of historic, as well as of

present interest, to visit the old stone church of Revolutionary fame at Fort Herkimer. It was built in its present form in 1767 and is the most ancient structure in the country. It was built and has always been occupied by the Dutch Reformed Church. It has the old style of high pulpits with sounding board above it, galleries, and high box pews. Not much less of curiosity is awakened in seeing the pastor going to his weekly mission of heralding the gospel to those who congregate in this quaint old church; not because he is ancient, for, quite the contrary, he is a fine scholarly man of modern times and ideas. But living in the village of Mohawk, three miles from the church, about ten o'clock on Sunday morning he mounts his horse, and with form erect, and general bearing like that of a warrior, wearing a riding cap with double visor, he gracefully gallops his handsome brown steed toward the ancient house of worship. Suspended from his shoulder is a glistening bugle which he sounds loudly on entering the domains of his parish, to herald his approach and to call together the congregation, in the absence of a bell in the old church tower.

WHAT a state of affairs in "free America," when one man like Eugene V. Debs, President of the American Railway Union, can exercise more power than any king on the earth! Where is there any earthly potentate who can block the wheels of commerce over an extent of territory like that lying between the two great oceans? This commander Debs has been the most conspicuous man in the nation of late. He ordered 40,000 men to quit work, and they obeyed. It was expected that all workmen of kindred unions would follow in the greatest strike of all history. The inconvenience occasioned to the innocent and unsuspecting traveling public and to commerce has been far greater in the aggregate than to the corporations against which the strike was aimed. This is the general result. And we are led to inquire if there is no remedy for such evils? Is there no longer any guarantee of protection of life and property? Must it be confessed that both civil and religious liberty in the United States are only conditions of the past? There is no doubt that there is power in the federal troops to quell any such disturbance after a few weeks of high-handed rebellion and destruction; but is it not in the power of our government to so legislate as to prevent the inauguration and execution of so great mischief? We believe that every charter or license granted to individuals or corporations for carrying on business should include a condition of arbitration for all difficulties between capital and labor, or the employers and the employed, with the penalties of forfeiture on the part of the corporations for noncompliance with such condition, and fines and imprisonments for all acts of disorder and violence on the part of the employed. The Unions which are now of the nature of conspiracies should be treated as all other conspiracies against good order and good government.

## THE LAKE AND REGION OF GENNESARET.

BY REV. S. S. POWELL.

Sunken to a great depth amid encircling hills lies the lake of Gennesaret, like a deep-cut intaglio,—harp-shaped, smooth and glittering. On its north-western shore extends a region, or plain, more than four miles long, and varying in width from one to nearly four miles, to which also the name of Gennesaret was given. Both lake and plain are of absorbing interest to readers of the four gospels.

At the south-western corner of the Gennesaret region a long, steep valley descends into the plain, called now the Valley of Pigeons. On the left of the gorge, as a person enters from the plain, is a cliff over one thousand feet high, and almost perpendicular. On the right is a bluff much higher and more terrific. One of the great highways of the world's traffic passed through this gateway on its way out of the Gennesaret plain up through the valley to the west and south. At this point there stood from times long anterior to New Testament times a village, which bore, in Grecianized form, the name of Arbela, a village renowned in Jewish annals as the home of one of the fathers of Rabbinism. From this point a pleasing view could be obtained over the plain, with the sparkling waters of the lake beyond. Gennesaret, in New Testament times, was a paradise of beauty. The soil is exceedingly fertile, and in those times bore a rich profusion of fruits, and sustained an exceedingly large population. Walnut trees, usually to be found in less tropical climates, fig trees and grey olives spread abroad their branches here and there, while above them palm trees tossed aloft their feathery fronds. Vineyards added variety to the view. Ascending to a sufficient elevation a person at that time might have been able to trace the great thoroughfare over its whole distance to Capernaum, and from such elevation an excellent view could have been commanded of the city of Capernaum itself, and its acropolis.

Two opinions prevail at the present day as to the location of this important city, the one locating it at the ruins of Tell Hum, removing it entirely out of the Gennesaret region; the other holding that the locality adjacent to the headland Khurbet el 'Oreimeh is the true site. This has the advantage of locating it in the plain, at the extreme north-eastern corner, and altogether possesses superior claims.

Capernaum was the commercial metropolis of the Gennesaret region. The new city of Tiberias, not very remote from the plain, had been made more splendid as the residence of the Galilean tetrarch; but Capernaum was a city of wealth, possessed of a large population, and situated on one of the world's great thoroughfares. Along that road passed many a caravan from the far East, bearing the products of many lands; Roman legions passed that way; and couriers and postmen, ambassadors and princes, could be seen almost any day from their doors by the inhabitants of Capernaum.

If located at the point mentioned, the most

prominent feature pertaining to the city was the acropolis, or citadel, built at an elevation of two hundred and fifty feet above the lake, on the artificially leveled surface of a rocky hill. The hill recedes straight from the waters of the lake, and when seen in profile may be compared in shape to the bowl end of an inverted spoon. Its sides are terraced, and at the lake great boulders project into the water. The citadel, crowning the summit of this hill, occupied an important position from a military point of view, and here we may believe that the good centurion held command, who built for the Jews the synagogue of the city.

From the black boulders projecting out for more than fifty yards into the water, the shore, to the north-east, indents with graceful curve, into a delightful little bay. Soon the black boulders are superseded by a pebbly white beach, five or six yards wide, and nearly five hundred yards in length around the curve. The beach is white, indeed, but tinted with pebbles of lava, jasper, agate, and brown sardonyx. This little bay, where the water ripples peacefully over the pebbles along its beach, is probably one of the most interesting spots on earth, for here we may safely think that Jesus often sat in a boat and taught the multitudes on the shore. No better place could anywhere be found for large numbers of people to hear easily.

The lake, in the times of Jesus, was busy with a teeming life. The waters teemed underneath with fishes, on their surface vessels of every description passed and repassed, while the shore sustained a girdle of large and important cities. In those times a person might easily have made the trip by water from Capernaum to Tarichæa, at the place where the Jordan leaves the lake. He would see all kinds of fishing craft, pleasure boats also with princes and nobles from Tiberias and elsewhere, and fleets of war vessels would pass and repass. The graceful craft of our imaginary tourist would soon find itself out three miles from land in either direction. It would be interesting to note the towers and walls of the cities as they passed. There is Tiberias, with its splendid palaces and baths. On the other side is Gergesa. Farther to the south, as they pass in review, are the Grecian cities of Gamala and Hippos. And finally, the Roman city of Tarichæa is reached, with its forty thousand inhabitants. Here our journey ends.

#### THE SEEDS OF ANARCHY IN MODERN CIVILIZATION.

BY REV. LOUIS ALBERT BANKS, D. D.

Author of "The White Slaves," etc.

We are having some striking illustrations recently of how small the world is becoming through electric communication. An Italian baker lad, scarce out of his teens, a poverty stricken tramp without money enough to pay his car fare, makes a single dagger thrust, and the cables moan under the ocean, the telegraph wires wail through the air, ten thousand newspaper presses groan and sweat under the burden of extra editions, and before a day has passed the alert vanguard at least of a thousand million people, speaking a dozen languages and more, are stirred with interest and excited discussion over anarchy's latest victim, the murdered French President, Sadi-Carnot.

The crime is a far more significant deed than was the assassination of either Lincoln or Garfield. The criminal in this case is an avowed anarchist, and while it is possibly true, as now

appears, that there was no general plot behind this wretched youth to support him in this particular diabolical act, it is also true that the general plot of all anarchy is to commit just such crimes as this. There is but one opinion among all good citizens throughout the civilized world, and that is that anarchy, so far as possible, must be stamped out of existence, root and branch. It is in the discussion of these roots of anarchy that we may well turn our thoughts in times like these. For while it is our duty to punish criminals, it is the height of wisdom to prevent criminals from being born and bred. The most alarming fact in the present outlook for civilization is that we are sowing the sure and certain seeds of anarchy in every nation under heaven. Let us look at some of these seed pods.

#### IGNORANCE AND ILLITERACY AMONG THE MASSES.

The governments of the world have been criminally careless about the education of the masses of their citizenship. They have spent their revenues on vast armies and navies while generations were growing up largely untaught except in a vicious animalism.

Italy, for instance, crowded with beggars, having almost a weekly riot, spends more than ten times as much for war as for education. Holland spends more than six times as much for military defense as for schools of every kind. England nearly seven times as much to maintain her military and naval equipment for destructive war as she does for the intelligence of her people. Germany, though she boasts of her school system, spends more than four times as much on her armies as for education. France, almost always shuddering the ghostly hag of communism, and now standing in horror about her murdered president, goes on recklessly spending more than twelve times as much for war as for schools. Russia encases her rulers in bomb-proof coats of mail, guards their palaces with immense armies, and seems astonished at the prevalence of Nihilism when for every franc she spends in educating her ignorant millions, she spends more than sixty francs getting ready for the barbarism of war.

And here in America, in our own country, no intelligent citizen can study the problem of the increasing illiteracy of great sections of our domain without shame and alarm. Not only is there danger in the great colored populations who have a good excuse for being behind in the race for knowledge, and who are making commendable advancement, but in large sections of the country the increase in the number of ignorant people among the whites is almost beyond belief.

It does not answer to say that there are larger numbers of educated people in the world to-day than ever before. We forget that the ignorant masses of ancient nations had no such sharp-edged tools as are put into the hands of the illiterate masses of modern Europe and America. Ignorance is comparatively harmless when a bow of yew, a flint head arrow, a birch canoe, or a hand battering-ram, are the strongest forces at its command. It is a widely different question when the same rude hands hold the wheel of the ocean steamer, the throttle of the locomotive, the magazine rifle, the deadly dynamite, or the still more dangerous force in ignorant hands, the ballot. We are handling forces to-day that require the educated brain, and the aroused and cultivated conscience, and woe to the nation that forgets it too long.

Another seed pod of anarchy may be found in the prevalence of

#### A SOULLESS MATERIALISM.

One of the remarkable characteristics of the Russian Nihilists, and of the anarchists of every ilk and order, has been their reckless disregard for human life. It is a significant fact that the ranks of these Ishmaelites against human society are almost entirely made up of those who have imbibed the extreme rationalistic view of human life. There can be little doubt among thoughtful people that French atheism, German rationalism, of the extreme type, and American Ingersollism are very effective agencies in the production of this dangerous army of anarchists, as well as the remarkable increase in the number of murders and suicides. The soulless animalist taught by these apostles of unbelief impoverishes its disciple, and robs him of all high conception of human life. Emerson says that a soul that has been robbed of its faith in God is like "aimless, fatherless Cain, to whom heaven and earth have been deprived of beauty, the sun of its power to cheer, and every great thought of its power to inspire." A soul robbed of its faith in God, no longer hoping for its own immortality, is a poor beggarly thing, ready to be driven by every vicious wind.

The heathen Yung Choo said to his disciples: "All are born and all die. The virtuous and the sage die: the ruffian and the fool also die. Alive they were Yaou and Shun, the most virtuous men; dead, they are so much rotten bone. Or alive they were Chee and Chow: the most wicked of men: dead, they are so much rotten bone. When about to die let us treat the thing with indifference, and seeking to accomplish our departure, so abandon ourselves to annihilation." Tear off a few elegant flowers of rhetoric, and you have here all that Ingersoll has to offer his disciples. Have we not in this an answer to the query why anarchists are so utterly reckless of human life, not only in their victims, but in the innocent, and in themselves? Make a man believe there is no God no immortality; that human life is only akin to the life of the beasts that perish, and he will cease to regard that life as sacred. If the lives of a hundred women and children stand between him and the success of his designs, why should he regard them more than a hundred ewes with their bleating lambs? And he does not regard them of more worth than the sheep, if he is honest in his faith. Why will not such men as Mr. Ingersoll see that they are taking out of the human heart and out of society where their teaching prevails, not only all that makes life worth living, but all that makes it possible. Teach men that man is the Son of God, heir of immortal life, equal to the angels, and life becomes a sacred thing. Such a believer, in his senses, will no sooner lay rude hands on the man, than he would on an angel. On the other hand, teach a man that life is only a soulless mechanism, a chemical combination, no higher, nor of more worth than the ox, and the believer will think no more of destroying that life than the butcher thinks of taking the life of a bullock.

#### THE LIQUOR TRAFFIC.

There is another great hot bed of anarchy and crime in our modern civilization that can never be passed by, or overlooked, when we are considering the dangers that threaten us with universal destruction—the traffic in drunkenness. One of the most alarming features of the present age is the awful and shameful fact that the fourteen most civilized nations of the earth devote one-fourth of their labor, and agricultural land to the production of this demoralizing and destructive force. Forty-four million acres

of the best soil God has given to man is being used to produce a pauper-making, anarchy-breeding drink, while multitudes die of want and nations stand back aghast before the deadly work of anarchists.

In the United States especially, the liquor traffic is a lawless institution. It is the only business under heaven bad enough to be accused of corrupting such a police as the recent investigation shows has been governing the city of New York. From the days of the whisky rebellion under Andrew Jackson, down to the shameless defiance of the excise laws by the liquor dealers of Brooklyn it has been and is, a lawless institution. So lawless is the liquor traffic, that when after the hanging of the anarchists in Chicago, the press reports carried the news over the country, that a number of Sunday-schools had been established in that city in which the principles of anarchy and hatred to the American institutions were taught, nobody was astonished or questioned for a moment the additional statement, that every one of these schools of anarchy were either held in a liquor saloon, or in a room leading out of a bar room.

#### THE CORRUPT USE OF WEALTH.

This has been a great year for investigations. If the hard times have done nothing else for us we at least have the business depression to thank, that the people have been aroused to uncover the thieving corruption, and stop the dishonest extravagance in public affairs. The investigation in the United States Senate which has brought to light the fact, which has been often suspected, and many times charged, but is now deliberately sworn to by some of the men most interested, that the great trusts which have swallowed up the leading business enterprises of the country, are practically buying their legislation by political contributions, made to both political parties, having, as one of these men testified, no politics, "except the politics of business," uncovers before the gaze of the American people still another hothouse of anarchy. Let it be understood that Law can be, and is, bought and sold for gold, as a staple in the market, and you have planted the seeds of anarchy where they will produce as abundant a harvest as the seeds of a Canada thistle spread broadcast on a California ranch. When we are forced to look upon the law not as the crystallized convictions of the representatives of a majority of our fellow citizens, but as the purchased product of the brewer's purse, or the sugar speculator's cash-box, who will be able longer to do it reverence?

BROOKLYN.

#### SOCIAL LIFE IN PERSIA.

BY HON. S. G. W. BENJAMIN,

Formerly United States Minister to Persia.

(Concluded.)

A man's social life in Persia begins with sunrise, after he has had his early cup of coffee or tea, has said his morning prayer, and issued from the auderoon, or woman's apartments, where he invariably lives from dinner hour at sunset until morning with some one of his wives. Social life in that country gives place at twilight to domestic life; there is of course no visiting after dark, the whole city retiring, as it were, to the auderoon, and the street becoming deserted except by the dogs and an occasional policeman.

The dry, steady, and extreme heat which prevails a good part of the year, although not unhealthy, obliges the people to rise early and rest in the middle of the day. Business is

therefore transacted, or visits are made before ten in the morning and after three in the afternoon. A certain amount of sociality is customary in purely business transactions, the more important the business the greater the etiquette observed. Refreshments are served, and honeyed phrases about health and wealth precede and follow the business discussion. But it is when purely social visits are to be paid and received that one sees to its full extent the wonderful and really burdensome elaboration of social ceremonies in Persia, ceremonies which take one back to the time of Darius. Much as we may laugh at them here in our simpler democratic and less polished circles, yet one cannot afford to despise them who would maintain his position and enlarge his influence in that country. Therefore, while I was a resident in that country I was always extremely careful to ascertain and to respect every social custom, and to proceed according to the rank of my guest or host. To offend on these points was to hinder or defeat the purpose for which I was there.

When a visit is to be paid, whether official or friendly, it is customary to give notice. If the guest and the host are of high and equal rank, the notice is in writing, and is acknowledged in the same way. When the visitor outranks the host notice is simply verbal, taken by a secretary, and according to the relative rank of the host, maybe the day before or simply a few hours or even less.

Custom requires that they should go in a style not only suited to his own rank, but to that of his host. Thus he may be attended by a large mounted retinue of servants, or simply with one or two. As he approaches the mansion of the host he is met by a mounted servant who at once returns to the house with all speed and announces his coming. On dismounting, the visitor is escorted through the grounds by a file of servants whose number is proportioned to his rank. He is received by the host according to their relative social position either at the outer steps, at the inner door, in the middle of the reception room, or at the divan where the host may be standing or may even remain sitting. For the host to offend by not going far enough to meet his visitor is an unpardonable affront, while for him to advance too far is to lower himself to a point from which he cannot well recover. The same system is followed in the matter of sitting, those of equal rank occupying seats equi-distant from the door. But be it host or guest, each one present, whether there be one guest or a dozen, must all know their places, and must carefully avoid taking a seat higher than belongs to them, even when urged to do so in the most strenuous manner.

After the guest is seated he exchanges bows with the host and then bows to every other visitor or member of the family who may be present, each in turn according to his rank. Certain formal compliments are then exchanged, and conversation begins, aided by refreshments. The Persians are more quick, lively and vivacious than the Turks, although by no means the superiors of the latter in any other respect, and hence while a formal visit cannot be well under one or two hours in length it is generally quite entertaining. Social questions, literature, philosophy, ethics and art are discussed with fluency and intelligence, often relieved by recitations from the poets or humorous anecdotes or jests.

The serving of refreshments on visits of ceremony is, according to prescribed order, that long fixed custom has rigidly ordained. Its character on every occasion depends on the rel-

ative rank of the parties concerned, and somewhat also on the season. In the warm season cooling beverages take the place of some of the hot drinks. As a general rule, supposing guest and host to be of equal rank, sherbets, tea and pipes are alternately served. Coffee is served last, and is brought in by the distinctly uttered order of the host. This is understood to be a signal for the visit to terminate, and the guest, after the tiny cup of black coffee is drunk, gravely bows, expresses his pleasure at the courtesousness of his reception, and requests permission to depart. He is attended to the door by the host precisely to the same point where he was received, but not a step farther.

It may be added that the refreshments are served by as many servants in stocking feet as there are individuals present of equal rank, and are presented to each at the same identical moment. Those of lower rank are then served according to their social position. The servants must invariably retire backward. When the sons, grandsons, or brothers of the host are present they sit in a row below him according to their ages. One fact a European must never forget on such occasions: A Persian very rarely alludes to his wives when conversing with gentlemen, and it is an unspeakable affront for the guest to ask after their health or to leave them his compliments.

NEW YORK CITY.

#### OBITUARIES.

BY THE REV. WILLIAM C. DALAND.

Obituaries are queer things. In nothing does our human nature more truly reveal itself, with all its petty weaknesses, than in the obituary column or in the funeral oration or sermon.

Obituaries ought to be true, we all say, and yet if they were composed, like the testimony of the sworn witness, of "the truth, the whole truth, and nothing but the truth," what a howl we would all raise! He that would write a satisfactory obituary, or preach a funeral sermon that will "do," must have the wisdom of the serpent,—the "old serpent," too,—see Rev. 20:2—the innocence and harmlessness of the dove, the credulity of children who devour circus posters, a conscience made of sheet iron, the fluent pen of the modern novelist, or the easy tongue of the political orator,—and infinite tact. If he lack any of these, woe betide him! He is bound to "get it" from somebody.

A minister once preached a funeral sermon, and as the people were leaving the house he overheard the following remarks made by three different persons who attended the funeral: "That was a mighty hard place to put a man, but he said just the right thing." "The sermon was just perfectly awful; I wouldn't have been in *her* place for anything, to have to sit and hear it!" "Well, that was the d—dest funeral sermon I ever heard." N. B.—This is a true story.

As obituaries are written nowadays, it is strange how little some men are appreciated until they have died. How good and charitable they were, what heavenly virtues they possessed, how devoted they were to their families, their church, and the community in which they lived, we never know till it is revealed by the veracious chronicler after their death. It is unfortunate that the intimate and dear friends of the deceased, the members of his church, the general public, and those who have had common dealings with him, cannot all see him alike. It would simplify matters if they could, and the mind and conscience of the obituary writer would rest more easily.

There is one way which would be a good one.

Let everybody prepare his own biography, treating very gently his failings, enlarging upon his virtues, touching lightly his failures, and magnifying his successes, and keep the manuscript at hand where it may be written up from time to time, so that when death adds a full period to the record, it could be used as material for the obituary column. If kept with one's last will and testament, competent witnesses might certify to its genuineness, and then we should have something that none could gainsay. Let us be our own historiographers.

#### YEARLY MEETING.

Having had the pleasure of attending the Seventh-day Baptist Yearly Meeting at Big Springs, S. D., and being requested by Eld. Ring to write a brief account of the meeting, I do so most cheerfully, although somewhat late.

The meetings were held in a booth erected for the purpose in a beautiful grove in Eld. Ring's yard, having a seating capacity of something over two hundred. The first service was held on Fifth-day evening. Sermon in the Danish language by Eld. Christien Swendsen, of Daneville.

The sessions of Sixth-day forenoon and afternoon were of a business nature. In the evening two sermons were preached, one by N. P. Nelson, of Dell Rapids, in the Danish; the other by Isaac Loewen, of Parker, in the English language.

On Sabbath morning, at nine o'clock, a prayer-meeting was conducted by Eld. Lunghren, of Big Springs. After this occurred the Sabbath-school. The congregation was divided into three classes. The old folks' class was taught by Eld. Sindall, in Scandinavian; the young folks' by the writer, in English, and the children by O. W. Pearson, of Chicago, also in the English, I think. This was followed by two sermons, by the writer and O. W. Pearson. After an intermission, during which lunch was served, Eld. Ring conducted a testimony meeting. This meeting was quite interesting, but the weather being very warm and the service long the people became tired, which detracted somewhat from the interest of the occasion. In the evening preaching again by O. W. Pearson and the writer.

On First-day morning, at ten o'clock, a prayer-meeting was conducted by a Brother Larson, from Worthington, Minnesota. At eleven, preaching again by the writer and O. W. Pearson. After lunch a sermon was preached by Eld. Sindall, which was followed by a service called the "Young People's Hour." This service was led by O. W. Pearson in the English language. The testimonies were brief, pointed, earnest and tender. One could not avoid the conclusion that there was a company of earnest, consecrated young Christians

The time at the last meeting, Sunday evening, was occupied by short sermons by several speakers. This doubtless was not so interesting as a testimony meeting would have been, but more in accord with the customs of these brethren. It was estimated that there were two hundred and fifty in the congregation on First-day, and also in the evening. The deep interest these brethren take in our denomination was evinced by the contribution taken at one of the sessions, amounting to eighteen dollars.

D. K. DAVIS.

SMYTHE, S. Dak., July 19, 1894.

OUR hardest journeys are made before we set out.

## MISSIONS.

### "THY KINGDOM COME."

The kingdom of God is one and eternal whether on earth or in heaven. It is an everlasting kingdom, not like the temporal kingdoms of this world that rise up and flourish for a day and then pass away and are known only in their historical records; but it has existed ever since the first created intelligences were brought into being and it will never cease to exist,

"Not e'en when time's swift tides shall mingle with eternity's broad sea."

The kingdom of God is of great magnitude, embracing all the inhabitants of the heavenly world and all the saints of earth; and yet, each one of us may increase its magnitude. All may belong to this kingdom and by their influence bring others into it also, thus increasing its strength and glory.

It is a glorious kingdom, with the omniscient God as its ruler, the angels of light and glorified saints its appointed guardians, the noblest of earth's sons its subjects, can it be anything else than a glorious kingdom? And who does not want to belong to it? Surely such a kingdom on earth is the greatest blessing ever bestowed on mortals.

It has glittering crowns in reserve for its subjects. Do you want one? You may have it if you wish. Jesus has gone to prepare a place for his followers and by and by he is coming again, and then if you have been an earnest toiler in his kingdom on earth you will be admitted through those massive pearly gates to a city where the inhabitants never grow weary, and a crown will be placed upon your head far outshining any ever worn by earthly monarchs. And more than this, we shall see Jesus as he is. We shall meet those dear redeemed ones who have gone before and, thank God, we shall never be separated again. Can't we afford to toil and suffer and sacrifice for such a reward as this? What are a few years of toil and suffering, compared with an eternity of bliss? Surely we can afford to "despise the shame," and "press forward toward the mark for the prize of the high calling of God in Christ Jesus."

The kingdom of God on earth is a spiritual one existing in the hearts of its subjects. Its warfare is a spiritual one, "warring not with carnal weapons, but with the sword of the Spirit; wrestling not against flesh and blood, but against spiritual wickedness in high places."

THE PRAYER, "Thy kingdom come," is a petition for the reign of Christ on earth. This world belongs to God. He created it. Man belongs to God. He created him, and blessed him abundantly. The devil has no claim on man. He has never done anything to benefit him, but has done all he could to destroy him. Man has no right to serve the devil; and yet, when God has done so much for him he will still persist in displeasing God rather than Satan.

The devil had no right to set up his kingdom in this world. This world was not created for him. The lake of fire and brimstone was prepared for him. There is where he belongs. Let us drive him out of our hearts and overthrow his kingdom in this world as quickly as possible. Let us lead back to life and God and heaven the "bruised and weary wanderer." Let us show to the world that "Jesus is mighty to

save," and that "his kingdom shall come and his will be done on earth as it is in heaven."

The chief desire of the Christian's heart is to see God's kingdom promoted in this world. For this he prays, and for this he works. Every day the prayer, "Thy kingdom come," ascends to the throne above. It is the Christian's native air. He doesn't have to stop to think up this prayer, for it comes welling up spontaneously from his heart and goes directly to the throne, and then what he prays for he works for, and when you present your missionary paper to him he seizes it eagerly and gives of his means as the Lord has prospered him; and with a hearty "God bless the cause," he sends you on your way rejoicing.

SPEAK not to me of a Christian that has no interest in the missionary cause. I care not how loud a profession he makes. He may tell a story in church that would astonish the most eloquent lawyer in the world, and if he takes no interest in missions he is nothing "but a sounding brass and a tinkling cymbal." The Christian lives in the missionary cause. When he enters the kingdom of God his first great desire is to see others brought there also. And this desire grows with his growth, and strengthens with his strength, until it becomes a part of his very nature. Tell me the amount of zeal a child of God manifests in the missionary cause, and I will tell you the amount of spirituality he possesses; for, in proportion as his own soul is blessed will his heart flow out to the perishing, and the deeper he drinks of the "spiritual water that flows from the rock," the louder he calls to the thirsty to "come to the waters."

This subject is not a new one. The missionary cause is not of recent date. Jesus Christ stands at its head as the greatest missionary the world ever has or ever will see. Our minds are carried back now to the creation of the world when God placed man in Eden happy, pure and innocent; and again when he listened to the voice of the tempter, fell from his high estate, and sin and death entered the world. We will not linger on this part of the subject, but simply say the world was lost, that all of its inhabitants must go down to eternal night unless it could be redeemed. The Son of God consented to come to this world, take upon himself the form of a man, and "as an offering for sin condemn sin in the flesh," suffer and die, that man might live, and by this means "a fountain was opened in the house of David for sin and uncleanness," and bless God it was opened for all mankind. You see then that the missionary plan was originated in heaven, and dare you oppose it? Earth with its millions of lost inhabitants was presented before the throne. All heaven was searched to see if a ransom could be found for man; but no ransom save the "Lion of the tribe of Judah" could be found. Jesus Christ came to this world, purchased man's salvation, thus laying the foundation of the missionary cause, then went back to heaven leaving its completion in the hands of his disciples, aided by the Holy Ghost.

FROM E. H. SOCWELL.

There is very little of special importance to report for the quarter just closed. The work has been performed and, at least, the usual interest shown. It has not been my privilege to visit the isolated ones during the quarter as much as in some former times, nor as much as I hope to do in the future. I am laying plans

to establish a few new preaching stations, and to enlarge the work in general.

The interest at Grand Junction is good, and is increasing among the First-day people, some of whom are convinced that the seventh day is the Sabbath but have not the courage to follow their convictions upon the question.

At Welton the appointments are all well attended, and unity prevails.

During the quarter I was sent as delegate to the South-Eastern, Eastern, Central and Western Associations, also attended our own Association at Dodge Centre, Minn. In performing the duties of this appointment I was taken from my field, but provided for the work at home before leaving.

The visit among the Associations did me much good, and prepared me for better service. So I feel that my work has sustained no loss by my absence.

During the quarter three have been added to the Welton Church by baptism and three to Grand Junction by letter.

For the quarter I report: 17 sermons; 7 prayer-meetings; 18 visits; 133 pages of tracts distributed.

Praying for the success of my work, and all the work in general, I enter upon the new quarter.

WELTON, Iowa, July 3, 1894.

FROM GEO. W. LEWIS.

To our utter surprise, another three months have elapsed while we have been busy in the Master's work. As to the results which can be put in statistical form, we report one brother added to the Hammond Church. But we believe that much other good work has been done which perhaps eternity alone can reveal. There is not, however, all of that deep spiritual earnestness in the entire membership which we would like to see. This is occasioned in part, no doubt, by the coming on of our warm season, as well as the natural reaction of our recent-revival effort.

The events of special interest occurring in this vicinity during the quarter, such as the State Sunday-school Convention and Children's Day in our own church, were recently reported and commented upon by a correspondent from this place. We only add that such gatherings make our future brighter and more hopeful. We had expected until quite recently to have the privilege of attending our State Christian Endeavor Convention, but it seems that so many have become interested in the Epworth League, and others in the Baptist Union, that the Christian Endeavor organization of the State is likely to go down. At least, the time is already past for the call of our annual meeting, and the probability is there will be none. But our own young people are still faithfully holding on, both to the name and the work as indicated by that organization, notwithstanding their treatment to us as a denomination. There is also a Christian Endeavor Society in the Congregational Church at this place, which is doing good work. But outside our own village this organization lacks sympathizers. In fact our own M. E. Church has just changed to the Epworth League.

We have read with much interest the report of the various Associations, and only wish they might have moved right on to the South-West with their full quota of delegates.

We have not yet visited New Iberia, Bro. Benthall's home, because the brother with his children made us a visit, remaining over the Sabbath, at the time of the State Sunday-school Convention, in May; and because

we have been trying to secure some reduction on the Southern Pacific railroad running west from New Orleans. But the attempt is a failure. They positively refuse to grant clergymen's orders on that line. This will no doubt lessen the number of trips made during the year, as there is no special demand to justify the outlay. We hope, however, to go down once before long. The main object of the trip is to encourage Bro. Benthall and family, who by the way are exhibiting a degree of loyalty to the unpopular truth of the Bible Sabbath that might well bring a blush to the cheek of many a man born of Seventh-day Baptist parentage. He confesses his work is gradually falling off, as we should expect, with his shop closed the best business day of the week, in a town of some 6,000 inhabitants. But he is not to be bought either by money or position; yet he is worthy of both. The fact that he is a first-class workman in his line is probably the only thing that keeps him from a first-class boycott in these revengeful days. We hope his surroundings may soon become different, or else he be enabled to change his location. He needs your prayers and sympathy.

We have just returned from a visit with the Beauregard brethren, to whom it was our privilege to speak the Word of life on both Sabbath and Sunday. We also celebrated the Lord's Supper on the true Lord's day,—the Sabbath. Considering their lack of numbers, and a regular leader, these brethren and sisters are certainly holding on with commendable zeal. The conference meeting prior to the observance of the Supper was one of deep piety and spiritual interest, and one also in which nearly every one present, both old and young, felt it his high privilege to testify to the love of God and the religion of the Bible.

May the Lord bless them and us, as well as all earnest seekers for the truth.

HAMMOND, July, 6, 1894.

MISSIONARY BOARD MEETING.

The regular meeting of the Board of Managers of the Seventh-day Baptist Missionary Society was held in the lecture room of the Pawcatuck Seventh-day Baptist church, Westerly, R. I., July 18, 1894. The meeting was called to order at 9.40 A. M., the President, William L. Clarke, in the chair. Prayer was offered by Rev. L. F. Randolph. There were present nineteen members and one visitor.

The minutes of the regular April meeting were read and approved.

The report of the committee on programme for the Annual Meeting of this Society was read and adopted.

The Treasurer's report was read and approved.

The report of the Evangelistic Committee was read and adopted.

The report of the Corresponding Secretary was read, approved and ordered placed on record.

The following orders were granted:

Table listing financial orders granted, including names like O. U. Whitford, F. E. Peterson, E. H. Socwell, etc., and amounts.

Table listing financial items for New Auburn Church, Pleasant Grove, D. N. Newton, etc., with amounts.

It was voted that O. H. Stanton and I. B. Crandall be appointed to audit the Treasurer's accounts.

It was voted that the Corresponding Secretary be instructed to attend to the printing of the Annual Reports according to his best judgment.

It was voted that the programme of the Annual Session be printed in connection with the programme of the General Conference.

It was voted that when we adjourn we adjourn to meet at 9.30 A. M., Aug. 6, 1894.

Adjourned.

WILLIAM C. DALAND, Rec. Sec.

MISSIONARY SOCIETY.

Large financial table for the Missionary Society, including receipts, disbursements, and balances for various churches and individuals.

Balance, cash, June 30 ... \$1,690 14 E. & O. E.

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

A. L. CHESTER, Treas.

PUFF-BALLS FOR FOOD.

It will surprise many to know that the plebeian puff-ball of our pastures is good for something besides old-fashioned styptic, smoke, and the kick of the small boy.

There are a number of species of the puff-ball, varying in shape and size from the small white globular variety of an inch in diameter, and the pear-shaped, to the giant pasture species which may attain the dimensions of a foot-ball. All are edible, if gathered at the white stage, those of yellow or darker fracture being excluded. Of the esculent qualities of the larger species, Lycoperdon giganteum, we may judge from the statement of a connoisseur "Sliced and seasoned in butter and salt, and fried in the pan, no French omelet is half as good in richness and delicacy of flavor." M. C. Cooke, the British authority, says of it, "In its young and pulpy condition it is excellent eating, and indeed has but few competitors for the place of honor at the table."—Harper's Magazine.

## WOMAN'S WORK.

"Oh, speak to my heart blessed spirit,  
Impart of thy strength and thy power;  
And give to the soul that would serve Thee  
More grace for the needs of the hour!  
More patience, more courage, more wisdom,  
Life's duties to will and perform;  
With praise when the sunlight is smiling,  
And trust to out-weather the storm."

God holds the key of all unknown,  
And I am glad;  
If other hands should hold the key,  
Or if he trusted it to me,  
I might be sad.

What if to-morrow's cares were here  
Without its rest?  
I'd rather He unlocked the day,  
And as the hours swing open say,  
"My will is best."

The very dimness of my sight  
Makes me secure;  
For, groping in my misty way  
I feel His hand; I hear Him say,  
"My help is sure."

I cannot read his future plans,  
But this I know;  
I have the smiling of His face,  
And all the refuge of His grace,  
While here below.

Enough; this covers all my wants,  
And so I rest;  
For, what I cannot, He can see,  
And in His care I safe shall be,  
Forever blest.

—Rev. John Parker.

JESUS saith, "I am the way, the truth, and the life: no man cometh unto the Father but by me."

"THE more we sit at his feet and watch to see what he has to say to us, the more we shall have to tell to others. He does not send us out with sealed dispatches.—*Helping Hand.*

FOR my part my whole soul is like a hungry and thirsty child, and I need his love and consolation for my refreshment. I am a wandering and lost sheep, and I need him as a good and faithful shepherd. My soul is like a frightened dove pursued by the hawk, and I need his wounds for a refuge. I am a feeble vine, and I need his cross to lay hold of, and to wind myself about. I am a sinner, and I need his righteousness. I am naked and bare, and I need his holiness and innocence for a covering. I am in trouble and alarm, and I need his solace. I am ignorant and I need his teaching; simple and foolish, and I need the guidance of his Holy Spirit. In no situation and at no time can I do without him.—*Gotthold.*

CHRIST is our Way, we walk in him. He is our Truth, we embrace him. He is our life, we live in him. He is our Lord, we choose him to rule over us. He is our Master, we serve him. He is our Teacher, instructing us in the way of salvation. He is our Prophet, pointing out the future. He is our Priest, having atoned for us. He is our Advocate, ever living to make intercession for us. He is our Saviour, saving to the uttermost. He is our Root, we grow from him. He is our Bread, we feed upon him. He is our Shepherd, leading us into green pastures. He is our true Vine, we abide in him. He is the Water of Life, we slake our thirst from him. He our Sanctification, we draw all our power for holy life from him.—*Selected.*

"FAILETH NEVER," is the chorus of the song of grace. Ages ago the people of God sang it, and we join in it. We should sing it even more heartily than they did, for it has been confirmed by all the experience of the ages since they lived and rejoiced in it.

## VACATION TIME.

All the world is set to rhyme  
Now it is vacation time,  
And a swelling flood of joy  
Brims the heart of every boy.  
No more rote and no more rule,  
No more staying after school  
When the dreamy brain forgets  
Tiresome tasks the master sets;  
Nothing but to play and play  
Through an endless holiday.

Morn or afternoon may all  
Swing the bat and catch the ball;  
Nimble-footed race and run  
Through the madows in the sun,  
Chasing winged scraps of light,  
Butterflies in darting flight;  
Or, where willows lean and look  
Down at others in the brook,  
Frolic loud the stream within,  
Every arm a splashing fin.

Where the thorny thickets bar  
There the sweetest berries are;  
Where the shady banks make dim  
Pabbly pools the shy trout swim;  
Where the boughs are mossiest  
Builds the humming bird a nest—  
These are haunts the rover seeks,  
Touch of tan upon his cheeks,  
And within his heart the joy  
Known to no one but a boy.

All the world is set to rhyme  
Now it is vacation time!

—Clinton Scollard.

## CONCERNING A MISSIONARY OUTFIT.

The following article, taken from *India's Women*, was written by that experienced missionary and able writer, whose signature is A. L. O. E.

Among the things which no missionary should forget, if he or she would be really well equipped for the work, we need not dwell on the necessity of faith and love, which may be represented as gold. To start without these would be presumption worse than folly.

So with the silver of knowledge. It is self-evident that such is required. And do not forget your small change. It is amusing to see what trifling pieces of knowledge will come to account. How to pack a box, or strap up a bundle, prepare arrowroot or quiet a baby, nail up a picture or knit a stocking, strum on an instrument or sketch a ground-plan, are scraps of knowledge not to be despised. A maxim used by my grandmother was, "Can do is easily carried about." So have plenty of this small change in your purse.

A great deal of steel is needed for one entering on a missionary career. Physical and, above all, moral courage is required. Nervous weakness of character is undesirable at home; it would be a grievous misfortune abroad. One habitually afraid of cattle, wild dogs, snakes or scorpions, or timid at crossing rivers, would be, not utterly hindered, but hampered and distressed in a land like India. A missionary should claim the Christian's privilege of fearing no evil, nor have her nerves shaken by an earthquake, or the sudden crash of thunder overhead.

There is an old saying, "Nothing like leather," and one is reminded of it in missionary work abroad. What I would symbolize by leather is a capacity for encountering drudgery; something that will bear the daily strain of monotonous work. We want no imitation calf, tricked out with embossing and gilding, that will not bear "a long pull and a strong pull." Give us tough leather, such as harness and straps are made of; not romantic sentimentality, but steady, resolute perseverance.

Another useful article is a letter weigher, by which I would represent sound judgment. There is special experience required for work in a foreign land. It is a blessing in disguise that missionaries have to toil to acquire a new language, such delay giving them time to learn something of native character, manners, and ideas. If language came by intuition, we should make many more blunders in other things than we do now. Blunders are numerous enough already. The unfledged bird is more likely to get into trouble than the one whose feathers are grown; and the callow, downy creature fresh from the English nest, might be the most likely to put itself forward to chirp its opinions, but for the wholesome restraint of ignorance of the language.

Another necessary must not be forgotten,—a

white-covered umbrella, representing prudence regarding health. There should be the pure desire to economize health for the sake of God's cause. A neglect of prudence is often concealed laziness. One knows that exposure to the sun may cause temporary or permanent incapacity for work. The umbrella has been forgotten. "But oh! it's such a little way to walk; it is so tiresome to have to go back for the umbrella!" cries the imprudent missionary. Or, "I knew that the water at such a place was likely to be bad, but it is such a trouble to be carrying about the little filter." "Quinine? oh! I've been out of it for a month. One does not care to be anticipating fever."

One more necessary I would mention, and it may provoke a smile; be sure to bring a box of salve, and not a very small one either. Where people of different antecedents, rank, age, temperament, and opinions are brought together closely in a climate which tries the temper, there is at least a possibility of some slight rubs, which, without the soothing ointment brought by the peace-maker, may even develop into sores. There should never be heard the exclamations "I cannot work with X!" "It is impossible to get on with Q!" One might almost say that the most valuable laborer is less the one who displays most zeal, or endures the greatest amount of fatigue, than the one whom all love; who bears with the tiresome, instructs the ignorant, and never wounds by an unkind look, or provokes by a sarcastic word.

## WOMAN IN THE NEW TESTAMENT.

1. An obedient maiden, Luke 1 : 38.
2. A righteous woman, Luke 1 : 5, 6.
3. A praying woman, Luke 2 : 37, 38.
4. A woman of faith, Matthew 15 : 27, 28.
5. The woman who gave all, Mark 41, 42, 43, 44.
6. Ministering women, Luke 8 : 3.
7. A home missionary, John 4 : 28, 29.
8. A woman's devotion, her memorial, Mark 14 : 3 to 9, inclusive.
9. The woman who made a good choice, Luke 10 : 42.
10. A busy housekeeper, Luke 10 : 40.
11. Women who understood Christ, John 11 : 27, 28, 29.
12. Women "last at the cross," Matthew 28 : 1, 2.
13. "And earliest at the grave," Matt. 28 : 12.
14. The heralds of the resurrection, Matthew 18 : 5 to 10 inclusive.
15. A woman full of good works, Acts 9 : 36.
16. A hospitable woman, Acts 16 : 14, 15.
17. A woman who taught an eloquent preacher, Acts 18 : 24, 26.
18. One of Paul's helpers, Rom. 16 : 1, 2.
19. Paul's co-laborers, Rom. 16 : 6, 12.
20. The grandmother and mother of a minister, 2 Timothy 1 : 5.
21. What the Church needs to remember in behalf of the Woman's Missionary Society, Philippians 4 : 3. Help those women which labored with me in the gospel.—*Exchange.*

## WOULD IT NOT BE A NICE THING TO DO?

We have heard it related on good authority that once on a time, long years ago, a minister of the esteemed Society of Friends, who profess to speak in their meetings of religious service only as they are moved by the Spirit of God, offered for his sermon the following words: "Let every one mind his own particular business."

While these words may excite a smile when we consider them as offered for a sermon, yet when we consider the vast amount of unpleasant feeling, and what is still worse, real mischief, which arises from not heeding the thought contained in them, we cannot fail to see that they contain what would prove a priceless gem if they were heeded and reduced to practice. Neither need we dispute that they were spoken in accordance with the dictation of the Great Teacher who requires his servants to declare the whole counsel of God.

We have only to look abroad and observe to

learn that this spirit of meddling with other people's business and making unkind criticisms on things which need not concern us, is doing a vast amount of harm. Indeed, it would seem that people forget that they live in glass houses and that the missiles which they often throw at other people may bound back and break their own windows.

Christ taught most emphatically that "whatsoever ye would that men should do unto you do ye even so to them." Now if we give these words proper consideration for one moment we cannot fail to discover that they will strike a fatal blow at tattling, meddling, and unkind criticisms, calculated to make mischief. No person wishes to have the privacies of his personal matters pried into, or to have every little thing pertaining to the same made a matter of gossip and criticism. While the outside world may discover things which they do not understand or approve, in some of the transactions of their neighbors, yet they are not at liberty to go abroad speculating on and censuring their neighbors' acts so long as they do not interfere with them, when perhaps a full knowledge of all the facts in the case would fully justify their neighbors' transactions.

But how is it in society? We find those who are continually straining their eyes and ears to see and hear something over which they can speculate and gossip. Often such people will flock around us in times of adversity, with hearts which make the appearance of a wonderful amount of sympathy and kindness, only to go away and expose our affairs and stab us with a dirk in the back. We find this class more or less in all the walks of life; they cluster around us in times of sickness and death, even willing and anxious to criticise the way we care for our sick and dying, and even speculate on the manner in which we lay them away. We sometimes find this class to some extent among those we invite to our homes and hospitalities, on occasions like family reunions, weddings, etc. They are very friendly to your face, but a little observation will prove to you that they made the occasion one for earnest labor to find something to go abroad and criticise as not being "just the nice thing to do or to say." And often the very thing which they criticise and over which they make unfriendly remarks, when fairly understood, has not the impropriety in it which there is in their meddling and making unfriendly criticisms. While we write there comes before our mind a circumstance of a gentleman who, having quite a large family to care for, did not feel able to dress as finely as some others who attended the church of which he was a member, and at length he was interrogated thus: "Can you not afford to dress a little better?" and the result of this unkind remark was that it helped to keep him away from the house of God for years.

A study of the words of James, contained in 2d chapter, on showing respect to those who dress in fine apparel rather than those dressed in poor attire, will show this criticism up in its true light. Thus we see just how this spirit of minding that which is none of our business, and this making of unfriendly criticisms, is working its way into all the affairs of life. Many a person suffers reproach by being judged by the reports which are circulated by these meddlers and mischief venders, when if all sides of the case were known it would present a very different aspect. If every one, when he hears a scandal, or an evil report of his neighbor, would hold it in his own bosom until he was convinced by a proper knowledge as to

whether it were true, what a vast amount of suffering would be saved!

In concluding, we earnestly urge a careful consideration of the sermon presented by the venerable Quaker minister, "Let every one mind his own particular business." Let it be reduced to practice, and much good will grow out of it. It contains a thought worthy of the consideration and practice of all, which includes the writer.

ALFRED A. LANGWORTHY.

#### A SERMON.\*

BY REV. E. H. BURT.

For all things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours, and ye are Christ's, and Christ is God's. 1 Cor. 3:21-23.

One day I was thinking of these words, and I saw a meaning in them which was new to me. The words form a striking series and run to a climax. The main body of the text is an enlargement of the phrase, "For all things are yours." If I had been writing to some friends, and told them, as Paul told these Corinthian brethren, that all things were theirs, I am afraid I should not have specified the list as it here stands.

Think of it, Paul saying I am yours, Apollos is yours, Cephas is yours, the world is yours, life is yours, death is yours, things present are yours, and things to come are yours. What a magnificent possession for any man! How out of the ordinary line! But magnificent as they are, in their magnitude and worth, Paul had first made them his own before offering them as the Christian ideal for that little band of Corinthian learners. And if Paul knew the meaning of these words in his own life, why was not Paul himself magnificent? He was. For to be able to repeat those words in character is sufficient warrant for calling any man magnificent. Henceforth Paul is known to me, not only as the Pharisee, the scholar, the persecutor, the unbeliever, the believer in Christ, the missionary, the sufferer, the warrior, the victor, but also and above all, as Paul the magnificent.

This month of June is the month magnificent; and these days to some of you are the crowning days of all the life which you have thus far lived. The pathway along which you have come has been steep and toilsome; and the many with whom you set out have fallen behind; or they have taken side paths, which they hope will eventually lead them also to some mountain summit.

But where you stand the sun seems to be falling in splendid glory, and the air comes laden with the breath of roses, and your hearts are strong with hope and courage to meet the future. In coming through all these years, with a purpose unchanged, and a dauntless perseverance, you believe that we overcome by overcoming, and that all things are within the reach of him who wills. Now whatever you are and whatever your possessions, you are in an exalted mood, and will be able to appreciate the magnificent vision which Paul the magnificent spreads before you.

Our theme shall be Paul the magnificent.

If I could see Paul I should like to say: Paul I thank you for saying what you did. O Corinthians, my friends, for whom I have suffered, and given my life, I know what you are, I know what you need; there is not enough to you, there needs to be more to you; you need more ambition; you need a wider outlook; you

\* Preached before the Graduating Class of the Leonardville N. Y. Union School.

need to take hold deeper on life; you need me, Paul, who have been the messenger of God to you; you need Apollos, whose eloquence can train you; you need Cephas, whose enthusiasm can carry you to victory; and that is not all, you need the world; and life, and—death, too, things present, certainly, but also things to come. Yes, Paul, I thank you for helping me and others to see the need of ambition, and what true ambition is; for thou wouldst lead every man to say, Let there be more to me.

More to me, more to you; is not that a worthy ambition? Is not that the aim of education? Has it not been the goal of your studies, that there might be more to you? God takes the child and he makes him grow. There is more to him as a man than as a boy or a babe. God does all this, yet we are co-workers in the process by supplying the food which God builds into bone and muscle and brain. So, imitating God, by a process called education, we seek that there shall be more to the body, to the mind, to the spirit; in other words, growth, development of the whole man.

What is the story of the country boys and girls who have gone out into the world and made a name which shines with honor? It has been their ambition to make themselves more than they are. And they have done it in two ways; first, by the discovery of truth that is new to them. There is in the mind a hunger and a thirst for truth; the mind wants to feed upon it daily. And this very search for new truth leads to that second essential, the development of the mind. It is what practice on the piano is to the musical student.

Simple saturation of the musical ideas of the masters of tones is not enough; there must be a corresponding development of the power of interpretation. And this is the true education which was the ambition of these youthful students. And whether they obtained this education in the schools, or were self-educated, it is one and the same thing. For education does not depend on where, but on how and to what. So there are many educated ones who have never received a signed diploma from any institution of learning. So broad thus is education. To this, was Paul's exhortation to his Corinthian friends. And the studies which should make more to them, are not found elsewhere the wide world over. And yet who doubts there is not more to a man who can say, All things are mine; Paul, the world, life, death, the future?

This thing which we call education, the discovery of truth, and the development of the whole man, so that there shall be more to the man, is peculiar to the human race. There is no such corresponding thing in nature. God's own hand has brought nature up so that there is all to nature there ever will be. High up in the mountains the streams flow into and form a lake. That lake is a source of power; it is there to be used by man if he chooses. And so God has stored the prairies, rich in food for plant life, a source of power also. And under the soil is the coal and mineral wealth. There is all to this world there ever will be. It is not here to be educated, it is to be used. Only in a very limited sense can any form of life that is not human be said to be trained or educated. A tree can be trimmed and permanently twisted, but aside from the growth which God gives it, that tree can hardly be said to be educated. There is not more to the tree than before. So with animals, we may speak of training them, but there is hardly more to them than the gifts of nature.

But for man God has made possible! an in-

crease of capital. There may be more to him. But it is not enough that there could be more to a man; there must be more of him. Letting there be more to a man is using that capital. The one is the power to gather, the other to distribute.

Paul expressed this double thought in the text. All things are yours, and ye are Christ's. What is all nature for? For man. What is man for when educated? For God. Thus the circle is complete. Power comes from God to bless man; that man may return the power in blessing God. Paul was such a man, endowed and educated, and turning his capital to the building up of the kingdom of righteousness. And he was magnificent beyond many other men, in that he laid hold more widely of that which would make him more, and make it possible for him to spread himself out more widely.

The desire to spread out often precedes the desire to get deep. And we cannot make much of ourselves because there is not really very much to us. We must have capital, and it must be usable. Under the form of an illustration I can see what we mean by an education; a man in whom there is more, and of whom there is more. I know a lumberman king, who, when a special order for the shipment of certain timber comes, calls his superintendent and lays the data before him. This superintendent is the lumberman king's will. He calls to his aid skilled choppers, he precedes them to the forest, selects the timber, and they have it quickly upon the logging train, speeding to the mill, where the saws hum through it, and the men heave, ho, as they load it aboard the cars, and send it to its destination. Out of town in state ride those magnificent timbers, and multitudes along the road gaze in wonder and read that business card, in letters practically a thousand miles long, Cummer Lumber Co., Cadillac, Michigan.

A man educated is a man with all his powers trained and organized. They are obedient to a single will. That will can make the man do what he ought to do when he ought to do it. But that is not all; the educated man must have a full head. Must have a territory to cut over and to select from. That lumber company was constantly buying new lands, with untouched forests on it. When one source was worked over another source was already surveyed and catalogued. The various kinds of trees and their sizes were known. So there are lumberman kings in literature. Where did Shakespeare go chopping for his Macbeth, Othello, Shylock, Portia? He went out into that world of ideals and brought in and introduced to us kings, queens, and commoners, and made us feel that they are of our flesh and blood. We know them. Did Shakespeare exhaust that wood-lot? Could he will it to any one? No, that wood-lot was only his as he used it. When he stopped using it the pathway grew over, and no man has followed in his track. But entrance to that timber-lot lies open from other directions.

Ancients and moderns alike have had access. When we see what Homer, Virgil, Dante, Goethe, Milton found there, we think there must have been gigantic redwoods standing; sequoias of a thousand years. But the world is waiting for some other man who would win immortality thereby to go into these forests and bring home mammoths, the like of which have not been seen in this era. Bryant was familiar with the breath of these woods. So was Longfellow, and Lowell, and Whittier, and Tennyson. And we cannot but think the same of Scott,

and Dickens, and Thackeray, and of Hawthorne, and an enviable list of modern woodchoppers.

So the mind must have its territory where it can select ideas for its purposes. Great tall trees are stretching up, without bend or branch, a hundred feet or more, worthy stock for masts for any ancient merchantman afloat.

But the difference in men is, some are empty headed. They are more like machines than a working force. If anybody will furnish ideas they can work them up into posts and boards. Such in the world of letters are the critics and essayists. Raphael criticised by creation; lesser lights, by condemnation. Life and freshness are a positive appropriating power. Criticism is a negative and parasitic mistletoe growth.

There are men of medium talents who have a little wood-lot of ideas, of second growth pine or hemlock, or beech or maple. And how they cull that stock again and again. It only needs an ax, a little buzz saw, a jack-plane to fit their biggest stick. But the world is made up of different sorts and conditions of men. Kindling wood, lath, and shingle mills can thrive on the refuse of leviathan industries.

There is no one here who knows better than I by sad experience what it is to have only a five by nine wood-lot, and to be obliged to tramp over that territory, sizing up every crooked trunk of an idea, and every leafy sappling, and getting around home in despair without having made one chip fly. Then becoming desperate, and slashing something, trusting to nails and glue-pot to provide a substitute for genuine growth of nature. It is a serious thing to have out a sign which invites to larger undertakings than your wood-lot can furnish or your mill can cut.

The world seems to offer sufficient room, but Paul did not consider the world large enough for him who wanted to make more of himself. The world is continually growing smaller as respects certain timber. For instance, in exploration. Livingstone, Drummond, and Stanley have let the light on that wood-lot of Africa; and Franklin and Greeley and Peary have for Greenland never found much but driftwood in that direction. But in scientific forests the acreage is large. Thompson, Edison, and Tesla, have shown us specimens, and already their success has stimulated scores of followers.

Do you say such men live in a different world from ours? But that world is real, and more the pity if we cannot find wings to visit it, though we tarry not to fell the trees. So Jesus Christ saw another world of spiritual ideas. Paul the magnificent knew about it. Life and death belong to it; so do things present and things to come. It is the bold man who dares to enter the shades of the forest of death, and many a man would say I should be all lost in such a forest, but Paul the magnificent was no more afraid of death than of life; no more in fear of the future than of the present. All these things were his. And he bids his friends own them also.

Now if you are going to serve the world with a pen or a brush or a chisel, and do it well, you must have in this age the pick of the forest preserves of the universe. When rightly seen a clump of trees has a money value beyond mere lumber. And it is education which sees and gathers that harvest.

One day an artist met a farmer and asked him for what price he would sell a couple of wide-spreading elms? Twenty dollars came the answer. Declining those figures the artist readily obtained the privilege for a smaller sum to paint those trees. The artist could see into the

world of ideas. So tapping on his palette, fairies and genii danced and fluttered in all the tints and colors of the rainbow. The picture grew by magic, but was no magic.

Training of eye and hand and soul wrought that miracle. The crude material could be reckoned in feet by board measure, but the ground colors on that little square canvas were judged by the canons of art, and brought in solid cash two thousand dollars. And better still, nature was left as beautiful as before, and every passer by might drink his fill of the prospect.

There is this advantage in using ideas over crude nature working. In nature to use material is to destroy it; in ideas, to use them is to immortalize them.

To cut down trees is to delete the forest; to quarry stone is to destroy the ledge, to pipe gas-wells is to exhaust the reservoirs. To see and to use ideas is to be a life-giving mother to them. Just as it must be true that the oak tree sees the air full of possible little oaks, and straightway does each little parcel of oak life in the tiny bundle of an acorn, and hands it over to the world.

There is a choice in timber. Some will take only what can be easily gotten and as easily worked. But remember such timber is cheap in the market. Go deeper, select the choicest, and you need never be idle.

Your various studies have opened for your inspection various wood-lots. Nature is rich in what she has to offer. You have gained a valuable acquisition if you know where any given idea or notion is likely to be found. In this way, very quickly, the whole world, life and death, and all the past will stand waiting to yield their treasures.

Perhaps one of the grandest illustrations of this power is Webster's reply to Hayne, on the floor of Congress in 1830. A storm gathering for days could not have had blacker clouds, more portentous of flood and fire, than that cloud of history gleaming with wrath at all falsifiers which rose into view at the call of the matchless orator, whose only duty seemed to be to guide the thunderbolts of destruction upon the villain's head. And when the storm rolled over, the air was clearer, and men drew long and refreshing breaths. Massachusetts and the Constitution had been defended by the statesman eloquent, by using the injunction of Paul the magnificent, to lay all heaven and earth under tribute.

Webster could concentrate and marshal his intellectual power to fill an instantaneous demand. One particular illustration which in the days of his glory he used with marvelous effect, was selected twenty years previous on the granite slopes of New Hampshire, and before cutting growing all these years, proved just the timber to his needs, at the opportune moment.

A man is often great in several lines. The man who can do one thing well is already partially equipped to do other things well. Just this deed of yours in finishing a course of study has made you more capable of taking hold of whatever duty may come to you. For it has included infinite patience, and attention to trifles. We know that trifles make perfection, but we agree with the artist who told his pupil that perfection though was no trifle. Really this a mathematical paradox. An instance where the sum is greater than all its parts.

There has grown up a false impression by neglecting Paul's outlook. Education is not



exclusive possession of all the pine trees and the necessary tools for cutting them. The artisan who can do with his might what his hand finds to do, may be as educated as the artist who wastes all his paint on sun-flowers, or as the scholar in the drawing-room with his buttonhole bouquet from the poets.

But any one will be more broadly educated, the better man, whose horizon is extended from eternity to eternity and whose uplift is measured only by nadir and zenith.

The beauty of Roman over Gothic type is a matter of shading. Knowing when and how to make the heavy and light strokes. Skill as well as the rules of the art must be in the hand.

How can education, this knowledge of language and science, aid a woman who is to become the head of a household? Much every way; for the same energy and common sense that can untangle a Latin sentence and hang up triangles and polygons, can add to those recipes in cooking and house-keeping, if called upon, the clothing for a new language series, and such diagrams for the table as can be proved with devouring zeal.

It is true that all classes of pupils work upon marble; to some it is a material substance, to others it is spiritual. Paul the magnificent was skilled in working in each. And the advantage in the end is with him who chisels the finer material. Men cannot regulate the output, corner the market, in spiritual ideas. And of that treasure men can lay up without fear of moth, or rust, or sneaking thief. God has established no government reserve, and it will be criminal carelessness on your part if you do not enter that great domain, and of the true, the right, the beautiful and the good, and select material which, when this earthly tabernacle is dissolved, can be built into a house not made with hands, but eternal in the heavens.

Never as in this age, have we seen manhood and womanhood so rapidly coming to be esteemed at their true worth. If an occupation and an education has hitherto lifted man to an advantageous level, the same forces are operative in the case of woman. And opportunities for culture and reward have shown womankind that there can be more to her, and more of her. And it is no longer needful for a woman of spirit and training to enter purgatory by joining herself in marriage to a course man who has learned nothing higher than to exhaust the sports and the pleasures of life, in order that by that marriage she may gain the economic and social heaven.

No longer can men claim the honor of being the guardian spirits of women, but it is true more and more through attention to Paul's ideal that women are becoming the guardian angels of men. And to-day as never before into their hands have been committed the keys of the kingdom of heaven.

Beauty of person has been the prerogative of woman, as strength of body the prerogative of man; but the new use of the keys has made woman's purity and faith to be her strength; with the corresponding effect that in man moral character is his beauty. Give to woman the ballot or not, she can hold no higher privilege and exercise no greater right than that which Jesus Christ bestowed, and which the Catholic Church has not lost sight of in her Hail Mary, and which Paul held up to an astonished world in his day, that in Christ Jesus there is neither bond nor free, male nor female.

Now, if at the beginning of your more serious life, the morning has been gilded by rosy fingered dawn, remember that the true light, that

never was on sea or land, shines from the uplifted cross of Christ.

That it is in that radiance that Paul stands glorified, and has been suffered to stand forth as Paul the magnificent, an example of the inspiration and the power that may rest upon every one who will appropriate those words to himself. "All things are yours, and ye are Christ's and Christ is God's."

#### POPULAR TALKS ON LAW.

BY WM. C. SPRAGUE.

##### *Property Rights of Married Women.*

At common law, generally, all contracts, agreement, conveyances, promises, and representations of married women were absolutely null and void at law and in equity. The theory was that a married woman had no legal existence, her existence in law being merged in that of her husband. She was presumed to be under the power and control of her husband, and to have no consenting capacity.

In modern times in our American States married women are unable to contract at all, unless the statutes of the State within which she lives expressly permit her to do so. Before examining into the statutes of the various States, however, we would say that, even at common law, there were certain exceptions to the rule that a married woman could not make a contract. These exceptions were where the husband was an alien residing abroad, or where he had been banished, or had abjured the realm, or was civilly dead.

Under the statutes of the various States of the American Union, property owned by a woman at marriage remains hers after marriage. We believe this to be the rule in every State. There is some difference, however, in the statutes in the matter of property acquired by the wife during marriage. Some States go so far as to say that all property acquired by a woman during marriage, including that which she earns, is her own property. The States holding this are: Alabama, Arkansas, Connecticut, Delaware, Florida, Georgia, Illinois, Indiana, Indian Territory, Iowa, Kansas, Kentucky, Maine, Maryland, Massachusetts, Minnesota, Mississippi, Missouri, Nebraska, New Hampshire, New Jersey, New York, North Carolina, North Dakota, Ohio, Oregon, Pennsylvania, South Dakota, Utah, Vermont, Virginia, Wisconsin, and Wyoming.

There are other States that are willing to give to a married woman all property acquired by her during marriage, *excepting* that which comes from her husband. In other words, all property acquired after marriage by the woman from any source other than the husband, is her own property. Colorado and West Virginia so hold.

The District of Columbia and Michigan give to a married woman all property she acquires during marriage *except* her earnings.

Some States, as Arizona, California, Idaho, Louisiana, Montana, Nevada, New Mexico, Rhode Island, South Carolina, Texas and Washington give to a married woman all the property she has received by gift, will or inheritance during her marriage, and only such; while Arizona, California, Idaho, Louisiana, Nevada, New Mexico, Texas and Washington give to the husband and wife what is called community property, that is, all such property as is acquired by them during marriage which does not come by gift, will or inheritance, and is not the increase of or the income from such property, or from property owned at marriage.

Community property is owned jointly by them and is subject to the husband's control.

The law of most of the States allows a married woman to make a contract as freely as if she were unmarried. Such is the case in all States, excepting Alabama, District of Columbia, Georgia, Kentucky, Louisiana, Maryland, Michigan, Minnesota, Nevada, New Jersey, Indiana, North Carolina, Pennsylvania, Rhode Island, South Carolina, South Dakota, Tennessee, Texas, West Virginia and Wisconsin.

In New Jersey and Wisconsin she can act in the making of contracts as an unmarried woman, except that she cannot become a surety.

In Minnesota she can act as a single woman except that her husband must join in all contracts that she makes regarding land; and in Indiana she can make a contract as if a single woman except that she cannot become surety, and her husband must join in her land contracts.

In the following States a married woman may make contracts concerning her separate property as if a single woman: District of Columbia, Pennsylvania, Rhode Island, Tennessee, Texas and Nevada. This is so also in Georgia, Kentucky, Michigan, South Carolina, West Virginia, except that she cannot make such property liable for her husband's debts.

In Alabama and Missouri a married woman can make a contract if her husband consents to it.

In Louisiana a married woman cannot make a contract which puts her under obligation for her husband's debts, nor can she enter into an agreement at all without his consent.

In Maryland a married woman may bind her separate estate, but the contract must show upon its face some evidence of the intent to charge the estate, or there must be evidence outside of the contract tending to prove such intent.

In Idaho a married woman may become a sole trader by a decree of the District Court.

In Nevada she may transact business as a single woman after she is declared a sole trader by order of the court. In this State as above pointed out she may make contracts as a single woman binding her own separate property, real and personal, without the consent of her husband.

#### A BOY AND HIS FATHER.

Striking a boy will never improve him, writes Edward W. Bok in "At Home with the Editor" in the July *Ladies' Home Journal*. Every blow given a boy removes him just so far from his father's confidence. It is a bad sign when a son fears his father. A parent should gain the respect, the confidence and love of a son. This he can do with firmness of discipline. A boy admires firmness in his father just as much as we business men admire that same quality in each other. So with a boy. His admiration of firmness in his father may not be based upon judgment, but by his very instinct he respects it. A boy's respect for his father is gained in proportion as he knows that his yes means yes, and his no means no. Firmness of character and unwavering discipline will do more for a boy than all the punishments a father can inflict upon him. The one develops respect; the other develops passion and resentment.

THIS from Mark Twain's philosophy: "Nothing so needs reforming as other people's habits."

It is well to recall the words of Dr. J. G. Holland: "Life is before you; not early life alone, but life—a thread running interminably through the warp of eternity."

## YOUNG PEOPLE'S WORK.

### QUESTIONS.

What denominational Boards are located in the Eastern Association?

Name the persons who held the three chief offices in these Boards.

In what city must "a clerk, treasurer or other agent" of one of these Boards reside and have a place of business?

Where is the largest Sabbath-school in the Eastern Association?

Who is Superintendent of the Plainfield, N. J., Sabbath-school?

Of what State is the Tract Board "a body corporate and politic"?

In what direction is the Piscataway Church from the Marlboro Church?

Which is farther from New York City, Plainfield or Westerly? Berlin or Shiloh?

How far is Rockville from New York City?

### THE SCOPE OF AN INDIVIDUAL INFLUENCE.

BY PAUL PADEN LYON.

A certain plan called the "Charity Chain," having for its object the raising of funds for charitable purposes, works something like this: The managers of the organization address letters to several of their friends, numbering them in order from one to nine. Each recipient of a letter is requested to make three copies, similar in every detail excepting the date and number. He shall number them consecutively above the one received, beginning again at one when nine is reached, and mail them to three of his friends. By the terms of the letters each of these persons is requested to make three copies, and so on, *ad infinitum*. He who receives number nine may send ten cents, more or less, to a given address.

This system must, and does reach, a multitude of people. Indeed, if the terms of the circular should in every case be complied with there would soon be none left from whom to beg. But fortunately, or unfortunately, a great many pay no heed to their link in the chain, or more appropriately, their branch of the tree, and so that branch is killed, together with any fruit which might grow from it. So in our associations with our fellow-men, any little influence we may exert, oftentimes unconsciously, is taken up and passed on from man to man, broadening in range with geometrical progression, sometimes increasing in power as it comes in contact with receptive, sympathetic natures, and again seeming to die out of existence as it is passed to some one upon whom it has no apparent effect.

But while one branch drops from sight a dozen others are spreading out, and no one can tell where the end will be. It might be within the bounds of possibility to trace out the avenues through which each letter in the "Charity Chain" had traveled, but no human being can place a limit on the scope of an individual influence.

We are too liable to magnify the effect of good deeds and words, forgetting that wrongdoing spreads an influence just as potent as the other. Yes, more potent, for the tendency of things in nature is to gravitate downward, and any evil influence will move without impulse, while that which tends to uplift humanity must be pushed onward. An influence for the wrong once started is like a tiny snow-ball beginning at the top of the hill gathering up the snow in its path till it becomes a mighty

power. It might have been started by a child, but a Hercules could not stop it. How very grave then is our responsibility if we allow ourselves to set in motion anything that will draw man away from that for which every soul longs. How much better to strive by our example and conversation to help men toward a realization of the best things in life.

PROCTOR, W. VA.

### OUR MIRROR.

#### PRESIDENT'S LETTER.

I had intended to write my letter this week on sunrise prayer-meetings at Conference. Of course some critics will wonder what I have to do about this. I am only interested, and hope all our people are. By the way, I saw a very good article on sunrise meetings in the Christian Endeavor Department of the RECORDER this week. While it is too often a fact that church people do neglect these meetings, the remedy is to attend and make them better; then if they are made a place for discussing topics of the world, social and political, and not to worship God, it is of no use to blame people, who have exhausted the above named remedy, for staying away. Make them what they ought to be, and God and probably men, will give a hearing. Preaching services have been a display of the same indifference, and men are finding out that the fault was not all the people's. The music and preaching were not worthy of the hearing they desired. The remedy has been found in a measure to make a better meeting. Try this for the prayer-meeting. I have a friend who tells the following story which illustrates this matter: A pastor said to one of his congregation, "I notice you often sleep during services, it annoys me very much when I am preaching; how would it do for you to use a bit of snuff, perhaps this would keep you awake." "Well," said the brother, "I had not thought of this, but how would it do to put the snuff in the sermon?"

Now I am in favor of morning meetings at Conference, and let us put lots of snuff in them too. People will go where there is something doing, good music. Good, pointed testimonies to the wonders God is working about us every day will bring the people. Blaming people, talking of duty and loyalty will not correct the evil. Drive out of the ruts if you want people to ride with you. With God, all time and eternity, for a theme, pity the church which has a dead prayer-meeting. You are back-slidden, go to God and ask for power from on high, let the Holy Spirit lead the meeting, go from your knees and closet to the prayer-meeting, go to hold up Christ. I don't know of any better way to make a good meeting, or any better exercise to commence the day with than a conference meeting. E. B. SAUNDERS.

#### ADAMS CENTRE.

Several of our young people are home from Alfred for the summer vacation.

At a recent meeting of the Young People's Society of Christian Endeavor we decided it was proper for the young people of our denomination to provide for one-half the support of Miss Palmberg, and have notified the Permanent Committee of the same.

At the last business meeting the following officers were elected for the coming six months. W. P. Jones, President; Miss Ellen Wright, Vice President; Miss Dora Babcock, Secretary; Mrs. Willis T. Colton, Corresponding Secretary; Lora Maxson, Treasurer. Some new work is to be done by the Prayer-meeting Committee.

We expect to be fully represented at Conference. Several are planning to go, including our pastor and wife.

—The Junior Society of Christian Endeavor of the First Alfred Church has done good work during the past six months. There has been a membership of over fifty, with an average attendance of from thirty-five to forty. The roll has been called weekly and responded to with Bible verses. Many children have been prepared to repeat a verse each week they are present. On July 2d the outgoing officers, O. S. Rogers, Superintendent, and Mrs. Leona Merrill, Assistant Superintendent, with the aid of Misses Mattie Stillman and Myra Clarke, gave a picnic in "Stillman's Glen." Over sixty children were present, and seemed to have a very pleasant time. The newly elected officers are Miss Myra Clarke, Superintendent, and Miss Edna Bliss, Assistant Superintendent. R.

—On July 11th, the Juniors of the Milton Seventh-day Baptist Church were given a lawn social on College Campus, which was attended by at least fifty. A merry time was evidently enjoyed by all. On Sunday afternoon, July 15th, the three Junior Societies of Milton held a union meeting at the Congregational Church, the service being led by Paul Holmes, a member of the inviting society. After the reading of passages of Scripture referring to the topic, and sentence prayers, in which the voices of many of the children were heard, ten or fifteen minutes were given to each society to use as they chose. The meeting was very helpful and encouraging, and it is hoped that the feeling of unity which evidently exists between the Endeavorers of the different churches in Milton may continue.

—In reply to the Circular letter sent out by the Young People's Permanent Committee, asking the minds of the young people about assuming one-half of Dr. Palmberg's salary, many societies have already expressed themselves as not only willing to take this step but willing to take it in addition to the home work which has been done. Among the earliest letters received was one from the Boulder, Colorado, society, expressing their interest and willingness to do what they could. This being one of the smallest and most recently organized societies, it is a matter of special encouragement that they enter so heartily upon the united work of the young people. A number of societies report delegates appointed to Conference.

## OUR YOUNG FOLKS.

### TED'S DREAM.

BY KATE H. HAUS.

Ted Mason was noted everywhere he went as being one of the most cruel boys to be found anywhere. He never seemed satisfied unless teasing, worrying or fighting some dumb animal, or bird, or child smaller than himself.

Whenever he appeared, it was the general signal for every child, smaller than himself, and every animal and bird, to get out of his way. The worry of his widowed mother, the torment of his teachers, the terror of his mates, is not a character much to be envied.

The only one who had any hopes of his reform was poor little Mary Donald. Poor? No, rich Mary; because while hump-backed and suffering from pain, poverty, and Ted's ridicule, she was rich in her love for Jesus and unsaved souls.

Of course, I don't need to tell you that she was a Junior Christian Endeavorer, for that you know, I feel sure.

Mary Donald was the only one who prayed faithfully for Ted, nay, many, many times a day.

Ted knew it, as well as every one else, but he only laughed at her all the more, and tormented her every chance he had.

Mary found out in some way that Ted believed in dreams. So, when they had the lesson of Joseph's dreams, she looked extra thoughtful, and after Sabbath-school she lingered to ask her teacher to pray that God would send Ted a dream that would bring him to Jesus.

Her teacher was also the Junior Superintendent, who believed in prayer as much as Mary did. She had not been with them long, and so knew little of Ted. Mary told her all about him, and together they knelt in prayer for Ted.

When Mary rose from her knees she said, "Miss Jackson, I feel sure that God's going to send Ted a dream that will do him good." "We

have asked him to do so, dear, and I know our prayers will be answered in some way."

Going home from Sabbath-school Mary met Ted, who made all manner of sport of her, and finally began throwing stones at her.

Standing in the street, he stooped to pick up a stone, when a run-away-horse, attached to a wagon, suddenly turned the corner, knocked him down and ran over him. He was picked up for dead. "Served him right! I'm glad of it! I wish he'd been killed long ago!" Such was the verdict of the children, and there was general rejoicing among them all, except Mary, who cried when she heard it, because he was unsaved.

It turned out, that Ted was not dead, only senseless. When he opened his eyes, it was only to be delirious with pain. He moaned and tossed, crying out in terror that he was being crushed between stones; that the dogs and wild beasts were after him, and that the devil was helping them hurt him.

The doctor said, "He must be quieted or this delirium will kill him." His poor mother tried to quiet him in vain.

Mary called to see him one day, and hearing him rave, asked if she might try.

"O Mary, 'twill do no good, and he was so mean to you," said his mother.

"Let me try anyway, Mrs. Donald, I'll ask Jesus to help me."

She was allowed to see him. She was shocked, when her eyes fell upon his wasted face, and the many bandages that were needed for his wounded head and body.

"Poor Ted! poor, poor, poor Ted!" she said, patting the one cheek that was bare of bandage.

Ted stopped his raving and listened. His eyes were bound up, so he could only turn his head and listen.

"Poor, poor Ted! I'm so sorry for you, and I mean to ask Jesus to help you, and make you well!"

"Jesus! Jesus!" screamed Ted. "He can't, the devil has me and won't let me go!"

"Yes, Ted, he will let you go, and if you keep still, I'll pray to Jesus now for you, and I know he will hear my prayer."

Ted started to scream, when Mary said, "Hush! hush Ted or I can't pray."

Ted stopped and said, "Go on; I'll keep still; the devil has gone away for a bit."

While he lay quiet Mary prayed and then sang, "Jesus loves me." When she stopped, Ted said, "Sing again, it keeps the devil away."

So Mary sang song after song, until Ted dropped off into the first quiet, restful sleep, in three weeks.

Mary was very tired, but felt fully repaid when the doctor said, "I believe you have saved his life, little girl."

Mary went home happy, saying to herself, "Miss Jackson says C. E. means Christianize Everyone, and Ted is one of the Everyone's and I am going to ask Jesus to help me make a Christian of him."

Ted slept for hours, and when he awoke, he was conscious, though very weak.

The doctor said he would get well, with careful nursing.

Soon a change was noticed in Ted. He was less cross, more patient, and day by day, he seemed to be growing more gentle, until one day, he told his mother that he was a Christian, and he meant to serve Jesus when he got well.

When asked what caused the change, he told of a dream he had wherein God told him that he would have to endure all the torture he had when delirious, throughout eternity if he did not repent.

Further he told them, that God showed him a beautiful home in heaven that he might have, if he only would love and serve Jesus. Then, God showed him hundreds of people who would love him, if he would tell them of Jesus.

"I shall preach," said Ted, "when I am a man."

When Ted was well enough to get out, there was no one, but Mary, who was glad to see him. She knew he was a Christian, the others did not.

He went to the Junior meeting and astonished them by saying, "Boys and girls I've been awful mean to you all, but I'm not going

to be mean again, 'cause I've asked Jesus to forgive me and help me serve him, and I ask you to forgive all my meanness to you, and help me be a good Christian, by praying for me all the time."

Ted signed the pledge, joined the church, put on a C. E. pin and was as good as his word.

Now, should you go to the large city of B—, you would see in the center of the city, among the thickest settlement of tenement houses, a large handsome stone church. Entering it, you would be surprised to see rich and poor, fashionably and plainly dressed people, sitting side by side, reverently awaiting the beginning of the service.

Just about five minutes before service, you would see a fine looking man, in black broad-cloth, enter the church, walk up the aisle, and tenderly seat the little deformed lady he had with him, in a softly cushioned pew, and take his place in the pulpit.

You notice he has no jewelry but a C. E. pin. You notice the lady has only a C. E. pin to fasten the collar of her dress.

The minister's looks puzzle you. When he starts his sermon, you suddenly recall Ted Donald, now the Rev. Thaddeus Donald, D. D., pastor of the largest church in B—, and you bow your head and thank God for the prayers of that little Junior C. E. and her beloved superintendent.— *Inland.*

## SABBATH SCHOOL.

### INTERNATIONAL LESSONS, 1894

—THIRD QUARTER.

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

### LESSON VI.—THE BAPTISM OF JESUS.

For Sabbath-day, Aug. 4, 1894.

LESSON TEXT—Mark 1: 1-11.

*GOLDEN TEXT.*—Thou art my beloved son, in whom I am well pleased. Mark 1: 11.

**GENERAL STATEMENT.**—This Gospel was written by John Mark, or Mark (Acts 12: 12, 25; 15: 37; 13: 5, 13), probably somewhere between A. D. 63-70. Where written is so uncertain that we venture no opinion. Many early writers declare it to be written and published at Rome. The composition of the book leads us to believe that it was intended for Gentiles and to relate the official life and ministry of our Lord. John Mark was not one of the twelve apostles, but a companion of the apostles, from whom he probably gained much information. He might have been an eye witness of many things narrated.

#### EXPLANATORY NOTES.

**THE LORD'S WAY PREPARED.** 1. "Beginning of the Gospel." A title. An introduction. As though he had said, "The gospel of Christ began at the time and in the way I now relate." "Gospel." Good spell, good story, or tidings. "Jesus Christ the Son of God." The Anointed and the divine One. His humanity, office, and nature. 2. "Written in the prophets." Isaiah and Malachi are quoted. "My messenger." A herald calling upon the people to prepare for the approach of the coming one. 3. The voice. John's whole life and work was a grand sermon and well might be called a voice. "Wilderness." Not a desert, nor uninhabited, but thinly populated district. "Prepare ye the way." By preaching repentance, awakening conscience, showing the need of a Saviour and holier life. Men must prepare by self-action or response to God's call. "Paths straight." By ceasing their wicked and crooked ways. Avoid hypocrisy, be honest. 4. "Did baptize." As had previously been done by proselyters? With

greater meaning. "And preach." Publicly announce. "Baptism of repentance." A ceremony which was the outward sign of a changed heart and life. Not mere sorrow, but a radical *change* in life. The candidate is immersed or buried in water, denoting the burial of the old man of sin, and is raised up out of the water, denoting a resurrection to newness of life. "Remission of sins." The candidate repeats for the remission, or letting go unpunished his forgiven sins. Remission of sins is the grand truth announced by the coming of Jesus. 5. "Went unto him." The belief in a kingdom of the Messiah and the proclamation that it was at hand drew the crowds into the wilderness to hear John. "All . . . Judea and . . . Jerusalem. Jerusalemites not distinguished from Judeans, but made prominent as dwellers in the holy city. "All" Judea is an expression denoting the great impression made and the popular move. Mary held aloof from his baptism. Chap. 11: 31. "All baptized." In their excitement and intensity of feeling as they listened to his powerful arguments and forcible preaching. "In the river Jordan." Not from a bowl or pint of water. "Confessing their sins." Not a meritorious ground of pardon, but a necessary condition. Confession is a good token of repentance. 6. "Camel's hair." A coarse fabric woven from camel's hair. 2 Kings 1: 8. It was strong and water-proof. "Girdle." Leather. The rich wear silken girdles or sashes. "Locusts." Supposed to be the common brown locusts something like the grasshopper and three inches in length. Lev. 11: 12, 22. "Wild honey." From wild bees gathered from trees and rocks and still found there. 7. "There cometh one." Calling attention away from himself to one divine. "Latchet." Something that catches. Fastening to a sandal. "Not worthy." Not good enough to perform the duty of a servant or slave and undo the latchet of his sandals. 8. "I indeed." Have done this with water, but only the Messiah can give the spirit. "Baptize with the Holy Spirit." Not the mere influence of the Spirit, but that outpouring as on Pentecost. The endowment of mighty power which moves men to repentance, convinces them of sin, righteousness, and judgment. The world can be converted only as men receive this baptism.

**CHRIST'S PREPARATION.** 9. "It came to pass." The time came for Jesus to enter upon his public ministry. "Jesus came." Luke says, "When all the people were baptized," etc., implying that all applicants for that day had been disposed of before he stepped forward. He was not merely one of the crowd. "From Nazareth." We do not know that John and Jesus had ever met before. Who Jesus was, was divinely revealed to John. "Was baptized of John." John was then his superior *in office*, as a priest was who anointed a king, Jesus taking upon himself the form of a servant commenced his ministry by placing himself on a level with others. Though needing no repentance, he sets the example, fulfills all righteousness. Jesus thus avows his own subjection to the Father's will, or the law. 10. "Straightway." Immediately. "Coming up out of the water." Plainly denoting immersion. What sense in going down into the stream and standing knee deep in water for the purpose of being sprinkled! "Saw the heavens opened." Some visible separation in the skies revealing the spiritual heavens from which came the Third Person of the Trinity, incarnated as it were in a dove denoting gentleness, loving, attractive. 11. "A voice from heaven." Heard again during his transfiguration; and in the temple when he foretold his death. "Beloved Son." Proclaimed by the Father. Here are the Father, Son, and Spirit united in this baptismal scene. "Well pleased." I delight. So may we have the comforting assurance of God's good pleasure if we follow him in all his commandments and ordinances.

**A LEADING THOUGHT.**—Publicly renounce unrighteousness; completely consecrate the life to God; let example and precept go hand in hand.

### CHRISTIAN ENDEAVOR TOPIC.

(For week beginning July 29th.)

PLAIN LIVING AND HIGH THINKING. Mark 10: 23-31.

It can hardly be said that Jesus denounced the rich or inferred that a rich man cannot enter heaven. Abraham was a rich man, and so many patriarchal worthies. Jesus gave to the rich the honor of burying him, and so far as we can learn, they were pious men. But riches tempt men to extravagance, pride, self-sufficiency, and often to be oppressive. The rich are too apt to spend their time in looking after their wealth, in satisfying carnal wants so that little thought is given to that which elevates, ennobles, and therefore the noble faculties and vast capacities of intellect with which he is furnished by his Maker are dwarfed or killed. A

wealthy man may be a "high thinker," but he is the exception because of the above reasons. A soul furnished with God-given powers and capacities, capable of traversing the realm of creation, of opening new prospects into the unbounded regions of truth that lie before it—a soul fired with ardent desires after knowledge, panting after new discoveries of truth, cannot long remain thus without self-denial, without being temperate in living. The luxuries of the rich stand in the way of great intellectual attainment, therefore of spiritual attainments. If one would be rich let him be thus with this purpose, to use riches in advancing the kingdom of God, of bringing real substantial good to fellowmen, of helping grandly all benevolent, educational, philanthropic enterprises. The sensual man will not do this for he becomes too intensely selfish for such a noble work.

—THE quarterly examination seems to find favor in some of the leading Sunday-schools, and it is claimed that the number of schools maintaining it is increasing.

—FOR this purpose a quarterly sheet of questions, with blanks for answers, is prepared. Questions are given for those under fifteen years of age and also for those over fifteen.

—SOME schools have the answers written during the last session of the quarter; others have special sessions for this purpose; in still others pupils are permitted to take the sheets home and fill them up during the week.

—AS to the great good resulting from this we are not certain. It may be that it will lead many to review their lessons who otherwise would not, and thus this practice will benefit them.

—THE Dodge Centre Sabbath-school held its annual picnic on Sunday, July 1st. The day was fair, the woods beautiful, the Zumbro river low, yet inviting. The ice cream, lemonade, and victuals abundant. The crowd was large but had plenty of room, the literary entertainment very satisfactory. Speaking, reading, organ, banjo, guitar, and violin, with vocal music, and the swings, wading and boat-riding and the ball game gave old and young a joyous day.

## HOME NEWS.

### Wisconsin.

MILTON.—It is vacation now, and some persons would say, "How lonesome it seems!" Of course we miss the students. They make it lively during term time. But to one who has lived in New York City and Chicago; has led an active, busy life for nearly twenty years with crowds pressing upon to receive their money, vacation time in Milton is just solid luxury. We have seen enough of what is going on in the crowded thoroughfare, and have learned to appreciate solitude. Our Commencement exercises were just fine, from beginning to end. Several notable persons were here during Commencement, a large sprinkling of clergymen: Boothe C. Davis and father, O. U. Whitford, S. R. Wheeler, George B. Shaw, L. C. Randolph, and others. Elder Whitford preached an excellent missionary sermon. Elder Wheeler has been here canvassing for the Boulder Church. He is a faithful worker. He does not allow the grass to grow under his feet; he never did. He got over \$200 in these parts. Prof. Edwin Shaw is back from the University of Chicago, ready to occupy his chair in the college at the opening of the next term. Ed's face was always a joy to us. Farmers have been rejoicing as never before in the prospect of large crops. But we need rain very much. Thermometers range from 95 to 102 degrees in the shade. About twenty of our young people have been camping for a week or more at Clear Lake.

E. M. D.

### Minnesota.

DODGE CENTRE.—The Association recently held here was a feast. All seemed to drink in the good things furnished by our visiting brethren and sisters. Acquaintance with visit-

ing delegates increases interest in the churches they represent and in our denominational work.

On Fourth-day following the Association the ladies of our society enjoyed a social visit at the parsonage with the President of our Woman's Board and the Associational Secretary. The presence of Dr. Palmberg in a number of our homes remains a pleasant memory and when she goes to China many earnest prayers will follow her from Dodge Centre. It might be well to state that the sermon by Bro. A. H. Lewis, delivered on Sabbath morning, upon the subject which his special line of work suggested, was declared by the Methodist pastor here and many other First-day friends to be *the truth*. However, we fear they do not sufficiently comprehend it to make it practical in their teachings and practices.

It may interest the readers of this department to know that active measures are now being taken to enlarge our church building, and sufficient funds have been subscribed conditioned somewhat upon the coming harvest. We are sorry to note that the present drought makes it probable that the harvest will be much lighter than usual. The soil here stands dry weather remarkably well.

The last union temperance meeting was addressed by the pastor of the Seventh-day Baptist Church, and Masanoska Mitani, from Japan. The former spoke of the responsibilities of ministers and churches, and the open doors of opportunity; the latter upon the temperance sentiment and the work in Japan.

The Y. P. S. C. County Convention convened at Wasioja last week and was well attended. Among the good things presented was an interesting paper upon Junior Work, by Anna Wells, of our Young People's Society. We hope it will be furnished for publication in the RECORDER. The next Annual Convention will be held with us.

Annual Children's Day services were held Sabbath, July 14th. No attempt was made at display of flowers and children, but "modest services" appropriate were conducted. After Sabbath-school a large audience gathered upon the river banks to witness the baptism into our church of a brother who is a convert to the Sabbath and from Lutheranism. \* \*

### Colorado.

CALHAN.—The last Sabbath in May was chosen as Children's Day. They brought plenty of wild flowers and trimmed the rooms. The exercises, recitations, music, etc., were all given by the young people and children. A collection was taken for Dr. Swinney's kindergarten work.

The first Sabbath in July we visited the baptismal waters, and four of our young people put on Christ in baptism. From the water we went to the house and celebrated the Lord's Supper, receiving the candidates into the church. It was a season of encouragement and rejoicing to our little church.

The Woman's Missionary Society held its annual session July 11th, and re-organized for a second year's work. Four new members were received, and our membership was increased to ten. Four quilts have been made for the A. E. Main Hospital, in Shanghai, China, besides sewing for those who were sick or unable to do for themselves. There is a great desire to do more and better work for missionary interest in the year to come.

There were very heavy rains the first week in

July. Those living near the creeks had their crops damaged some; but crops generally are looking very fine. Our prospects are good for a bountiful harvest.

J. S. W.

JULY 12, 1894.

### EMERSON AS A CRITIC.

I do not know in just what sort he made me welcome, but I am aware of sitting with him in his study or library, and of his presently speaking of Hawthorne, whom I probably celebrated as I best could, and whom he praised for his personal excellence, and for his fine qualities as a neighbor. "But his last book," he added, reflectively, "is a mere mush," and I perceived that this great man was no better equipped to judge an artistic fiction than the groundlings who were then crying out upon the indefinite close of the Marble Faun. Apparently he had read it, as they had, for the story, but it seems to me now, if it did not seem to me then, that as far as the problem of evil was involved, the book must leave it where it found it. That is forever insoluble, and it was rather with that than with his more or less shadowy people that the romancer was concerned. Emerson had, in fact, a defective sense as to the specific pieces of literature; he praised extravagantly, and in the wrong place, especially among the new things, and he failed to see the worth of much that was fine and precious beside the line of his fancy.

After dinner we walked about in his "pleached garden" a little, and then we came again into his library, where I meant to linger only till I could fitly get away. He questioned me about what I had seen of Concord, and whom besides Hawthorne I had met, and when I told him only Thoreau, he asked me if I knew the poems of Mr. William Henry Channing. I have known them since, and felt their quality, which I have gladly owned as genuine and original poetry; but I answered then truly that I knew them only from Poe's criticisms; cruel and spiteful things which I should be ashamed of enjoying as I once did.

"Whose criticism?" asked Emerson.

"Poe's," I said again.

"Oh, he cried out, after a moment, as if he had returned from a far search for my meaning, "you mean the jingleman!"

I do not know why this should have put me to such confusion, but if I had written the criticisms myself I do not think I could have been more abashed. Perhaps I felt an edge of reproof, of admonition, in a characterization of Poe which the world will hardly agree with; though I do not agree with the world about him, myself, in its admiration. At any rate, it made an end of me for the time, and I remained as if already absent, while Emerson questioned me as to what I had written in the *Atlantic Monthly*. He had evidently read none of my contributions, for he looked at them, in the bound volume of the magazine which he got down, with the effect of being wholly strange to them, and then gravely affixed my initials to each. He followed me to the door, still speaking of poetry, and as he took a kindly enough leave of me, he said one might very well give a pleasant hour to it now and then.

A pleasant hour to poetry! I was meaning to give all time and all eternity to poetry, and I should by no means have wished to find pleasure in it; I should have thought that a proof of inferior quality in the work; I should have preferred anxiety, anguish even, to pleasure. But if Emerson thought from the glance he gave my verses that I had better not lavish myself upon that kind of thing, unless there was a great deal more of me than I could have made apparent in our meeting, no doubt he was right. —*Harper's Magazine*.

### TRIUMPH OF A TRACT.

I read an incident some time ago that illustrates the power of a single tract. A society was some years ago established to distribute tracts by mail in the higher circles. One of these tracts entitled, "Prepare to meet thy God," was enclosed in an envelope, and sent by post to a gentleman well known for his ungodly

life and reckless impiety. He was in his study when he read this letter among others.

"What's that?" said he. "Prepare to meet thy God." "Who has had the impudence to send me this cant?" And with an imprecation on his unknown correspondent, he arose to put the paper in the fire.

"No, I won't do that," he said to himself. "On second thought I know what I will do. I'll send it to my friend B—. It will be a good joke to hear what he'll say about it." So saying, he inclosed the tract in a fresh envelope, and in a feigned hand directed it to his boon companion.

Mr. B—was a man of his own stamp, and received the tract as his friend had done, with an oath at the Methodical humbug, which his first impulse was to tear in pieces.

"I'll not tear it either," said he to himself. "Prepare to meet thy God" at once arrested his attention, and smote his conscience. The arrow of conviction entered his heart as he read, and he was converted. Almost his first thought was for his ungodly associates.

"Have I received such blessed light and truth, and shall I not strive to communicate it to others?"

He again folded the tract, and inclosed and directed it to one of his companions in sin. Wonderful to say, the little arrow hit the mark. His friend read. He also was converted; and both are now walking as the Lord's redeemed ones.—*Moody's "To the Work."*

#### SMACKS OF RELIGIOUS PERSECUTION.

DRESDEN, Tenn., July 13.—W. B. Capps, a quiet, orderly citizen of this country, is being made the victim of what appears to be a case of religious persecution, the only charge against him being that he performed some work on the first day of the week. Mr. Capps was arrested June 8, 1893, and at his trial before the circuit court of Weakley county, June 27, 1893, he was fined \$10 and costs, amounting in all to \$51 80. His case was appealed to the Supreme Court of Tennessee, which affirmed the judgment of the lower court, May 24, 1894, at Jackson, fixing the costs at \$58 65, making as a grand total the sum of \$110 45, to be served out at the paltry rate of 25 cents a day. This will necessitate the confinement of the prisoner 442 days, or one year and nearly three months.

Mr. Capps has a wife 24 years of age, and four children, the eldest being only 6 years old, and one of them sick at the time of its father's imprisonment. His family is left all alone a quarter of a mile from any house. He is a poor man, and unable to support his family during his confinement. He does not deny working on Sunday, but did so because he had rested the day before, according to the Bible; because he recognized his God-given right to labor six days in the week, beginning on the first, as did his Creator; and because, in acceding to the demands of the State to rest on Sunday, he would be denying his Lord. Hence he refuses to pay the fine and costs, regarding them unjust, since the State is attempting to enforce upon him a dogma of religion, with which it can of right have nothing whatever to do. Therefore he has gone to jail, though a physician stated that he could never live in that unhealthy place the time required by the enormity of the State's assessment.—*Chicago Herald, July 14, 1894.*

THERE are souls in the world who have the gift of finding joy everywhere, and leaving it behind them when they go. Their influence is an inevitable gladdening of the heart. They give light without meaning to shine. Their bright hearts have a great work to do for God.—*Frederick W. Faber.*

FEW men know how to live. We grow up at random, carrying into mature life the merely animal methods and motives which we had as little children. And it does not occur to us that all this must be changed; that much of it must be reversed; that life is the finest of the fine arts; that it has to be learned with lifelong patience.—*Prof. Drummond.*

#### A WORD FOR THE BOYS.

If we are to have drunkards in the future some of them will come from the boys who will read this. Well, here is a plan that is just as sure to save from such a fate as the sun is to rise to-morrow. It never failed, it never will fail, and it is worth knowing. Never touch liquor in any form. This is the plan, and it is worth putting into practice. You don't drink now, and it seems as if you never would. But your temptation will come, and will probably come in this way:

You will find yourself sometime with a number of companions, and they will have a bottle of wine on the table. They will drink, and offer it to you. They will think it a manly practice, and very likely they will look upon you as milk-sop if you don't indulge with them. Then what will you do? Will you say, "No, no, none of that stuff for me!" or will you take the glass, with your common sense protesting and your conscience making the whole draught bitter, and then go off with a hot head and skulking soul that at once begins to make apologies for itself, and will keep doing so all its life? Boys do not become drunkards.

#### A WISE HUMMING BIRD.

Wisdom does not depend on size. The ant and the bee, in fact, often seem to know more than some of the larger animals. The humming bird, too, though the smallest of birds, is not lacking in intelligence. A friend tells a pleasing little story of one that was trying to secure the honey from a flower with a deep cup, and at the same time was plainly very tired. The flower grew near a porch where a family was sitting, and seeing the trouble of the bird a young girl walked slowly toward him, holding out her finger. The tired bird looked sharply at her and then accepted the offered perch, alighted on the finger, and when it was held close to the flower, returned to his work of honey gathering. The girl stood quietly, and he used her finger as a resting place till he had finished his meal, when he flew away home. A wise humming bird that, say I—and a wise girl, too.

#### NEGATIONS POOR SUPPORTS.

What the world of mankind needs is encouragement, support and comfort. Negations, unbelief, agnosticism, will not enable them to meet the fierce struggles and trials of life. Every one who would have a following should have positive convictions, and knowledge on the result of observation and experience. To declaim against established institutions or systems of belief formed for the aid and support of others without first originating or proposing something better, is presumptuous. It is much easier to pull down than to build up. There are imperfections in all human instrumentalities for doing good, but let them be used till something better is provided to take their place. Back of every influential and useful life are positive convictions and principles that form a character. These convictions do not necessarily render a person dogmatic, overbearing or uncharitable in spirit. But no earnest work for good in any department of life will be found to have been accomplished by him who in criticising the belief of others, has no belief of his own, and can only tell you what he does not believe.

AN ELEPHANT'S RUSE.—A droll sight in Central Park, New York, on hot days, is the way in which elephants protect themselves from the rays of the sun. One would suppose that a native of India would not mind the summer temperature of our climate, but evidently these sagacious animals do suffer from the heat and find a way to temper it by tossing the hay in their inclosure upon their backs. The elephant prefers newly mown grass, probably because it feels cooler than hay, but either will do when the mercury gets among the nineties. The covering is a protection, too, from that other annoyance in hot weather, the flies.—*Congregationalist.*

#### CONCERNING THE NEW MIZPAH.

Since Mr. Burdick has requested me to receive monies for the "New Mizpah," and since the second year of the mission ended May 16, 1894, a report of our work is due; and it may be of interest to the contributors to know something of the history of the mission.

Six years ago Mrs. Burdick, through friends, became interested in the work for seamen, which then only consisted in distributing reading matter on the ships, and holding brief services on board occasionally. One day Mrs. Burdick spent thirty-five cents for linen to make book bags. These were filled and given to the sailors, who brought them back empty to be refilled. This went on until one Friday, when Mrs. Burdick felt that the time and strength required for visiting the ships, and the demands on pocketbook were more than she could endure, and she determined to give it up; but that afternoon the postman came with fifteen bags to be refilled, and how could she refuse! By degrees the sailors learned their way to Mr. and Mrs. Burdick's rooms, finding them so homelike where there was plenty to read, apples to eat, which were sent in by friends, and with the welcome they received, kept many a boy from the street and saloons. But after a time the numbers outgrew the size of the rooms, and it seemed necessary to have a larger place, for it would have been turning the men into temptation, from which we all pray to be kept, if they had been sent from the door. Then the call for help was given, which has been so generously responded to.

During the year Mrs. Burdick has given temporary relief to men until they could help themselves, men who walk the streets all night, rather than go into a saloon for shelter. One young sailor who worked for himself and helped five other mates while they were in trouble, fell ill last summer and was in the hospital seven weeks, then Rev. and Mrs. Randolph kindly took him to their home until he was fully recovered.

But the RECORDER would have to publish an "extra" if I went into details like this; enough to say that the rooms have been open every night, and the attendance has varied from ten to seventy, according to the number of ships which are in. No one, unless they have tried it, can imagine the time and strength it takes to visit ships and see the sick men, carrying reading matter, fruit, canned goods or flowers, or whatever Mrs. Burdick happens to have. This she has done nearly every day, finding often from one to half a dozen sick men on a single vessel. All so thankful for the remembrance which was brought to them.

Mrs. Burdick wishes me to thank the friends who have written to her the words of interest and sympathy which have often come when she was the most disheartened, always giving new life and strength. During the year substantial remembrances have been received from known and unknown friends. The gifts from the children have been greatly appreciated, especially as they earned the money themselves. As one teacher writes, "they earned it tending bady, picking berries, picking up apples and potatoes, doing errands, and some of the boys even sewed carpet rags, so great was their interest."

Miss Saunders's class in Westerly, R. I., sent two dollars; a large box of flowers came from Miss Palmer's class in Hornellsville, N. Y.; a box of flowers and cake with five dollars from

Miss Babcock's in Leonardsville, N. Y., and with the cake, money for lemonade, which was for the Fourth of July. Lemonade, by the way, is a great treat for the men as they are not allowed lemons on board ship, and if our funds would only allow it, we would have it every night. The children of the primary department of the school in Alfred Centre, N. Y., also sent five dollars. The Sunshine Circle of King's Daughters, of Alfred Centre, N. Y., sent a box of cake and reading matter.

For a long time Mr. and Mrs. — paid the rent of the piano, but that has had to be given up, much as it was needed.

We most earnestly thank our friends in the city for their help at the mission, as well as their gifts, among which are lamps from Miss Richardson, of the Christian Endeavor, and Mrs. Clayton, of the W. C. T. U. Fruit, apples, pop corn, canned goods, maple syrup, oranges, ditty bags, dishes, potatoes, moss, and knit goods have helped to make the year one of joy and thankfulness to all interested in the work.

I would like to say that it will save much trouble and expense if everything, except money, is sent directly to the mission.

The following will show the money received:

Central Association, Adams Centre, N. Y.....	\$ 10 50
Western Association, Nile, N. Y.....	10 00
Shiloh collection.....	10 00
Missionary concert, Little Genesee, N. Y.....	7 06
Ladies' B. S. of Walworth, Wis.....	2 20
Woman's Ex. Board, Milton, Wis.....	13 30
Some of the Ladies' Societies of Milton, Wis..	6 00
King's Daughters, Adams Centre, N. Y.....	9 85
W. C. T. U., Little Genesee, N. Y.....	2 00
King's Daughters, Milton Wis.....	5 00
M. A. Society, Brookfield, N. Y.....	50
Miss Saunders' class, Westerly, R. I.....	2 00
Miss Babcock's class, Leonardsville, N. Y.....	5 00
Miss Mary L. Green, Primary Department, Alfred, N. Y.....	5 00
From the Y. P. S. C. E., of Farina, Ill.....	6 15
Junior Society, ".....	1 00
Clarks Falls, Ct.....	7 00
Little Genesee, N. Y.....	8 00
Walworth, Wis.....	20 97
Albion, Wis.....	7 80
Milton Junior.....	3 50
Milton, Wis.....	3 00
New Auburn, Minn.....	1 00
North Loup, Neb.....	9 00
Leonardsville, N. Y.....	9 35
Rockville, R. I.....	2 50
First Verona, N. Y.....	3 25
Adams Centre, N. Y.....	2 58
Private Subscriptions.....	108 00
Total.....	\$ 282 20

## DISBURSEMENTS.

Rent for year.....	\$ 240 00
Ticket for sailor to Berlin, N. Y.....	5 00
Toward running expenses.....	37 20
	\$ 282 20

MRS. A. L. RUSSELL, *Treas.*

## HABITS OF PRESIDENTS.

General Grant brought the camp into the White House. Mr. Hayes had lived in Washington as a Representative at a hotel or a boarding-house. General Garfield had settled in the capital in a house of his own, and had enjoyed the kind of social life that may be had anywhere in this country, and that runs to literary clubs that are formed to facilitate the escape of unpublished manuscripts. To encourage talent and literary ambition was a great pleasure of the President, whose murder cut short the term that would have been marked by more geniality and agreeable talk than is usual at the White House. Mr. Arthur brought city customs and manners with him. People who did not know him were greatly mistaken in him. There had been a great deal of refinement and elegance in Mr. Arthur's home, and its influence made the White House more of a social center than it had been before or than it has been since. Then came Mr. Harrison, who had passed six years in the Senate and a Washington boarding-house, and Mr. Cleveland, who went to the capitol a bachelor, having lived most of his life in apartments in a Buffalo business block.

None of these men adopted the manners and

customs of court life, with the exception of Mr. Arthur, who insisted that those with whom he came in contact should pay his office a respect something more than the formal decent respect of good manners. The rest knew nothing of the rules which Washington society had laid down for its own and their guidance, and which were as conflicting as the various interests that invented and frequently modified them. Moreover, they have seemed to care a good deal less. They or their wives, or their secretaries, studied up the necessary regulations that govern the intercourse between the head of the nation and the diplomatic representatives of foreign powers. And although Mr. Jefferson insisted on taking out to dinner what woman he would, regardless of her husband's rank, modern Presidents have done their best to observe the proprieties in this respect. — *Henry Loomis Nelson, in Harper's Magazine.*

"YOUNG folks are often overwilling to die, but God seldom wants us when we want death. He knows we don't want to go to him, but only to get away from the world, and we are not fit to go to him till we are quite willing to bide his time." — *Edward Garrett.*

## For Sale.

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

## SPECIAL NOTICES

CHURCH clerks and pastors please notify the undersigned of all persons, delegates or others, who are expecting to attend the session of the Conference from their respective churches and localities. Persons who think they will not be reported by the above will confer a great favor by reporting themselves.

C. A. BURDICK, Brookfield, N. Y.

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

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

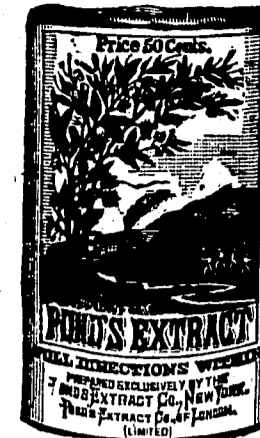
REV. A. P. ASHURST, Quitman, Georgia, is an independent Seventh-day Baptist missionary. He would be glad to correspond with any interested in the dissemination of Bible truth in Georgia.

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

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

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

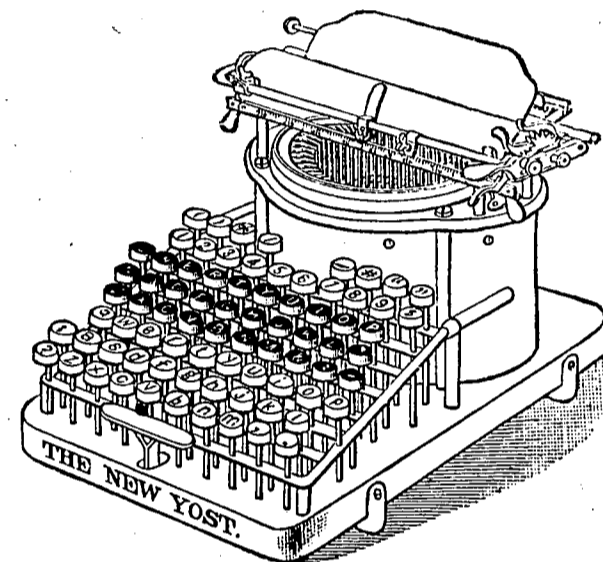
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Rheumatism  
Feminine Complaints  
Lameness  
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**USE POND'S EXTRACT**  
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YOST WRITING MACHINE Co.,

61 CHAMBERS ST., NEW YORK, N. Y.

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

THE First Seventh-day Baptist Church of New York City will be closed until September 15th, 1894. Pastor's address, Rev. J. G. Burdick, New Mizpah, 96 Barrow St.

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

COUNCIL REPORTS.—Copies of the minutes and reports of the Seventh-day Baptist Council, held in Chicago, Oct. 22-23, 1890, bound in fine cloth, can be had, postage free, by sending 75 cts. to this office. They are on sale no where else. No Seventh-day Baptist minister's library is complete without it. A copy should be in every home. Address John P. Mosher, Ag't, Alfred N. Y.



CONTENTS.

EDITORIALS—Paragraphs..... 465  
 The Lake and Region of Genesaret..... 465  
 The Seeds of Anarchy in Modern Civilization.. 466  
 Social Life in Persia; Obitnaries..... 467  
 Yearly Meeting..... 468  
 MISSIONS:—"Thy Kingdom Come"; From E. H. Soc wall; From Geo. W. Lewis; Missionary Board Meeting; Missionary Society—Quarterly Report..... 468  
 WOMAN'S WORK:—Paragraph; Vacation Time—Poetry; Concerning a Missionary Outfit; Woman in the New Testament..... 470  
 Would it not be a Nice Thing to do?..... 470  
 A Sermon..... 471  
 Popular Talks on Law; A Boy and His Father. 473  
 YOUNG PEOPLE'S WORK:—Questions; The Scope of an Individual Influence; Our Mirror—President's Letter; Adams Centre, N. Y..... 471  
 OUR YOUNG FOLKS:—Ted's Dream..... 474  
 SABBATH-SCHOOL:—Lesson; Christian Endeavor Topic; Paragraphs..... 475  
 HOME NEWS:—Milton, Wis.; Dodge Centre, Minn.; Calhan, Colo..... 476  
 Emerson as a Critic; Triumph of a Tract..... 476  
 Smacks of Religious Persecution; A Word for the Boys; A Wise Humming Bird; Negations Poor Support..... 477  
 Concerning the New Mizpah..... 477  
 Habit of Presidents..... 478  
 SPECIAL NOTICES..... 478  
 BUSINESS DIRECTORY..... 479  
 CATALOGUE OF PUBLICATIONS..... 479  
 MARRIAGES AND DEATHS..... 480

CONDENSED NEWS.

In New York President Gompers, of the American Federation of Labor, has issued an appeal for subscriptions to a fund for the defense of Debs and his associates.

Placards have been posted in various parts of Paris, predicting a series of bomb explosions and other acts of retaliation in revenge for the execution of the anarchists Vaillant, Henry and others.

In the United States Circuit Court at Nashville, Tenn., Judge Luntton heard the petition of the employes of the East Tennessee, Virginia and Georgia Railroad Company for an injunction restraining the receivers from reducing wages ten per cent, as decided to take effect August 1st. Judge Luntton dismissed the petition on the ground that the reduction was advisable on account of business depressions.

The usually quarterly dividend of two per cent has been declared by the Pullman Palace Car Company. It is payable August 15th. No statement of the earnings of the company for the period covered by the dividend—April 1st to July 1st—is furnished. The principal earnings of the company came from its car mileage, and not from the manufacture of rolling stock for railways. The company has a surplus of something like \$25,000,000, and there has long been an expectation that it would be divided up among the shareholders, in the shape of a stock dividend. The market value of the stock has not been materially affected by the strike.

MARRIED.

BLUNT-CUYLER.—At the residence of the bride's brother-in-law, G. L. Ellis, in Dodge Centre, Minn., July 11, 1894, by \*id. H. D. Clarke, Howard Burdette Blunt, of Kasson, Minn., and Miss Clara Belle Cuyler, of Dodge Centre.

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.

COOK.—At Alfred Station, N. Y., July 14, 1894, of cholera infantum, Hue, third child of Daniel and Lovina Cook, aged 3 months and 14 days.

Funeral on Monday, the 16th, conducted by Rev. L. A. Platts. "Even so it is not the will of your Father which is in heaven, that one of these little ones should perish." L. A. P.

JONES.—In Wellsville, N. Y., July 10, 1894, of heart failure, Emma DuBois, wife of Rev. Henry L. Jones, in the 47th year of her age.

In early life Mrs. Jones became a Christian, uniting with the Seventh-day Adventists. After her marriage to Mr. Jones she united with the Seventh-day Baptist Church in Wellsville. When Bro. Jones took the pastoral care of the Verona churches, they moved their membership to the First Verona Church. On returning to Wellsville they took letters, but owing to sickness and other causes, had not used them. Mrs. Jones was an affectionate wife and a devoted Christian. Her failing health prevented her from taking that active part in church work which, as a pastor's wife, she longed to do. For many months she has been conscious of her condition, and at times expressed the thought that her work was done. After five days' confinement to her bed, she passed quietly and peacefully to her eternal rest. Funeral services at the residence of Bro. Jones, July 12th, were conducted by the writer. L. A. P.

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

Royal Baking Powder ABSOLUTELY PURE

FULLER.—At Milton, Wis., July 15, 1894, after quite a long illness, Mrs. Hannah S. Fuller, widow of the late Shubael Fuller, aged 69 years, 6 months and 21 days.

She leaves three sons, two brothers, a sister and other relatives to mourn their loss. Deceased was a member in good standing in the Milton Seventh-day Baptist Church. E. M. D.

Till After Conference.

By mail prepaid. Solid Silver or Gold Plated Christian Endeavor Badges, 40 cents. Solid Gold, 75 cents to \$1. Solid Gold Enamelled, \$1.25. Two-cent stamps received in payment; stamps returned if badges are not satisfactory.

A. A. SHAW, Jeweler. ALFRED, N. Y.

\$100 Reward \$100.

The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages, and that is Catarrh. Hall's Catarrh Cure is the only positive cure known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers, that they offer One Hundred Dollars for any one case, that it fails to cure. Send for list of testimonials.

Address, F. J. Cheney & Co., Toledo, Ohio. Sold by Druggists, 75 cts.

One thousand more miners, who have been out in the Jellico and Coal Creek Districts, Tenn., since April, have agreed to return to work and will receive their former wages. Every mine in East Tennessee and Eastern Kentucky will be put in operation Monday.

Laughing Babies

are loved by everybody. Good nature in children is rare unless they are healthy. Those raised on the Gail Borden Eagle Brand Condensed Milk are comparatively free from sickness. This milk is so easily prepared that improper feeding is inexcusable.

Edward Fennelly, ex-county clerk, of Ashland county, Wis., was on July 22d, found guilty of the charge of appropriating \$16,000 of the county's money.

Beware of Ointments for Catarrh That Contain Mercury,

as mercury will surely destroy the sense of smell and completely derange the whole system when entering it through the mucous surfaces. Such articles should never be used except on prescriptions from reputable physicians, as the damage they will do is ten-fold to the good you can possibly derive from them. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, O., contains no mercury, and is taken internally, acting directly upon the blood and mucous surfaces of the system. In buying Hall's Catarrh Cure be sure you get the genuine. It is taken internally and is made in Toledo, O., by F. J. Cheney & Co. Testimonials free. Sold by Druggists, price 75 cents per bottle.

"Olde Tyme Pick-Nick"—Pioneers Excursion.

Thursday, August 2d, is the day for the Annual Festival at Silver Lake of "ye olde timers" of Western New York and "ye backe countrye." Let everyone, both olde and younge, come. Bring your ham-pers of baked beans, ginger breade and nut cakes, and assist the Pioneers in commemorating the early settlement of Wyoming County in goode olde fashioned style. Speaker of the day, Hon. Carroll E. Smith, of Syracuse, N. Y. Cheap excursions on the Erie will leave Alfred at 8.38 A. M. Fare round trip only \$1.25.

HOW TO EARN \$100 a month. AGENTS WANTED

Hundreds of agents are now earning \$100 every month canvassing for the fast selling—the King of all subscription books **Our Journey Around the World** by REV. FRANCIS E. CLARK, President of the United Society of Christian Endeavor. 220 beautiful engravings. \$2.34 thousand. Agents average 50 to 50 orders a week. One sold 200 in his own township; another, a lady, 58 in one Endeavor Society; another, 132 in 15 days. It sells at sight. Men and women agents wanted everywhere. Now is the time. No distance no hindrance, for We Pay Freight, Give Credit, Premium Copies, Free Outfit, Extra Terms, and Exclusive Territory. Write at once for Circulars to A. D. WORTHINGTON & CO., Hartford, Conn.

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The Trustees of Alfred University, with increasing facilities and enlarged plans, offer to Seventh-day Baptist young people, who are prepared for College, free scholarships, one for each church, covering tuition and incidentals, for a four years' College course. Similar benefits are also offered to twenty-five graduates of registered high schools or academies in Western New York and Northern Pennsylvania. This is a grand chance. For particulars address, Pres. A. E. Main, Alfred, N. Y.

REV. A. W. COON, CANCER DOCTOR,

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It was the ambitious young man and woman on the farm, behind the counter, in the mill, in the lawyer's office, in the bank—the man and woman without the opportunity of a college education, that made this method of teaching law a necessity. We offer two courses—  
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EAST.

10.42 a. m. No. 6, daily, accommodation for Hornellsville. No. 8, daily, solid Vestibule train, for Hornellsville, Corning, Elmira, Binghamton, New York and Boston, connections for Philadelphia and Washington, also connecting for points on Buffalo and Rochester Divisions. Stops at Wellsville 11.08 a. m. No. 14, daily, for Hornellsville, Addison, Corning, Elmira, Waverly, Owego, Binghamton and New York. Stops at Wellsville 1.17 p. m. 6.27 p. m. No. 18, daily, accommodation for Hornellsville, connecting for points on Buffalo and Rochester Divisions. No. 12, daily, for Hornellsville, Corning, Elmira, Binghamton, Boston and New York, through Pullman sleepers. Stops at Wellsville 7.02 p. m. No. 10, daily, New York special stopping at Hornellsville, Corning, Elmira, Binghamton, arrive at New York 8.07 a. m. Pullman Vestibule sleepers. Stops at Wellsville 9.55 p. m. Further information may be obtained from Erie agents or from

H. T. JAEGER, Gen. Ag't P. D., 177 Main St., Buffalo, N. Y. D. I. ROBERTS, Gen. Pass'r Agt., New York City.

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