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THE SABBATH RECORDER.

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THE COMMON LOT.

IDA FAIRFIELD.

A weeping woman, so the Hindoos say,
Half crazed with grief, to Buddha came one day,
And cried in accents wild,
"Oh! bring to life my child,
My boy, my only one,
Who died at set of sun.

"But, thou, oh! holy prophet, thou hast power,
To bring again to life this faded flower.
Wilt thou not heal this pain,
These tears which fall like rain,
This heart bereft of joy?
Oh give me back my boy!"

Then long and pityingly the prophet gazed
Upon the stricken form, and gently raised
The drooping, grief-bowed head,
As tenderly he said,
"Aye, thou shalt find relief,
And solace for thy grief.

"Go forth, my daughter, mid the homes of men,
And when thy task is done, return again,
Bringing black mustard seed—
Fruit of a pungent weed—
Gathered, it matters not
In palace or in cot.

"So that thou bring it, from the favored home,
Into whose circle, death has never come.
This trophy bring to me,
And thou shalt surely see,
From the mist-shrouded shore,
Thy lost, return once more."

Forth went the mother on her eager quest,
Sped north and south, and hurried east and west.
In every home she stood,
As one who begs for food.
"Oh! give me, in my need,
One grain of mustard seed.

"And I will bear it to the prophet wise,
For he with it, can open death-sealed eyes.
Kind friends, are ye all here,
Father and mother dear,
And wife and child and slave?
For only thus 'twill save."

The poor are pitiful, and everywhere
They freely offered of their store, a share,
But answered with a tear,
"Nay, death is ever near,
And many loved have flown,
We wait almost alone.

"For earth is full of weariness and pain,
And he who sows the seed, reaps not the grain,
The wide world with thy grief,
Seeks vainly for relief,
And for the human woe,
Tears will forever flow."

Then slowly o'er her selfish sorrow rose
A tender pity, for the great world's woes,
A patient, painless calm,
Fell on her heart like balm,
And peace, God's peace came down,
Her barren life to crown.

ALL good people will rejoice over the final settlement of the Hawaiian controversy by the adoption of a republican constitution, which took place on the 4th of July. Peace prevails throughout the islands, and the new government seems to be well established.

THOSE attending the coming General Conference can purchase round trip tickets at one and one-third rate for the round trip from all stations on the Utica Division D. L. & W. Railroad. This includes Binghamton. Train No. 3 leaving Binghamton at 3 05 P. M., will stop at North Brookfield, Aug. 14th, 5.04 P. M.

SEVERAL inquiries have been made by Conference delegates in relation to railroad trains. A train leaves Utica at 4 10 P. M., and reaches North Brookfield at 5 53 P. M. Trains leave Binghamton at 3.05 P. M., and 3.50 P. M. arriving at North Brookfield at 5 04 P. M. and 6 52 P. M. A train leaves New York City at 9 A. M. (D. L. & W. R. R.) arriving at North Brookfield at 5 04 P. M. Conveyances will be at North Brookfield to meet the above trains on Tuesday, August 14th; also for all the trains on Wednesday if necessary.

WE take pleasure in calling special attention, this week, to the letter from Dzaung Sing Chung, of Shanghai, relative to the burial fund sent him a few weeks ago. Surely all who contributed to that object, and many others, will read the communication with much interest. A letter from Miss Susie M. Burdick, accompanying the one above referred to, says: "Enclosed please find Mr. Dzaung's letter of thanks for the money which came to hand in good time. Its coming has given me very great joy, too. I was not only glad of the relief it brought to the young man, but it has seemed so certainly from the Lord and in direct answer to prayer, that it has given me a very especial up lift. 'Bear ye one another's burdens,' are words from a source perfectly trustworthy, and the giving of this money is in such accord with the words, that I am sure that God will prevent the young man from receiving any harm from such a gift; nor can any one else be otherwise than blessed by it."

THE GROTON MONUMENT.

Many readers of the RECORDER have had occasion to pass by the Groton Monument, situated on Groton Heights, opposite New London, Conn. Many, doubtless, like the writer, have often passed this historic spot by without taking the time to visit the monument and the old Fort Griswold of Revolutionary fame, a few rods from the monument. All lovers of history will be amply repaid for an hour or more spent around this sacred spot.

The monument, an imposing granite structure, was erected "under the patronage of the State of Connecticut." It was four years in construction, the corner stone being laid Sept. 6, 1826, and the structure completed and dedicated Sept. 6, 1830. The battle, the memory of which this monument perpetuates, was fought Sept. 6, 1781. On the marble slab inserted in the west wall is this inscription: "In memory of the brave patriots who fell in the massacre at Fort Griswold near this spot, on the 6th of September, 1781, when the British, under com-

mand of the traitor, Benedict Arnold, burnt the towns of New London and Groton, and spread desolation and woe throughout this region."

The monument is 135 feet in height, in the form of an obelisk, 22 feet square at the base. The top is reached by an inside circular stairway of 166 steps. From the small room in the apex, looking out of the ample windows in the four sides, the views are of unrivaled beauty, extending far out over the land and the waters. Looking from the north window may be seen the Thames River stretching away toward Norwich, the railroad bridge, Odd Fellows' Home, Salem, Ledyard, Brewster's Neck, Navy Yard and Montville. From the east window, Mystic, Stonington, Fort Hill, Lantern Hill, Watch Hill, Block Island, Point Judith, Mystic Island and Light Ship, Latimer Reef and Light House. From the south window, Ocean Beach, Fisher's Island, Long Island, Gardner's Island, Plum Island, Montauk Point, etc. From the west window the city of New London and harbor, Fort Trumbull, Water Tower, Jordan, Niantic, Waterford, Lyme and the Connecticut River.

On entering the monument at the foot of the stairs is a slab on which are chiseled the names of the eighty four patriots who were inhumanly butchered by the British when they captured the Fort. Lieut. Col. William Ledyard, who commanded the Fort, surrendered his sword to the British officer, who, upon receiving it, thrust it to the hilt through the breast of the brave commander. On the spot where the Colonel fell is a stone with this inscription: "On this spot Col. William Ledyard fell by his own sword in the hands of a British officer to whom he had surrendered, in the massacre of Sept. 6, 1781." Near this spot is the same well from which the dying soldiers slacked their thirst.

This Fort is remarkably well preserved, showing the elaborate works for defense in those trying times. A grandson of one of the soldiers of the Fort gave us many interesting particulars of that dark day. Every able man of Groton was engaged in this defense, and when the battle was over the Congregational Church was bereft of every adult male member save one old and feeble deacon who was not in the Fort.

How little do we of the present generation realize what our liberties and privileges have cost in the blood of our forefathers. And, in a little time, even the more recent and greater struggles for the preservation of those dearly bought liberties, will be remembered dimly as a thing of the past; and those who bore a part in the conflict will be forgotten. But, thank God, our country still lives and we have faith to believe that still grander attainments are in store for her, through the peaceful settlement of difficulties by arbitration, and the dissemination of the principles of peace as taught in the gospel of the "Prince of Peace." Then, "They shall beat their swords into plough-shares and their spears into pruning-hooks; nations shall not lift up sword against nation, neither shall they learn war any more."

THE Christian Endeavor Convention recently holding its Thirteenth Annual Meeting in Cleveland, Ohio, was regarded as a success. Though the attendance was not equal to the anticipation, still the 19,000 Endeavorers constituted no inferior gathering. Ample arrangements were made for the accommodation of 30,000. The strike with all its threatening inconveniences and the prevailing "hard times" made the occasion appear all the more heroic.

Governor McKinley welcomed the delegates to Ohio and said, among other good things, "It is a mighty cause that could convene in any city of any State in the Union the splendid assemblages of people gathering in so many places this morning in this city by the lake. No cause but one could have brought together these noble, earnest people, and that is the cause of the Master and the cause of man."

It was greatly regretted that President F. E. Clark was detained by serious illness from being present. His impressive address was read in the evening of the first day. Secretary Baer, in his report, said: "There are now 7,395 more companies of Christian Endeavor than there were one year ago." It was thought that the increase of 5,276 local companies reported at Montreal was something astonishing, but the gain this year has been nearly a third greater. Analyzing this growth, Secretary Baer stated that England had "made the largest absolute gain in numbers of local companies, while West Virginia the largest *proportionate* increase. But taking the numbers as they stand, Pennsylvania leads with 3,458 enrolled companies, having passed New York, which led last year. Although the Endeavor movement has crystallized into so large an organization, none of its promoters feel the least diminution in their aggressive zeal." In President Clark's annual address he alluded to the suggestion of a World's Christian Endeavor Union—a suggestion which came from Australia and "has been seconded by England and China and India and Japan"—and added: "In my opinion the time has come for such an alliance, which will link many Christians of many nations together in ties of fellowship that they have never before known."

Other addresses pointed out some of the great advantages to be derived from this united effort to bless the world. Dr. Tyler spoke of the great value of faith in the personal Christ: "The personal Christ is moving from the midst of theological warfare and stands before believers in a clearer light to-day than ever before. In the battle that has been waged against our common faith it may be that outposts established centuries ago, but never appointed by Christ himself, have been surrendered, but if we have surrendered these outposts established in mediæval times I rejoice that there has been substantial gain as we have been driven back to the very citadel of our common faith and gather around the personal Christ as never before." Speaking of denominational prejudice and want of cordial Christian fellowship, Rev. Wm. Patterson, of Canada, said: "We are glad to be here, all nationalities, States and provinces, because the way to break down prejudices and all denominational barriers and all international barriers is to get men together and to get them to know one another."

ORDER OF SERVICE FOR JUNIORS.

H. D. Clarke, who has had much experience in conducting Junior Christian Endeavor meetings, has found that a special order of service is best and that it helps greatly to maintain

attendance and interest. He has now arranged a new and excellent order of service which we are about to print for his own use and which we can furnish to any and all Junior Societies. It would be well if every Junior Society would order at least 100 copies for distribution at once, and reserve all copies not taken for future use. The printed service has complete all the Scripture responses, some of the hymns, and verses for repeating, the concert reading, and general order of exercises throughout. We will wait two weeks for orders so as to know how many copies to print. If 600 copies are ordered at once, we will send, printed on light card-board, 100 for 85 cents, 50 for 45 cents. Write immediately for this Junior Service, addressing J. P. Mosher, Agent, Alfred, N. Y.

[From L. C. Randolph.]

HOW WE should like to have been one of those forty thousand Endeavorers who thronged Cleveland during July. But God bless them just the same. It is a mighty encouragement for each of us as we work in our places to think of the 3,000,000 young people who are enrolled in the Christian Endeavor and kindred societies. Let me see. Was it but fourteen years since the movement begun? To-day it is the hope of the Christian Church.

Of course these young people have their faults. Perhaps the pride they take in their success has given to some of the older ones a suggestion of the mutual admiration society. Perhaps they have been tempted to overestimate certain functions of the Christian life to the sacrifice of others. Perhaps they are sometimes rather intolerant. They certainly showed themselves ungenerous toward the Seventh-day Baptists, whom they suspected of hostility to the Sunday-closing of the World's Fair. But with all their faults we love them still. They stand for righteousness, consecration, evangelism, patriotism. "Best of all," in the words of Father Endeavor Clarke, "is the spirit that fills the hearts of the dear young people—a spirit of passionate loyalty to Christ and His Church such as the world has never yet witnessed. When I think what workers God is preparing for his church of the next decade I am profoundly moved and profoundly grateful."

HARDSHIPS and dangers have their compensations. Our fathers and mothers lived a century of suspense in the awful years between 1861 and 1865. But they came out of the war with a profound sense of the preciousness of the government which they had never had before. The wave of loyalty to the stars and stripes which swept the land has left its indelible mark on us who were born during and since that period. I never see the old flag floating aloft without a thrill of joy. The love which I bear it is an inheritance from the dark days of the Rebellion.

The subtle dangers which threaten our nation to-day have a partial compensation in the revival of loyalty, which is becoming plainly evident. A bright young fellow, who is fitting himself for public life, said to me to-day: "Ten years ago men trusted all the problems of state to their political party. They expected their sons to join the same party, and, in the full assurance that everything was all right in its all-wise hands, gave their entire attention to making money. But the most interesting subjects to the young men of to-day are those which concern the welfare of the government and society." I was pleased to notice that

every young man who spoke upon the Commencement platform at Milton had a living issue to present, and presented it with great intelligence and earnestness. The Christian Endeavorers are enthusiastically moving in the direction of good citizenship. All hail to the coming generation of patriots!

AMONG the many sermons which have been called out by the great railway strike, we note one by John Henry Barrows, of Religious Congress fame. The sermon was strongly directed against the strikers, and found its keynote in the question: "Why should not the public welfare demand legislation that shall make a simultaneous withdrawal of railroad men" (in other words, a strike,) "a conspiracy?"

Permitting us to answer, Such legislation is emphatically demanded. But on no account should it be passed without having coupled with it provisions for a peaceful settlement of grievances between the railroads and their employes. To take from working men the right to combine without replacing this right with protection and opportunity for redress is to do a manifest injustice. Laboring men may be short-sighted, reckless, and tyrannical. They often are. But the "under man" is entitled to a fair chance. Let not this government, of all others, discriminate. If there must be discrimination let it be in favor of the weak. The curse of God will rest upon any law which places property and the comfort of the privileged few above the inalienable rights of the common man.

THE foregoing is in part our reason for believing in the coming reign of arbitration. The right of citizen laborers to lay down their tools and the right of the employer to hire other men or shut his shop, are one. They are both reasonable, and they lie at the foundation. But has the public no rights? Here is a railroad corporation, which owes its financial prosperity mainly to franchises received from all the people. Here is a coal mine, whose boundless wealth was provided by the Creator as a benefit for all mankind. The people are dependent on the one for transportation, on the other for fuel. Disagreements arise between the corporations and their employes, and while they fight it out the situation becomes destructive to business interests far and wide, and of positive danger to the entire people. The time has come when the great public from which the railroads and mines derive their wealth and to which they are amenable, should cease to be at the mercy of the greed of capitalists and the restlessness of laborers. Arbitration is the peaceful road through the next century—voluntary if possible, compulsory if necessary; government ownership a resource when others fail.

A WORD about government ownership. We would not be misunderstood. We are not a socialist—not even a populist. We do not advocate confiscation, or any methods other than those of strict justice. Nor has the time yet come. It may never come. If it does let government act cautiously, feeling its way. It is not ours to point out methods and systems. But in that good time to come (which *must* come), when civil service shall actually be reformed, and statesmen shall expend upon public problems the ingenuity which they now give to getting re-elected, the ship of State will find a clear passage into port. A stockholder

of the Illinois Central said to us the other day, "How is the government to get possession of the railroads? Do you think they could buy our stock?" "Well," we answered, "if you have a few more picnics like the present one they could buy it, and buy it cheap." The American people may find, as they reflect and observe, and as industrial history unfolds, that the shortest route to peace and prosperity is through government operation of those functions which are so intimately connected with the rights and the prosperity of all the people.

"New occasions teach new duties." The present duty of patriots is to forestall violence by a wise adjustment to vastly changed conditions. Our industrial system has undergone an evolution so great as to seem like a transformation since the farmer cradled his wheat, and the housewife spun linsley woolsey by candle light. It is hard to realize the mighty change, but it is here. It has come faster than we could take care of it, so it has taken care of us. While we have been rubbing our eyes a few shrewd men have turned the new currents to their own account. They have manipulated commerce and legislation until the money power is in possession of the field. Whiskey trusts, and sugar trusts, and coal combines, and railway pools, hold the citadels and defy the nation. These are the facts which laboring men vaguely feel and rebel against. The undercrust of society is fermenting.

Our nursery has fallen into a great fit of rage, kicked the table over, broken the dishes, and scalded the cook." And is it to be wondered at, when the cook has allowed the smart older brother to corner the caraway cakes and raisins? Bread and butter is good for the children, but the sight of the other fellow sheltered behind the cook's apron, munching the family's goodies, takes away their appetite. In plain English, government has played too much into the hands of the corporations. Two hundred and fifty millions of acres of land which ought to have been reserved for actual settlers, have been donated to the railroads—more than all the land contained in the thirteen original States. One man to-day owns four million acres. Representatives of the people have devised tariffs to enable the employer to pay generous wages; but by a singular oversight they have failed to see to it that he lived up to his privilege. Our mines are filled with cheap imported labor, and wages screwed down too low even for them. It is such things as these which lie at the root of the unrest of toiling men and women to-day.

Just where the responsibility of the past lies it is neither easy nor necessary to say. The responsibility of the present and future lies with the whole American people. There are some alarmists who smell gunpowder and discern the horrid specters of war and anarchy behind the curtain. We cannot believe it. There is a court of appeal infinitely better than the guillotine, and the American people are wise enough to use it.

"New occasions teach new duties;
Time makes ancient good uncouth.
They must upward still and onward,
Who would keep abreast with truth.
Lo! we see her camp-fires gleaming,
We ourselves must pilgrims be,
Launch our Mayflower and steer boldly,
Through the desperate winter sea,
Not attempt the future's portal,
With the past's blood-rusted key."

THERE are few men who do not have to pass through some period of life when they stand face to face with partial defeat or failure ac-

companied by a keen sense of humiliation. We look back and we see clearly great opportunities which we failed to grasp and which are now gone forever. We note the mistakes—the wrong choices which we have made, and standing under the galling burdens which these have brought us, we long for redemption.

Happy is the man who at such a time as this has friends—not fair weather comrades—but friends who can look beneath the man he is and discern the man God meant him to be; who can sometimes forget the deeds he does for the deeds he might do; who can lovingly point out to him his weak spots and stir his soul to action as with a trumpet blast. Such friends as these many of us will have to thank bye and bye that we have learned our lesson and risen "on stepping stones of our dead selves to higher things." Go among your fellows, my brother, with a tender and charitable heart. Let your gospel be an antidote for despair, the gospel of hope, the gospel of the future,—the gospel of Christ.

SOME of the flowers which we gather along the pathway of life we gather only to throw away again; some we cherish for a few days; and some fine forget-me-nots which we lay tenderly away in the book of memory to be looked at again and again when the scenes of which they are the symbol are forever passed.

Permit the editor to make note of a scene in his pastoral life which is ever to be remembered. On Tuesday of last week the church in Chicago met what seemed the greatest loss of its history, in the death of Mrs. Eliza Ordway. The great city cemeteries seem cold and dreary and preparations were made for interment at Milton. Kind hearts in the two neighboring churches prepared a welcome for the stricken friends from the sister church. Arrangements for a memorial service were made, the open grave was beautifully decorated in white and green, sweet flowers were grouped in Christian symbols about the pulpit, the word was passed from household to household, and on the appointed hour the room was filled with an audience anxious to show its sympathy in the hour of affliction. It was only what any other of our churches would have been glad to do; but may we be permitted to point to it as an evidence some of us will never forget, of that "tie which binds our hearts in Christian love," and to thank our heavenly Father for the care and sympathy shown "In His Name."

A NEW DEPARTURE IN EDUCATION AND AN OPPORTUNITY FOR SEVENTH-DAY BAPTISTS.

BY C. E. CRANDALL.

The Christians or Disciples of Christ have recently entered into an arrangement with the University of Chicago which will, I think, be of interest to our people. Although the Disciples are a comparatively large denomination (somewhat stronger, numerically, than the Congregationalists, I believe) and support several colleges, some of which are well known, as Bethany College, West Virginia; Hiram College, Ohio, and The Bible College of Kentucky, they have no institution of high grade for the instruction of their ministers and other graduates. Feeling that they had not the men and the means for the establishment of a great institution which should offer advantages equal to those of the best institutions in other denominations, they have chosen the University of Chicago to supply this need, and entered into an arrangement by which their students have

all the privileges of the University and also the peculiar advantages, from the stand-point of their denomination, which a school of their own would offer. There has, therefore, been organized, "The Disciples' Divinity House of the University of Chicago," consisting of a board of trustees, a dean, instructors, fellows and students.

The board of trustees is an independent body regularly incorporated, which will have control of the financial interests of the house, erect and maintain one or more halls for the accommodation of students of the Disciples of Christ, appoint its dean and instructors, subject to the approval of the University, and in general sustain the same relations to the enterprise as are usually held by the trustees of an independent institution.

The dean will be the official head of the house, and its representative in the University Council. The instructor, selected and supported by the denomination through the board of trustees, will be approved by the University and become members of the regular University faculty. Their work will be to teach the distinctive doctrine and the history of the Disciples of Christ. They have the same liberty to teach their denominational views that they would have in an independent theological school of their own. No principle is sacrificed, no compromise of doctrine is involved in any way. The students from the Disciples receive the same degrees from the University as other students in the Divinity school, although they are not only allowed, but required to pursue some courses which are offered by their own instructors only. This is due to the fact that the studies of the Divinity School of the University are partly required and partly elective. Of the whole number of courses necessary for the degree of B. D., a certain number in each of the departments of theological training are required, the total of required courses being a little over one-half of the whole number needed for graduation. The remaining courses are selected from other courses offered in the same departments or from a wide range of subjects taught in the University outside the Divinity School. In choosing these elective studies, which comprise nearly one-half the whole work of a student, the members of the Disciples' Divinity House may elect as many as they wish of the courses offered by their own instructors on topics connected with their denominational history and doctrine. These subjects, though elective from the stand-point of the University, may be required of their own students by the Disciples, thus completing a theological course just such as might be required in a Divinity School wholly under the control of the Disciples.

The practical operation of this plan begins Oct. 1st. The Board of Trustees has been elected and incorporated under the laws of the State, a dean has been appointed who will give instruction the coming year "in subjects pertaining to the work and history of the Disciples of Christ," and arrangements are under way, if not already completed, for the accommodation of twenty-five or more students until a permanent building can be provided. A Preliminary Bulletin (a limited number of these Bulletins are in the hands of the writer and a copy may be procured by anyone interested, by addressing him at the University of Chicago) was issued in June, containing a historical statement regarding the beginnings of the enterprise, the advantages of the plan, an explanation of its general features, including a copy of the official agreement between the trustees of the

University and those of the new organization. A calendar is promised this month setting forth in detail the courses of study, required and elective, expenses of students, opportunities for self help, etc.

Some of the advantages of the plan as set forth in the Preliminary Bulletin may be of interest:

1. The City of Chicago. Destined to be the center of commercial and educational life of America; its extensive and rapidly growing libraries, museums and public institutions; the unequalled facilities for the study of industrial and sociological questions; the advantages to a minister of residence for a time in a great city; opportunities for meeting and hearing the leading men in every department of life, especially the great preachers of the different denominations.

2. The University of Chicago. The finest material equipment in the world, its high standard of work, its magnificent faculty selected from the leading institutions of America and Europe; the theological faculty of fourteen instructors, together with many others in the general faculty, lecturing on philosophy, ethics, sociology, comparative religions, secular history and other subjects of interest to theological students. All these advantages free to members of the Disciples' Divinity House.

3. The Disciples of Christ in Chicago. Already several churches and missions of that people in the city. The new enterprise a moral center and source of strength to the work of the denomination, both furnishing employment to members of the House, and supplying workers to carry out the plans of the local Mission Board, "thus laying the foundation for largely extended work in this city of strategic importance to the Disciples."

4. Other religious forces in the city. Chicago is already the greatest religious and theological center in America. All the leading denominations have strong theological schools here and students in such an institution are brought into touch with the best religious thought of the time.

5. An opening for the plea of Christian Union. This plan secures for the Disciples of Christ not only the finest educational advantages at the smallest expenditure, but an opportunity for influencing the religious world in favor of the objects for which they exist as a people such as could never be gained by an independent institution of their own, however successful.

This plan of affiliation between the Disciples and the University of Chicago, suggests the possibility of a similar affiliation between the Seventh-day Baptists and the University as regards theological education. Every consideration which may be urged in favor of the plan for the Disciples receives additional force in the case of a smaller denomination like our own. Some modification of the plan, however, would be necessary in our case. The erection of buildings and the organization of a separate "House" is not a necessary part of the arrangement, especially in the case of a denomination from which only a few students could be expected at a time. The essential feature is the provision for instruction in the special doctrines or policies which distinguish each religious body from all others, such provision being made by the denomination whose doctrines are taught. The Divinity School of the University offers all its privileges on equal terms to students of any evangelical faith. Its dormitories, as well as its courses of study, are free to all theological

students. It is a Baptist Divinity School and all it lacks to provide every facility to be desired in a Seventh-day Baptist Divinity School is one or more instructors to teach the doctrine and history of the Sabbath as held by Seventh-day Baptists. No institution, so far as I know, has ever before adopted a policy which would make affiliation on such favorable terms possible.

Whether the suggestion made above may commend itself to our people as a whole or not, it has been received with enthusiasm by some to whom it has been proposed, as offering a solution to the difficulties of the present situation of our people as regards the education of its ministry. It has, therefore, seemed to the writer that the denomination should at least have the opportunity presented for its consideration.

THE BOOK.

BY REV. CHAS. A. BURDICK.

I. NAMES.

In the ages when our Scriptures were produced books were in the form of rolls. The writing was on long strips of papyrus, vellum or parchment, and when not in use were rolled up in a scroll. The Greek name of such a book was *βιβλίον*, *biblion*, which means a roll, a book. This word occurs at least twenty-eight times in the Greek Testament, and a kindred word *βιβλος*, *biblos*, occurs thirteen times. Both words are translated into English by the word book. We have "the book of Moses," "the book of the law," etc. When in the third or fourth century the Scripture canon was considered complete, the Greek fathers began to call the whole collection *τα βιβλία*, *the books*. The English form of the Greek *biblion* is *Bible*. So Bible means book. The fathers used the plural form of the word, thus recognizing the individual character of the several books which constitute the Scriptures. But since the art of printing came into use the thirty-nine books of the Old Testament and the twenty-seven of the New began to be bound together in one volume, and the name of that volume comes to be the Bible, which means the book.

Under the old dispensation Israel sustained a covenant relation to God. When he brought the people out of Egypt to organize them into a nation he made a covenant with them. They were to accept and obey his law and he promised to be their God. The people failed in their covenant obligation, and the Lord through Jeremiah said: "Behold the days come, saith the Lord, that I will make a new covenant with the house of Israel," etc. Hence the first covenant is called the Old Covenant and the second is called the New Covenant. Jesus said: "This cup is the new covenant in my blood." *Rev. Ver.* And so the early Greek Christians called the two divisions of the Bible respectively the Old Covenant and the New Covenant. The Latin Christians translated the word meaning covenant by the Latin, *testamentum*, which more properly means a will. So we get from the Latin Old Testament and New Testament, as our names for the divisions of the Scriptures, instead of the more appropriate names, Old and New Covenants.

II. MANUSCRIPTS.

The art of printing came into use in the 15th century. Previous to that the work that is now done by the press was done by hand with a pen or stylus, and such writings were called manuscripts. The sacred books existed as separate manuscript rolls for hundreds of years after they were written. Many copies of them were

made and preserved with great care, but the originals perished long ages ago, having been written, it is supposed, on papyrus paper and not on skins.

In the fourth, or in the fifth century, some copyists began to prepare their parchment so as to fold it into leaves which they put together somewhat in the form of modern books, with large pages. The famous Sinaitic manuscript, discovered by Tischendorf in the convent of St. Catherine at the foot of Mt. Sinai, is in the book form, and contains twenty-two books of the Old Testament, the whole of the New Testament, and the Epistle of Barnabas and part of the Shepherd of Hermes. Tischendorf secured from the monks the use of the manuscript from which to make copies, and then persuaded them to present it to the Emperor of Russia, who is the head of the Greek church. It is carefully preserved in St. Petersburg.

The Vatican manuscript, kept in the library of the Vatican at Rome, has the same form of leaves, and contains most of the books of the Old and New Testaments, and also the apocryphal books. The Vatican Bible is by some supposed to be even older than the Sinaitic. It is claimed that they date back to the fourth century. The Alexandrian manuscript, now preserved in the British Museum, is bound in four large volumes and contains the Old and New Testaments and a number of apocryphal books. These three are said to be the oldest and completest manuscripts known to exist at the present time, and hence are considered very precious. They enable Bible scholars and translators to get a text of the Scriptures nearer to the originals of the sacred writers than any possessed by King James' translators. In repeated copyings omissions of words or letters and other mistakes are liable to occur and hence among the many manuscripts now preserved there are many slight variations in the copies. And hence it is considered that the oldest manuscripts are the most likely to be correct.

III. TRANSLATIONS.

The first important translation of the original Hebrew Scriptures was the Septuagint translation into the Greek, for the use of those who had lost the use of the Hebrew tongue. This Greek translation of the Old Testament was the version in common use among Jews and Christians in the time of Christ, as shown in a previous article.

In the later Christian centuries many translations into different languages were made which we need not notice. But there was an early Latin translation called the Vulgate, which is worthy of mention because it was for hundreds of years the version in use by the Roman Catholic Church, and was by the Council of Trent declared to be the authoritative text of the Scriptures. It was in this Latin version that the Scriptures were locked up and kept away from the common people of the Roman Catholic Church, until Luther made a translation into the German tongue. Wycliffe, Tyndale, Coverdale and others made translations into English which were more or less in use by English speaking people until the present authorized version was made by commandment of King James, and published in 1611.

It was the work of fifty-four scholars who were engaged three years in the translation. This version soon superceded all others for general use among English readers.

Space does not permit me to speak here of the more recent Revised Version, the history of which is familiar to many of our readers.

MISSIONS.

"THY KINGDOM COME."

(Concluded.)

The Jewish system was missionary. The Christian Church has been missionary from its organization. John, the forerunner of Christ, was an active missionary, proclaiming to the eager multitudes that One mightier than he was coming, whose shoe latchet he was not worthy to unloose. The apostles were missionaries. Our great reformers were missionaries, and time would fail us to tell of the great hearts that have lived and suffered and sacrificed to spread throughout the world the glorious news of man's redemption, that have died in faith, and gone to their reward; and to-day, from those shining courts of glory, could they be permitted to speak to us, methinks their united voices would come thundering to our ears, "Go teach all nations."

Those churches that have been most noted for spirituality and progress have been the most truly missionary. It is an established fact that no denomination can long sustain itself that does not extend its missionary operations. I think it is high time that we wake up on this subject. We have been slumbering long enough over lost souls. We need pray no longer for the way to open up, for that prayer has been answered, "The fields are already white for the harvest," and the Master bids us, "Wait no longer, but thrust in the sickle."

THE heathen world is calling on us to send them the gospel. I want to ask the readers of the RECORDER, who value their salvation above everything else, how you would feel if a heathen community should send a representative to you, beseeching you to come and tell them about God, and you were obliged to say to them that it was not in your power to go, or send any one else? Do you think you would sleep any the night after such an incident had taken place? Well, that is just what many foreign missionaries are having to do. Day by day representatives from communities where they have never had the gospel preached to them are coming to the missionaries and pleading piteously with them to come and tell them about God, and with aching heart and streaming eyes they are obliged to say to them, "Go thy way, our hands are full." A sad, sad thought! Who is to blame for it? Are we perfectly clean? Have we done all we could?

THE kingdom of God on earth is a blessing. It makes smooth the rough places of life, and supports us in the midst of severe trials. When the tempests rage around us and cares press heavily upon us, there comes a still, small voice, bidding us, "Be still and know that I am God." Often our souls are blessed here, and we sing songs of praise and thanksgiving to "God who giveth us the victory;" but when we step out of the kingdom on earth and into the kingdom of heaven, when the glory of the eternal world dawns upon our enraptured souls, and the thought comes, this is forever and ever, will not earth and its illusions flee? Will not the sacrifices we made for Jesus' sake dwindle away into insignificance compared with that exceeding and eternal weight of glory? Ah, we'll not repent then that our lives were spent in the service of the Master!

God designs to save the world. He wills

not the death of any, but rather that all should come to him and live.

THE kingdom of God brings with it joy, happiness, purity, and peace that flows like a river. It raises us in the scale of civilization, enlightens our understanding, and qualifies us to live happier, better, and more useful lives. Satan's kingdom drags us down. It spreads moral darkness over the world, and instead of elevating its subjects plunges them deeper and deeper into the whirlpool of misery, destruction and pollution. Since we know this is the case, ought not we, whose souls have been lighted, make every possible sacrifice, labor long and earnestly, for the promotion of that kingdom that endureth forever? We know that our work is not in vain, for

"Jesus shall reign where'er the sun,
Doth his successive journeys run."

This is a theme on which my mind loves to dwell. I love to think of the time when "the knowledge of the Lord shall fill the whole world; when the desert shall rejoice and blossom like the rose; when the kingdoms of this world shall become the kingdom of our Lord and his Christ; when nation shall not lift up sword against nation, neither learn war any more." It is for each one of us to help hasten on this glorious day.

Let the prayer, "Thy kingdom come," ascend from every heart, and speed on the day when the entire world shall anthem the praises of God. Beginning with our beloved country the glad song, let South America join us; let Europe, Asia, and the islands of the sea join us; let Africa send up to the throne the shouts of the ransomed; yea, let heaven itself rejoice over earth redeemed, restored, and saved by the blood of Jesus.

MRS. N. WARDNER.

FROM D. H. DAVIS.

Sabbath, June 2d, was the time of our regular communion service, and it was an occasion of much pleasure to us. Five of the older boys from the Boarding School made a public statement of their desire to become Christians, recording with their own hand their names on record book of enquirers. As they have made this public declaration of desire and purpose, we pray that they may press forward until they shall become true members of the church of Christ.

About a year ago some of these same boys seemed to be interested in religious matters, but for some unknown reason soon became indifferent, and not until recently has this desire been revived, so that they were willing to put themselves on record as seekers. We trust that if they have not already found, they will soon find Christ the Saviour of their souls.

A few Sabbaths previous to this, two women from the hospital also asked the privilege of entering their names upon the list of enquirers. Their knowledge of the truth as yet seems to be very limited, but we trust that the word and the Spirit with their quickening power may bring the true light into their minds.

There are others about us who profess to believe the doctrine, but have not yet obtained the courage to declare their faith.

For several weeks a disease called the Black Plague has been raging in the city of Hongkong. It made its first appearance in Canton eighty miles distant, but owing to the steam communication between these two places it was very soon transported to Hongkong, where it seems to have been more malignant than at

Canton. The death rate is reported to be about ninety a day. One or two Europeans engaged in carrying out sanitary measures have succumbed to the disease. It seems however to be almost entirely confined to the natives. Great consternation prevails, and a general exodus has been going on for some time. As yet we have not heard of any cases in Shanghai, and we trust that measures will be enforced to keep it out of this port. It was at first supposed that the long drouth in the south, was the cause of this plague, but the abundant rains do not seem to have stayed its progress. Some of the Chinese say that the foreign Tram-way is the cause of this great calamity. The spirits of the lower regions have become enraged at this foreign concern and are now venting their rage on the Chinese. This superstition seems to be quite prevalent, and families living on the summit, find it difficult to get the Chinese to work for them. Many of those engaged as servants are said to be leaving. "It is estimated that nearly 100,000 Chinese have already left the colony, about half of the population, and they are leaving at the rate of 3,000 or 4,000 a day. The labor market is paralyzed."

In addition to the Black Plague, Hongkong has been visited by an innumerable host of catpillars, which have threatened to destroy every green thing. The government has been offering five cents per catty (1½ lbs.) for collecting these destructive invaders. Thirteen tons, or 1,200,000, have already been collected.

While we have not been wholly exempt from some of the ills and vexations of this trying climate, still it is consoling to read the words of the 91st psalm, "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty. I will say of the Lord, he is my refuge and my fortress; my God, in him will I trust. Surely he shall deliver thee from the snare of the fowler, and from the noisome pestilence. . . . Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day; nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday. A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee."

SHANGHAI, China, June 10, 1894.

LITTLE SINS.

Many a brave man who outlived storm after storm of shot and shell died at last from the ravages of things bought of his own sutler, while others came home to marry death at the altars of dissipation. Hundreds of men who have borne the great trials of life with a spirit of sweetness and resignation that made their lives appear to others great Gibaltars of grace, have in the retirement of home got mad in a minute simply because the milk was sour or there was too much flour in the gravy. Multitudes of Christian women, who have passed through deep waters of affliction with a spirit of unbroken peace and a trust in God that grew stronger and stronger as the sky became blacker and blacker, have gone down so deep into the cave of gloom that it seemed as though the very sun itself had become a great black iceberg, just because the hired girl couldn't fry potatoes to suit them, or "that boy" wouldn't ever wipe off his muddy boots when he came into the parlor. And people who had made a solemn covenant with themselves and God that they would praise the Lord at all times though the heavens should fall, have got clear out of patience because somebody happened to talk too long or pray too loud in the prayer-meeting. No, it is not the great dragon sins that come out against us and slay us, as we go marching happily on our way toward God, but the little, insignificant and contemptible viper sins that steal upon us while we sleep, and poison us with their sting. Mosquitoes drink more blood than lions. —*Ram's Horn.*

WOMAN'S WORK.

AT LAST.

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

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

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

I have but Thee, O Father! Let thy spirit
Be with me then to comfort and uphold;
No gate of pearl, no branch of palm, I merit,
Nor street of shining gold.

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

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

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

WHITTIER.

HOW CAN WE INCREASE THE INTEREST OF OUR WOMEN IN MISSIONARY WORK.*

MARIE S. WILLIAMS.

What is missionary work? May we not consider as such any loving act that feeds the hungry in body or soul, that clothes the naked either with necessary garments or with the spotless robes of Christ's righteousness—that helps a burdened soul, struggling with temptation or weighed down by sorrow, that sends the glad news of redemption and peace to those who wait in the region and shadow of death? Are not all these, and any kindred acts real missionary work?

Your immediate mission field lies, perhaps, within the narrow limits of your own home. Even there may be hearts struggling with temptations of which you little dream, or hungering for the love and sympathy which you alone can give. Though charity may begin at home, its true spirit never ends there.

It is comparatively easy to see the needs of our own immediate neighborhoods, or to feel the wants on the home fields, and an interest for our workers on the frontier, but more difficult for some of us to have a lively and unabating interest in our ignorant, degraded, unloving brothers and sisters across the sea.

But why should we, as women, be especially interested in the work of foreign missions? Some one has said, "In the nature of things the factor that most universally molds society is woman. The boy is father of the man, but the woman is mother of the boy." The influence of woman is, therefore, far-reaching in its power for good. Her kind heart and broad sympathies prompt her to hear and answer the call of those less favored than herself.

Of eight hundred millions of heathen, there are three hundred millions of Buddhist women. To one of these the only hope of immortality is that in some future transmigration she may be returned to earth a man. This she is taught may be possible if she shall bear a son and render due obedience to her husband and his relatives. Undesired at birth, never educated, liable to be sold in babyhood for temple prostitution, given in marriage without her consent,

*Written at the request of the Ladies' Evangelical Union of the Chicago Church for the Woman's Hour at Dodge Centre, Minn.

divorced or sold to another man at the pleasure of her husband, is it strange the life of a girl is lightly valued in China?

The religion of India has been fitly named "the religion of despair." These are some of the laws for women: "A woman has no god but her husband." "Though destitute of virtue or devoid of good qualities . . . yet a husband must be constantly worshiped as a god by a faithful wife." "That which is named woman is sin." Shrouded in a veil which hides the entire person with barely space for sight and respiration, she is excluded from the mosques at the time of prayer, because, in the Koran nothing is said about a woman's praying. She may be divorced or put to death at the will of her husband. "The whole life of a Mohammedan woman is mirrored in the pathetic Arabic proverb, 'The threshold weeps for forty days whenever a girl is born.'" Eighty millions of Moslem women, in their harems cry to us for deliverance from this terrible bondage of heathenism and superstition.

What is true of the condition of the women of China and India is largely true in other heathen lands. Shall the women of America, with their advantages of race, education, culture and influence refuse to do what is possible to carry out, in its true spirit, our Master's command, "Go ye into all the world and preach the gospel to every creature." "How shall they hear without a preacher, and how shall they preach except they be sent?"

Granting that we are interested to do our part in the great work, how shall we increase that interest in our own hearts and lead others to feel a similar desire to aid in this labor of love? One cannot work or pray earnestly for that of which he knows little. The first requisite then, is a knowledge of what missions have done for us and the needs of present mission fields. Let us never forget that our Saviour shed his blood on a far-distant shore, not for America alone, but for all the nations of the earth. The population of America is but a small fraction of the number in heathen lands. Shall we as Christians selfishly appropriate and enjoy the glad gospel of redemption and grace that has brought in its train all the blessings of civilization, culture, and the comforts that we enjoy? There are said to be seventy-five thousand ministers in the United States, or one to about six hundred persons, while in heathen lands there is only one missionary to each half million of people. There are still fifteen hundred counties in China, alone, without a single missionary.

In looking for information concerning our work and workers we find much of interest in the department devoted to Woman's Work in the RECORDER, but there is a large field outside where we may glean much valuable information. It has been found interesting and helpful to follow some plan of reading or study on missionary subjects in the sessions of our woman's societies in connection with benevolent work.

An intimate knowledge of the work will lead us to look for means to meet the need recognized. Our children may be interested to help in the foreign, as well as in the home work. Encourage them to contribute picture cards, pencils, and Christmas gifts for the annual Christmas Box sent to the workers and children in China. Several Sabbath-schools, by uniting, might educate a child in the Mission school. The habit of regular and systematic giving is one worth our while to cultivate in the boys and girls who are to carry on the benevolent and denominational enterprises of

the future. Such a habit increases the desire to use to the best possible advantage the sum thus set apart especially, if it be of necessity a limited amount.

Personal acquaintance with missionaries, our own so far as possible, but with any and all workers for the upbuilding of the Master's kingdom in the earth, is a source of mutual inspiration and helpfulness. Who that saw Dr. Swinney and heard the history of a day in her work in China, could fail to catch the inspiration of her consecrated life as it shone from her face? No wonder the Chinese call her the "Happy Doctor." The visits and letters of other missionaries have done much to kindle and increase the missionary spirit in the home land.

The Eastern Association gave Mr. and Mrs. Davis to the foreign field; the Western sent out Miss Susie Burdick. It is our privilege, in the great North-west to furnish the much needed helper for Dr. Swinney. Let us see that Dr. Palmberg goes out fully equipped for the work; then let us follow her with our prayers, our gifts and our messages of love. This will give us a personal share in her work and an increased interest in that of her associates.

But what is needed more than all else, perhaps, as the foundation, the inspiration of all our desires and methods of work, linked with an unwavering love for souls, is a deep and abiding consecration to the Master's service which will give us a deeper interest for those who need the gospel, both at home and abroad. Not a consecration merely to the work or welfare of certain people that we are glad to aid because of our love for them or our personal interest in their work, not a consecration to such departments of God's cause as our inclinations may select or our tastes may dictate, but a consecration, whole and entire, to the work of the Lord, that will let him use us for the good of others and the glory of his name. This will require the sacrifice of self and selfish interests. Such a consecration, coupled with love for those who have less of the blessings of life than we enjoy, will prepare our hearts to hear and joyfully obey God's call to service.

It has been truthfully said, "There is nothing that the poor and degraded need so much as they do love. They need love more than they do money; if we gave them less gold and more affection they would be better off in heart, mind and estate. Love is the redeeming element; love is the pith of the gospel, the axis on which it turns." "To see the beauty, fruitfulness and sufficiency of love is easy, but to have it as the mainspring of our own life most difficult—indeed the greatest of all attainments. Have we in us that which really knits us to God and to our fellowmen and prompts us to do our utmost for them? Have we in us this new affection which destroys selfishness and brings us into true and lasting relations with all we have to do with? This is the root of all good, the beginning of all blessedness because the germ of all likeness to God who himself is love." May God grant us this loving consecration to his service that shall make us earnest, loyal, and faithful in every good work.

CHICAGO, June 8, 1894.

"THE loving—how can they be shut out? They are in the kingdom, the spirit of the kingdom is in them; where they are the kingdom is. The unloving—how can they be admitted? They have nothing in common with the kingdom; where they are is the outer darkness."—A. B. Bruce.

CHILD LIFE IN FACTORIES.

BY HELEN CAMPBELL.

Author of "Prisoners of Poverty," etc.

For the general public there seems to be an impression that child labor is decreasing and that legislation regarding it is already so admirable that there is no further need of disturbing one's self as to any of its present aspects. Why this impression prevails it is impossible to determine, since the increase has been continuous and enormous. The census of 1880 gave the increase in child labor for all the States where they are employed as over one hundred per cent more than in 1870, and the present rate is even larger. Volumes are already filled with the facts of this labor, and what can be included in the limits of the present article is but suggestion as to the bearings of the question, and some few facts closely related to it. The labor of women and children is so inextricably involved that the consideration of one naturally implies and involves consideration of the other; but so far as is possible, the case of the child alone shall find place here.

Child labor as an industrial factor dates back only to the introduction of machinery in the beginning of the century, when children of five and even three years old were found working in English factories and brickyards, the hours of labor, whatever the avarice of the individual mill-owners might exact, were thirteen, fourteen or fifteen; no guards about machinery to protect life and limb, and the air of the factory foul with indescribable filth.

These were English conditions in 1816 and though amended slightly, a two thousand page report in 1842 showed evils much the same, only gradually eliminated by the persistent effort and agitation of Lord Shaftsbury and his allies. Precisely these evils found counterpart in our own country, and in Connecticut and other New England States, hideous abuses existed, described in full by Colonel Wright in the earlier reports of the Massachusetts Bureau of Labor. Employment of children was then at a minimum, but with the multiplying of population and the herding together in great cities, it has steadily increased, and with it, the evils inseparable from it.

Thus far but slightest attention has been given by the Labor Bureaus of the various States to child labor, and the few investigations made are confessedly of comparatively small value. The latest one issued, that of Illinois, is in some points most vital of all and will have mention farther on.

As to numbers at work, the United States census is our only real guide, and till 1870 there is no space given to children. At that date the returns gave 739,164 as employed, chiefly in factories. In 1880 the numbers had increased to 1,118,356, or one child in every sixteen employees in the United States. For neither census did this include the thousands who work at home in every large city, the estimate now giving over 2,000,000, children at work, 21.8 of these being under fifteen years of age.

In Massachusetts in 1875 the number of children at work who were under fifteen was 13,265. In Rhode Island in eight occupations, 7,938 children from ten to fifteen were at work. In Maine seven per cent of all employed were children under sixteen. In 1882 in the coal regions of Pennsylvania, out of 87,000 employees, 24,000 were young boys, 4,115 being under fifteen. In New Jersey from 1870 to 1880, the increase in the employment of children was one hundred per cent, forty per cent being under fifteen. In Illinois, nine per cent of all em-

ployees are children, and girls and children work in brick and tile yards. In Georgia mills, hundreds of children under ten are employed eleven hours a day. It is children like these, who, according to the careful measurements made by Lord Shaftsbury walk or trot in the factory, from twenty-five to thirty miles a day. Each State has its portion but details are impossible. We can only glance at some of the facts that make their lives.

First then, at all points, in fields, workshops, factories, mines and homes, these children are working from ten to twelve and even fifteen hours a day. Not only is there the positive hardship and suffering that accompanies toil of this nature, but the negative one of the utter absence of joy or any pleasure that rightfully belongs to childhood. Added to this is the ignorance which results and which settles like a pall on minds and spirits. The average age at which these factory children begin work is nine years old. They were found by the first factory inspectors to be not only delicate and puny, but so ignorant that many had no mental outlook beyond their own factory. The Report of the New Jersey Bureau of Labor states as follows: "Sixty per cent had never heard of the United States or Europe, and ninety five per cent had never heard of the Revolutionary War. Many who had heard of the United States could not say where they were." The Commissioner of Labor for New York State reported in 1887: "Year by year we have seen the demand increase for smaller and smaller children until it became a veritable robbery of the cradle to supply them."

School attendance though made compulsory is evaded at every turn, the most rigid inspection being almost powerless against the concerted lying of parents whose greed is often as evil a factor in the child's life, as any to be encountered in factory or shop soon. In the South the percentage of illiteracy is something astounding, investigation showing that fifty per cent of native employees, Virginians, South Carolinians, Georgians, etc., cannot both read and write, and thirty per cent cannot write their names. Even in Massachusetts, among 3,940 children at work, nearly fourteen per cent were entirely illiterate, and each State furnishes greater or less proportion.

For the physical life and development, disaster, dwarfing and paralysis are inevitable. Consumption sweeps away whole ranks of mill operatives yearly. The growth of child mill workers is so stunted and the physical powers so enfeebled, that in a recent report of the French military authorities, we find that in an examination of ten thousand recruits from the manufacturing districts, nearly 9,000 were rejected as quite unfit for duty. A like proportion would be found under the same test in this country.

In the matter of accidents they are but seldom reported, and Massachusetts is the only State which has an "Employers' Liability Act" of real efficiency. Planing, rolling and stamping machines of all orders employ children, and they are often crippled by machinery which they should never be allowed to approach, much less to govern. Rotten stairs, unguarded hatchways, open spaces in floors are found in many of the poorer factories.

In the tenement house where numberless industries are carried on, children are at work stripping tobacco, sewing on buttons, picking threads, of from ten to fourteen hours daily. Out of 530 of these children examined during a period of eighteen months by Dr. Annie S. Daniel, one of the best known of New York

physicians, but sixty were healthy, and these barely so. Infantile paralysis was one of the common results of work begun, in one case at three, and in many at four years old, one family having twin girls of four, who sewed on buttons from six in the morning till ten at night.

Degeneracy is inevitable. We see its results daily in the ever lengthening roll of institutions for idiots, lunatics and paupers, made so from birth because the mothers that bore them had not life force enough left to ensure them either decent bodies or decent brains. Of these mothers all over the United States, 28.3 per cent began work before fourteen years old; and 14 per cent had no schooling after that age. Factory or shop closed in upon them and in the closing all development for this life ceased. Homes in the tenements were no less fatal. The recent Congressional Report of the investigation of the Sweating System in the principal cities shows in minute detail, the horrors of child as well as of adult labor in these dens, for which there can be no remedy save in total abolition of all tenement house labor. The physical deterioration of womanhood touches the States more nearly than any other phase of its existence, nor can the State escape responsibility for such results. Two of the most enlightened countries of the world, France and Germany, now recognize this and make education compulsory, and the English plan of half a day of work and half a day of schooling is working admirably.

Latest of all the facts recorded as to child labor comes the Report of the Factory Inspectors of the State of Illinois. In that State manufacturers have made better fight against the new and stringent factory laws which these inspectors are seeking to enforce. The bulky pamphlet of over a hundred pages, difficult as it is, holds details that might belong to the dark ages, and must stir to deepest indignation whoever reads it. Among these babies, made machines to feed the cupidity of men, the medical examiners found one case so atrocious that it must stand as the extremest illustration of what the system can do. The reader can draw his own deductions and needs no further word.

The reckless employment of children in injurious occupations also is shown in the record of the medical examinations. A glaring example of this is Jaroslaw Huptuk, a feeble-minded dwarf whose affidavit shows him to be nearly 16 years of age. This child weighs and measures almost exactly the same as a normal boy aged 8 years and 3 months. Jaroslaw Huptuk cannot read nor write in any language, nor speak a consecutive sentence. Besides being dwarfed he is so deformed as to be a monstrosity. Yet, with all these disqualifications for any kind of work, he has been employed for several years at an emery wheel in a cutlery works finishing knife blades and bone handles, until in addition to his other misfortunes he is now tuberculous. Dr. Holmes, having examined this boy, pronounced him unfit for work of any kind. His mother appealed from this to a medical college, where, however, the examining physician not only refused the lad a medical certificate but exhibited him to the students as a monstrosity worthy of careful observation. He was finally taken in charge by an orthopedist, and after careful treatment will be placed in a school for the feeble minded. The kind of grinding at which this boy was employed has been prohibited in England for minors since 1863, by reason of the prevalence of "grinders' phthisis" among those who begin this work young.

MADISON, Wis.

OBITUARIES.

MRS. ADELINE CHILDS.

Died, at Springfield, Walworth Co., Wis., July 18, 1894, Mrs. Adeline Childs, the wife of Alba Childs. She suffered from no disease, but her physical powers gradually gave way. She was in the 78th year of her age. Her maiden name was Williams, and her parents came from Vermont. She was born at Greenbush, on the Hudson River, opposite Albany, N. Y. Her next home was in the wilderness, in the town of Royalton, Niagara county, the same State. When eight years old she lost her mother, and two years afterwards she went to reside with her mother's sister, Mrs. Lewis Robinson, South Reading, Vt. Here she married, when 20 years of age, Ebenezer Robinson, Jr., the son of a Revolutionary soldier. Their wedded life was only slightly over eleven years long. To them were born three sons and a daughter. The oldest is Prof. S. W. Robinson, of the Ohio State University; the next is E. A. Robinson, a machinist of Champaign, Ill., formerly an instructor in the State University of that place; the third son is A. A. Robinson, now President of the Mexican Central Railway, and so well known to many of our people as the former efficient Chief Civil Engineer, Vice-President and General Manager of the Santa Fe railroad system; and the daughter is Mrs. A. W. Phelps, at whose home Mrs. Childs died. Five years after losing her first husband the subject of this sketch married Alba Childs, and his daughter Inez, now Mrs. A. D. Whitmore, of Spring Prairie, was brought into the family, and is remembered by a large number of the old students of Milton College, where she graduated. In 1856 Mr. Childs moved into Wisconsin, and has since lived most of the time in Rock and Walworth counties, a citizen greatly respected. Mrs. Childs was a woman of rare merit; her children call her blessed; and her husband praiseth her. The funeral services were held July 21st, and were conducted by Pres. Whitford. The sermon was from Rev. 14: 13, "They may rest from their labors, and their works do follow them."

MRS. LYDIA COON BOAZ.

Lydia Coon Boaz, wife of Deacon James Boaz and daughter of Charles and Phebe Coon, was born in the town of Alfred, Allegany Co., N. Y., Feb. 18, 1821, and died at her home in Calamus, Neb., Friday, June 29, 1894. Early in life she gave her heart to Christ and joined the Alfred Church. In the year 1840 she, with her parents, removed to Albion, Dane Co., Wisconsin. While living at Albion she became acquainted with and married James Boaz, September 18, 1845. About the year 1857 she, with her husband, removed to Waushara county, Wisconsin. After remaining there about two years they removed to Carleton, Freeborn Co., Minnesota. In the summer of 1874 they came to Calamus, Nebraska, where they resided until the time of her death.

Sister Boaz was a faithful member of the Calamus Seventh-day Baptist Church. She was kind and generous as a neighbor, loving and devoted as a wife and companion, honored and respected by all. Being among the early settlers she stood as a light for the Sabbath truth during all the years they were without a church organization. In talking with the ungodly in that neighborhood about accepting Christ, they would say, "If I could live it like the deacon and Aunt Lydia—I would begin now." She leaves a sorrowing husband and other relatives,

who have the deepest sympathy of their many friends. Funeral services were conducted at Calamus on Sabbath afternoon by the writer, and the remains laid to rest in the North Loup cemetery, Sunday morning. J. H. H.

CORRESPONDENCE.

LETTER FROM DZAU SING CHUNG.

To all the elders, pastors, brothers and sisters in America, peace. On the 14th day of the 6th foreign month, the 11th day of the 5th moon, Miss Burdick gave me what many friends had contributed to assist in burying my grandfather, grandmother, father, mother and brother, one hundred and twenty dollars in gold. Many thanks, many thanks. May the true God bless all the friends with health of body, peace in all things, and day by day an increase of zeal in the doctrine.

My father formerly was strong in body, but for ten years, during the cold weather, he was troubled with a cough. Last year the disease became more severe. When asleep he would talk in a delirious manner; this was because of his fever and weakness I think. When awake his mind was clear. During his sickness he said he saw clearly the heavenly home, and the Saviour was calling him to come. He besought his children, and all with true hearts, to believe in the Saviour and faithfully to receive and follow the true doctrine. "I am now weak beyond measure," he said, "and must leave you to ascend into heaven." During his illness, as Dr. Swinney was not in Shanghai, I called a Chinese doctor, also your country woman, Dr. Raifsnyder, to come and give him medicine; but because God had called him, on the 10th day of the 11th moon, the 12th foreign month, the 17th day, at about twelve o'clock he peacefully returned to the heavenly home. We were full of grief and besought the heavenly Father to receive our father's spirit and to comfort our hearts. Because God permitted him to depart peacefully our hearts were somewhat comforted. On that day we immediately called a boat and carried our father's body home and laid it in a coffin. Relatives and friends came to greet us, but because they knew our father was a disciple of Jesus when they came they followed none of the heathen customs. This also comforted our hearts.

To speak of my own experience: When I was a child and did not understand the doctrine, although my father and mother taught me, pastor and sisters persuaded me, I was indeed hard-hearted and unwilling to repent, wished rather to argue with them. This was truly a great sin, but the measure of God's mercy is wonderfully great. In the year 1886 he sent the Holy Spirit to enlighten my heart, making me to realize my sins and to determine to trust in Jesus Christ, but my courage was not yet very great, therefore I prayed God to increase my faith, give me strength and make me with a true heart to repent and trust him. In the year 1889 I was baptized, and from that time to this I have had a new peace in my heart. I trust God will still increase my strength and faith, make me earnest to the end, with one heart to glorify our God and Saviour. I also desire the friends to pray for me that he will make me strong in faith to the very end.

For nine years I have been with Dr. Swinney, teaching the vernacular; five years since I entered the church; three years learning to promulgate the gospel, and now I realize a full desire to do the Lord's work.

My father, at the time of his death, was sixty-one years old. In 1857 he was baptized.

Afterwards, with Dr. Carpenter, he went to your honorable country. After his return, with a true heart he scattered the gospel and was zealous to do what was right. By trade he was a tailor. From the time of his baptism to his death, thirty-seven years in all, he received the Lord's blessing. Formerly we were a family of fifteen, seven were blessed of the Lord and entered the church, of these three have passed from earth, two have married out of the family and now we are a family of ten.

Although my father had some property, day by day he needed to use not a little money. In twenty years' time ten very expensive affairs came to us, building a house, my own mother's death, father's second marriage, bringing a daughter-in-law into the family, my own marriage, my sister Mary's marriage, my older brother's sickness and death, my younger sister's and brother's marriages, and father's sickness and death, therefore the money used has not been a little, and finally there were debts. The one hundred and twenty gold dollars, which thanks to you, have been given me, bought a greater number of silver dollars. The surplus I am happy to use to pay some of these debts. My grandfather and others of the family I hope to lay to rest in the 10th moon.

Now in our church and in other churches in Shanghai there has been an increase of zeal as in America the same. May the true God bless all and may all who belong to Christ glorify him. Amen. The very least of your brethren in the church,

DZAU SING CHUNG.

SHANGHAI, { Foreign 6th month, 20th day.
 { Chinese 5th moon, 17th day.

SANCTIFICATION.

I was pleased to see and read that letter from David D. Rogers, of Ocala, Fla., which you published in the RECORDER last week, and that you invited brief scriptural articles on that subject, and as a consequence I am led to give a few plain and simple thoughts respecting it. There has been very much said about it for many years past under the appellations of "Holiness," "Entire consecration," "Second blessing," "Full salvation," "Perfect love," "Higher life," etc., and large gatherings of Christians who are interested in the subject, are annually held in various places, for its promotion, and there are many books and magazines, with various titles, being published in its interest and for its advancement, and there is no doubt that there are very many living witnesses of its real experience, and blessed practical possession and enjoyment. And on the other hand, there is no doubt that very many profess to have it, who do not show it by their lives and conversation; in other words, do not bear the legitimate fruit which certainly and invariably grows on that "good tree," as a natural result; for Jesus taught that a "good tree" must produce "good fruit." Indeed, it is impossible to be otherwise, for it is contrary to all natural and spiritual law. As a sweet spring will send out sweet water, so a pure heart will send out pure words and pure actions.

Very many do not understand what it really means to be in this higher and exalted state of grace, for it does not consist, *merely*, in great emotional manifestations, however wonderful and intense they may be, though these are often experienced in the sanctified state, and also even in the previous condition of justification only; but it does consist in having such a change wrought in the mind of the individual, that its enmity to God is completely and entirely

changed to love for and fellowship with the divine Being, so that all its powers and faculties, and also those of the physical nature, are regulated and controlled by divine grace, so that all their operations are in perfect harmony with the law of God, and under the inspiration of the Holy Spirit. The human will is in complete subjection to the divine will, and does, as a matter of choice, whatever it knows to be the will of God, as far as it is possible for it to do so. In short, a person in this state of sanctification will be totally abandoned to the will of God—and that means nothing less than to be just what God wants him to be, and to do just what God wants him to do, at all times, in all places, and under all circumstances, as far as it is possible for him to be, and do. It means being just as good as we can be, with the help of all the grace of God that it is our blessed privilege to have.

This high state does not seek for enjoyment in sinful pleasures, and finds no gratification in them. Its meat and drink is to do the will of God—in that it finds all the happiness it desires—something that is soul-satisfying. It keeps itself as far from everything wrong, as it possibly can, for it loathes and abhors sin, and looks upon it with the utmost aversion. Its whole aim is to please God always and everywhere, and in every possible way, whether in active service, or submissive suffering. If this is published, more may follow.

J. T. HAMILTON.

HARVARD, Ill., July 24, 1894.

SCIO, NILE, AND RICHBURG.

Scio has a good meeting-house, lot, and sheds, and though but a small society, when thoroughly united and at work would make a very pleasant Christian band to work with. They are not lacking for musical talent, the organist being a fine musician, and engaged as a singer in one of the Wellsville churches. Bro. Place, who has labored here as pastor for some ten years, has given earnest and sacrificial effort for their upbuilding, and has but recently given up the work for some younger heart and hands. Bro. Orandall, from Alfred, spent two or three Sabbaths with them profitably, three or four of the young people manifesting a desire to become Christians. They hope soon to have Bro. Kelly, from Nile, supply their pulpit Sabbath afternoons, and I trust we shall soon hear cheering news from Scio, news of rebuilt walls, of united and consecrated energies, and of hallelujahs from a band of young converts. Scio could scarcely raise \$200 for a pastor, and her pledges for the Societies were necessarily small. Her RECORDER list was slightly increased.

Nile, or the Friendship Church, gave us a fine audience, after a rainy night, and a rain during church service time; also an interesting afternoon prayer-meeting, and an excellent Christian Endeavor in the evening, with thirty present. Brother and Sister Kelly seem universally esteemed, and the church prosperous. A pretty thorough canvass of the society was made by a committee last spring, and something over a hundred dollars pledged for our Societies. In my canvass I secured some \$25 more, and eight new names to the RECORDER list.

Richburg has suffered in various ways in recent years, but is still trying to hang on and hold out, and lift up, and is probably in healthier condition than at some former times. Two hundred, parsonage, and donation, are meager support for a pastor's family; but Bro. M. G. Stillman and his worthy wife have been labor-

ing for a year or two in that way. Outside work will be necessary. If our missionary funds were sufficient such churches ought to receive aid. I was glad to add six new subscribers to the RECORDER list, and receive nearly \$35 in pledges for the Societies. Perhaps this ought to be turned back by the Societies to the church, for the support of the pastor. Sunday evening I enjoyed preaching for the First-day Baptist Church. G. M. COTTRELL, *Field Sec.*

LITTLE GENESEE, N. Y., July 27, 1894.

CORRESPONDENCE.

I hasten to let the RECORDER readers know of a farm now for sale within one mile of the Bethel Church. This is one of the best improved farms in this section, a fine house, barn and out-buildings, giving it an attractive appearance. It consists of about 240 acres, heavily mortgaged, which accounts for its being offered at the low rate of twenty dollars per acre. It is about five miles to the nearest market, eight miles from the enterprising town of Marion, the county seat of Williamson county, and ten miles to the nearest station on the "Big Four" railroad. It is in a beautiful farming section. A bountiful crop of wheat has already been harvested from this land, and there is a fine prospect for an excellent corn crop. Coal of good quality is mined near by and can be bought from seventy-five cents to one dollar and twenty-five cents per ton. This coal is independent of coal combines and strikers. There is a heavy strata of coal underlying this country and the looked for railroad will start into existence a lively mining industry. Fruits of many varieties are successfully raised. I am now speaking of the country in general. The fruit industry, like that of coal, will not develop until we are favored with a railroad. A good Seventh-day Baptist family wishing to avail themselves of the opportunity referred to above would receive a hearty welcome from the little company of Sabbath-keepers at Bethel, who have for so many years stood for the cause of truth in this neighborhood. T. J. VANHORN.

STONE FORT, Ill., July 24, 1894.

Dear Sir:—Mrs. Lucy Pratt, of this city, herewith encloses one dollar which she says pays the balance of her subscription for the year 1894.

Mrs. Pratt is in her 95th year, is still hale and hearty, still in possession of all her faculties, a good memory and a wonderful intellect. She is indeed a wonderful woman, has a great knowledge of the Bible, which she diligently studies, and knows the belief and creed of the Baptist Church perfectly, and is able to give Bible authority for the faith which is within her.

She says she is always waiting for your paper and that it is like a near friend to her telling her good news of the spread of the gospel and particularly the noticeable increase in the membership of the Seventh-day Baptist Churches. She wishes you to say to the church that her faith grows stronger day by day, that she daily attempts to live in accordance with God's commandments and the church covenant, and that although she never will see any of the members of her church here on earth, she knows that a meeting is not far distant. She wishes the church prosperity. *

HOWELL, Mich., July 25, 1894.

No EVIL dooms us hopelessly except the evil we love and desire to keep in, and make no effort to escape from.—George Eliot.

THE NEW MIZPAH.

We have been camping here now since the 3d of July and shall remain until Conference. We are having a splendid rest—a much needed rest. The doctor ordered Mrs. Burdick to take three months. The Mission is under the supervision of Miss Addie Evans and Miss Marie Flaacke. I send you their excellent report for publication.

Respectfully, J. G. BURDICK.
CERES, N. Y., July 23, 1894.

Misses Evans and Flaacke respectfully submit the report of the month beginning June 15th and ending July 15th:

No. of men present,.....	231
No. of visitors,.....	15
Donations:	
Harry Green, cards,.....	5,000
Mr. Eliason,.....	15c
Sick men on ship visited,.....	1
Joined floating Y. P. S. C. E.,.....	1
Signed temperance pledge,.....	3
Ships visited,.....	11
Leaders of meetings,.....	7
Bibles given away:	
English,.....	5
Welsh,.....	1

YEARLY MEETING.

The Yearly Meeting of the Seventh-day Baptist churches of Southern Illinois will be held this year with the Stone Fort Church, beginning Sixth-day, Aug. 17, 1894. It was appointed at this time in order that we might have with us Dr. Johnson, who expects very soon thereafter to return to his Texas field of labor. We sincerely long for all who possibly can to be present at that time, as we hope to make this meeting the beginning of a great blessing for Stone Fort.

The following subjects for papers have been assigned:

Is it ever admissible, to baptize a convert before he has decided the question of his church membership? Eld. Robt. Lewis.

Some of the evil influences leading our young people astray at home and abroad? Eld. C. W. Threlkeld.

Have the results of the work of our evangelistic quartet's been such as to justify a continuance and enlargement of this feature of our work? T. J. VanHorn.

Preacher of Introductory Sermon. Rev. L. C. Randolph, Chicago, Ill.; alternate, Rev. C. A. Burdick, Farina, Ill. T. J. VANHORN, Sec.

THE BEAUTY OF DEATH.

If there is one thing especially of which many people cannot possibly believe that, under any circumstances, it would seem beautiful, I suppose it must mean death. That must always be dreadful. Men seldom see any misery in life so great as to outweigh the misery of leaving it. But yet it comes to all of us that he who made death made it, like all things else, to be beautiful in its time. When a life has lived its days but in happiness, grown old with constantly accumulating joys, and then, at last, before decay has touched it, or the ground grows soft under its feet, the door opens, and it enters into the new youth of eternity; when a young man has tried his powers here and dedicated them to God, and then is called to the full use of their perfected strength in the very presence of the God whom he has loved; when a man has lived for his brethren, and the time comes that his life cannot help them any longer, but his death can put life into dead truths, and send enthusiasm into fainting hearts; when death comes as a rest to a man who is tired with a long fight, or as victory to a man who leaves his enemies baffled behind him on the shore of time—in all these times, is not death beautiful? "Nothing in all his life became this man like leaving it," they said of one who died.—Phillips Brooks.

A LEADING educator once said to a body of students, "Do not try to be smart, but do everything that comes to your lot in a faithful and satisfactory manner." It would not be easy to say a more sensible thing. Young friend, faithfulness is one of the very greatest of qualities, and its possession is possible to all.

YOUNG PEOPLE'S WORK.

ON to Conference!

MAKE it lively for the people at Brookfield.

Go WITH the determination of giving and receiving zeal and inspiration for better living.

Go WITH the determination of giving encouragement to our various boards who have our work in hand. Make them feel that they have the solid backing of all the young people of our denomination.

THERE are two kinds of knowledge; knowledge and *knowledge*. There are two kinds of understanding a thing; understanding it, and *understanding* it. There are two ways of doing anything; doing it and *doing* it.

A PROFESSOR in a summer school connected with a State University, recently said to a young lady who was reciting, or attempting to recite, in one of his classes, that he must beg to differ with her; in other words, that he did not exactly believe what she said. She had said that she understood the matter in discussion and knew the answer to his question, but that she could not express it. What the professor meant was this: if the young woman really knew, clearly and accurately, the answer to his question, she could tell it; he meant that the failure to express the correct answer depended on indefinite or insufficient knowledge. Here was an example, at least to the mind of the professor, of knowledge which was not *knowledge*.

THIS might furnish a text for a discourse on thoroughness and accurateness in all that we do. A great deal of time and energy is lost by a careless, slipshod way of doing things. Two boys are performing an experiment in chemistry; one is careful and exact, the other careless and inaccurate. The former secures the desired results to a degree almost perfect, the latter is compelled to repeat his experiment, even the third time, unless he improves his methods, the first boy in the meanwhile goes on to something new and more advanced. Two girls are working a problem in algebra; the one is careful and exact, the other careless and inaccurate; the former obtains the correct result the first time, the other must go over the work again, and there is nothing more tedious and uninteresting than doing a task a second time, except doing it a third or fourth time. Every farmer's boy knows what a hard and disagreeable thing it is to pitch on a load of hay that has tumbled off because of careless loading or careless driving.

SOME one may say right here, "Now is the time to quote the saying, 'Slow, but sure.'" Not so. That expression, like charity, is made to cover a multitude of sins. A professor in the University of Chicago is wont to say that it should read, in most cases, "Slow, because not sure." He believes that, as a rule, a student is slow in translating a thought from one language to another, or in reciting, not in order to be "sure," but because he is "not sure." Last night the woman where I board prepared supper for fifteen persons, made warm biscuits and ice cream in twenty-five minutes. Not slow indeed, but sure for all that, simply because she *knew how*, and *knew exactly how*. So do not be slow, young people, in your work, but be sure,

Give close attention to the task in hand. Cultivate accurateness and diligence in all you do. Strive to please your employer, not by an abject fawning or an outward show, but by a faithful performance of your particular work, aiming to do it as well, or better, than the best, making your school the best in the county, your load of hay the best balanced, your dress the best fitting, and you shall reap your reward in due time, if you faint not.

OUR MIRROR.

PRESIDENT'S LETTER.

Our young people have lost a friend in the death of Mrs. Ira J. Ordway, of Chicago. It was very appropriate that a large C. E. monogram wreath of pond lillies should hang on the pulpit over the casket. I presume no person in the denomination has followed our young people in their work with their prayers more constantly than Mrs. Ordway. In all our evangelical work, in all our Associations and Conferences, though not often present her constant prayer has been for the salvation of men and the success of all denominational work, not because it was denominational, but because she believed it was truth and would make the world better. I never have passed through the city in my work without being invited to stop and make a canvass of all plans with not only her husband but herself as well. The Student Evangelist movement was one of the idols of her life, if she had any, and only those who know her devotion to the details of life and religious work can understand our loss. She was strong at points where most of us fail in this matter of details, in taking cheerfully responsibilities which others avoid, and carrying them, so wisely, quietly, and yet able to grasp great things. If our young people could know how great good can come from a quiet, praying, planning and constant burden-bearing life, more would be willing to strive to live such a life. We do not need to live before the public to be great, it is just the reverse. True greatness will be found out; be great for others and leave the results with God. Men will strew the flowers and God will reward, yet let us not forget to speak kind words while these tired ears can hear them. They will lighten the load and bless us more than to keep them until it is too late. The Chicago Hebrew Mission has lost one of its greatest stays and founders. Missions have lost a warm friend, and many of us workers almost a mother. Other sad bereavements come very fast, but few so close as this.

E. B. SAUNDERS.

RESOLUTIONS OF CONDOLENCE AND APPRECIATION.

WHEREAS, For the second time in the history of the Young People's Society of Christian Endeavor of the First Genesee Church death has entered our ranks and borne from among us our sister, Mary Burdick Saunders,

Resolved, That we hereby tender to the bereaved husband and loving parents and brothers our heartfelt sympathy, and pray that our heavenly Father, who has taken to himself his own, and who doeth all things well, may comfort them with everlasting consolation.

Resolved, That we, as a society, feel that we have sustained a severe loss in the death of our sister who so recently returned to her home church and became a member of our society. In the excellencies of her beautiful Christian character, her training, culture and pronounced abilities to serve in all departments of Endeavor work we recognize the greatness of our loss. But our hearts are comforted in the thought that all these excellencies, springing out of the consecration of her heart have prepared her to enter fully upon the perfection of service in the eternal realms of life and joy where sorrow never comes.

Resolved, That a copy of these resolutions be pre-

sented to the bereaved husband, another to the parents, and that a copy be sent to the SABBATH RECORDER for publication.

S. S. POWELL,
T. B. BURDICK, } Com.
IDA B. COON,

OUR YOUNG FOLKS.

ONE, TWO, THREE—(A HOME PICTURE.)

It was an old, old, old, old lady,
And a boy who was half past three;
And the way that they played together
Was beautiful to see.

She couldn't go running and jumping;
And the boy, no more could he,
For he was a thin little fellow,
With a thin, little twisted knee.

They sat in the yellow sunlight,
Out under the maple tree;
And the game that they played I'll tell you,
Just as it was told to me.

It was Hide-and-Go-Seek they were playing,
Though you'd never have known it to be—
With an old, old, old, old lady,
And a boy with a twisted knee.

The boy would bend his face down
On his one little sound right knee,
And he'd guess where she was hiding
In gusses One, Two, Three!

"You are in the china closet!"
He would cry, and laugh with glee—
It wasn't the china closet;
But he still had Two and Three.

"You are up in papa's big bedroom,
In the chest with the queer old key!"
And she said: "You are warm and warmer,
But you're not quite right," said she.

"It can't be the little cupboard
Where mamma's things used to be—
So it must be the clothes press, gran'ma!"
And he found her with his Three.

Then she covered her face with her fingers,
That were wrinkled and white and wee,
And she guessed where the boy was hiding,
With a One and a Two and a Three.

And they never had stirred from their places,
Right under the maple tree—
This old, old, old, old lady,
And the boy with the lame little knee—
This dear, dear, dear old lady,
And the boy that was half past three.

—H. C. Bunner, in Scribner's Magazine.

A DREAM OF POOR CHILDREN.

I had a dream, so sad, so sad it was
It hurts my heart to tell that dream again.
I thought I stood above the life that draws
Its weary breath in crowded street and lane,
Above the hot, rough pavements, and the glare
From blinding roof and wall, and sun-scorched air.

I looked, as might a spirit from on high,
Not strong, but trembling, and I saw God,
The children's poor, sweet faces, bold or shy,
All, all were piteous, none seemed bright nor glad;
I heard their songs and cries, their restless feet,
And their wild, longing hearts, that beat and beat.

Then, as a spirit might, I turned my eyes
Out to the broad blue waters of the bay,
To all the wide-spread loveliness that lies
Within the reaches of God's glorious day—
The hills, the fields, the streams that laugh and move,
And the kind, happy heaven that smiled above.

I saw fresh daisies in the cool deep grass,
And bending boughs that shook their blossoms down,
I watched the birds on sun-swept pinions pass,
And then I saw again the crowded town—
The pale young children, where they waked and slept,
Their eager, pleading faces, and I wept.

And some seemed wan and faint, for want of bread,
And trembling some, with fear of curse or blow,
And some at heavy tasks bent hand and head,
Numb with the pain that hopeless toilers know,
And some were girls, children no more—oh, God,
I dared not look to see the path they trod!

Near me white seraphs hung, and mutely wept,
And Christ, methought, wept too, above it all,
A broken prayer against my sobbing swept,
And I awoke. I weep when I recall
That dream, so sad, so strange! It can but seem
Only a dream! Surely 'twas but a dream!

—Mary Ainge De Vere, in Ladies' Home Journal.

OLD GOODIE WARNER.

Old Goodie Warner had come to a hard bit of road.

"It'll be a sad fight for ye, poor old girl," her husband had said as he lay on his dying bed.

"If 't warn't for that I'd be content to go. But I'd always hoped the Lord would grant me strength to care for you right to the end."

"Never fret," she answered bravely; "he won't let me want; and when my race is run he'll bring me home to you."

Her word came true, too, for she found work; and Goodie was not one to look for food in place of work. Only idle folks do that.

But this was how things stood now.

Goodie had been washing for three families; nice big baskets of linen, too, so that her time was pretty fully occupied and she could manage to pay her way, besides a stalling now and then off the credits she had been obliged to get whilst her husband lay ill.

She had got all nicely straight at last, and was just planning hopefully how she would be able to lay by, with winter past, and all the better weather coming on, when suddenly she learned that one of her "families" was going to leave the place.

"Ah! well," thought Goodie; "no need to cry despair; more than likely that if I look out I'll get the custom of the new people."

But houses don't always let at once. This one stood empty month by month, and midsummer passed without a new tenant settling in. There was no laying by now.

Just about the same time her son's wife had a new baby.

Now everybody knows how much expense that brings into a family when the father is no more than a working man.

"Send one of the little ones along to me," said Goodie, when she heard of it. "It'll be company for me; and as to what the child eats, I've not much, it's true; but you can make it good to me some day." So, keeping the eldest little girl to help, Mary gladly sent the next one over to her grandmother's.

What a different place it made of Goodie's quiet cottage to have the patter of light feet about; and the prattle of a merry little voice from morn till night. The child was scarcely any trouble either, the good little five-year-old! But she had been in Goodie's care barely a week when she fell sick.

"O Granny, I do feel so sick!" said she, one evening, and she began to cry. Next day the doctor was called in, and by the evening she was tossing to and fro upon her little bed with scarlet fever.

Sunday passed and Monday came, when Goodie should have fetched the clothes. But how could she leave little Ann? "Besides, scarlet fever can be carried in the clothes," said Goodie to herself. "Supposing I should send it home to all those children in my two families!"

Yet if she let the work slip how was she to live?

"I wish I'd never had the child," said Goodie to herself. But she remembered how glad poor Mary was to have her work made easier. "And just to think if little Ann had fallen sick at home," thought Goodie. "Twould have killed her mother, nursing her. The baby might have taken it, too, poor little mite!"

If only she had some one to take counsel with.

Suddenly she got up and took a book down off the shelf.

"Not the first time that it's told me what to do," said she.

Little Ann was sleeping nicely now, for the worst of the fever was over; so Goodie took a chair out of the door to get a breath of air. "O, Lord, direct me out of thy word," she prayed, as she sat down.

The leaves fell open at the Psalms, and her eye quickly lighted on a verse that she had marked.

"Trust in the Lord and do good," it ran; "so shalt thou dwell in the land, and verily thou shalt be fed."

Goodie looked up and reflected.

Could this verse be for her?

"Trust in the Lord" was for everyone, of course; but "do good" was for richer folks.

"Perhaps, though," Goodie thought, "it means 'do right' as well as 'good.' 'Verily thou shalt be fed,' it says, and the Lord Jesus Christ told us 'Your Father knoweth ye have

need of all these things.' Surely I can do what's right, and leave the rest to him. Verily I shall be fed!"

So she got a neighbor to take word for her exactly how things stood.

Some months later a lady was asking a friend to recommend a laundress. "You can't do better than employ old Goodie Warner," said the friend.

"I like somebody who has no children about," the lady said; "children are always having complaints, and you don't know what may not be brought into your house."

"Goodie has no children," returned the friend; "but, more than that, she has good principle. She would sooner give up the work than take your linen into her cottage if she had fever there." And forthwith she related how uprightly Goodie had behaved when little Ann was ill.

Thus Goodie found her trust was not misplaced; and so will all who, like her, do the right however dark things look. For "the Lord knoweth the day of the upright. They shall not be ashamed in the evil day."—*Florence E. Burch, in "Friendly Greetings."*

A TROUPE OF FIRE DOGS.

The troupe of eight collies at the Royal Aquarium enacts quite a little stage play. After performing some clever feats, without the instigation of a whip or stick, the dogs of their own accord, on a stage property house appearing to be on fire, rush off on their hind legs and fetch from the wings of the stage a fire escape trundling it up to and placing it against the burning building.

Bruce, the head fireman, rushes up the ladder, and entering through the window of a top floor room, returns carrying a child in his mouth, with which he descends, depositing his burden safely on the ground. Bruce, who is supposed to be injured during the rescue simulates death; one of the collies rushes off for a policeman, returning with a dog costumed as a policeman wheeling an ambulance, into which poor Bruce is placed, his widow, a collie in petticoats, was apparently greatly distressed. This is only a part of their general performance.—*London Globe.*

SABBATH SCHOOL.

INTERNATIONAL LESSONS, 1894

THIRD QUARTER.

Table listing lessons for the 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 VII.—TEMPTATION OF JESUS.

For Sabbath-day, Aug. 11, 1894.

LESSON TEXT—Mark 4:1-11.

GOLDEN TEXT.—In all points tempted like as we are, yet without sin, Heb. 4:15.

GENERAL STATEMENT.—Mark mentions the mere fact of the temptation, and adds one incident not elsewhere recorded. Matthew and Luke give quite full details. The life of Jesus has been retired, nothing transpiring since his birth to especially arouse Satan to open hostilities, as it were. But as soon as he appears in public to labor for the suppression of evil, and he receives the recognition of God, the struggle with the arch demon begins. From the glorification at his baptism there is a sudden change, and he is led into the wilderness to be tried. God's approving voice gives place to Satan's lying,

deceiving voice. Consecration, then trial. And so it is in the development of every Christian life.

EXPLANATORY NOTES.

TEMPTER AND TEMPTED. 1. "Then." After baptism. "Was led up." By some extraordinary impulse. From Jordan's low banks to the mountainous region. It was not a heedless rushing into temptation, but a going where the Spirit would lead. If the temptation comes where the Spirit leads, the tempted will be led out by the same Spirit. "Into the wilderness." To be alone. He must now be tested and more thoroughly qualified for his office. "To be tempted." Not drawn by his own lust, but enticed, if possible, by the devil to do wrong. "Devil." A created being (Jude 6) who fell and became the adversary of human souls. He who denies the existence of the devil does thereby lay a greater charge of evil on man's nature. 2. "Fasted." Ate nothing. Luke 4:2. "Forty days and nights." Such cases are on record and are possible in few instances. Intense mental absorption has made it possible. "Hungered." The whole system exhausted and spiritual and intellectual emotions gone, in part at least, the temptation comes. First, then, Satan tempts through boldly appetites. 3. "When the tempter came." As he does in time of greatest weakness on our part. The nervous, disheartened, troubled, weary person is peculiarly susceptible to temptation. We should give special help to such. "If thou be." The Son of God will possess miraculous powers, now satisfy your hunger. The temptation made through the physical sense of hunger was in fact a moral one—to live after the flesh. The sin here would not be in the desire for food, but in using his miraculous powers to escape the bodily discomforts of humanity for which he came. He must be touched with the feelings of our infirmities. Hence food must come in the natural way. He must, like man, depend on God. If he stopped to save himself he would be disqualified to save man. 4. "It is written." Deut. 8:3 Christ honors the Old Testament. Some modern divines do not, especially when discussing the Sabbath question. "Bread alone." Other things are necessary to true living. God's Word is bread. The body and soul need it for life. Starve the soul, and all is ruined. To gain our desires in a wrong way is to die. Obedience is true life. 5. "Taketh him up." Conducted him, or accompanied him to the holy city. Jerusalem, no doubt. "Pinnacle of the temple." Some high point of the buildings. From one point down into the valley of Hinnom was 600 feet. 6. "Cast thyself down." An appeal to perverted spiritual instincts. Glorify your office now by defying peril and showing yourself more than human. Delay not to convince the Jews that you are their Messiah. Dispense with the long process of a lowly life. Bring quickly the triumph of truth. The wrong would be in making himself the object of supernatural care, exempting himself from obedience to natural law, and also defying God's plan for accomplishing man's salvation. "It is written." Satan quotes Scripture, but like man, eager to gain a point, misapplies the text. 7. "Tempt the Lord thy God." If he had leaped needlessly into the gorge below, he would have tempted God by rushing into danger without God's command. Jesus in his human nature must be subject to natural laws. "He eats like a man, he feeds man like a God." 8. "Into a mountain." No matter whether literal or hyperbolic, the temptation could come in either case. "Kingdoms of this world" The prize of the sovereignty of the world as a price of a moment's homage paid to Satan. What a bold assumption of power! But does not Satan tempt men like that to-day? 9. "Will I give thee." I will let you have the world without further struggle on my part. I will henceforth lend my help. An appeal to personal ambition. "Worship me." By placing success in life before duty, by coming to rule the world before converting it. A worldly policy contrary to his mission, therefore wrong. Satan always promises what he is unable to give, and men too often believe his promises.

THE VICTORY. 10. "Get thee hence." Be gone. Your mask is torn off, your motives read. "It is written." Saints conquer by the written word of God, not tradition. False doctrine, false interpretations, assumed authority, have been Satan's methods in and out of the church to destroy the truth and build up error. Jesus quotes Scripture to reveal all this. "Him only shalt thou serve." All kinds of religious homage to any other than Jehovah-God are forbidden. All success, so-called, gained at expense of virtue is forbidden. Reader, how are you making your money or gaining your success? 11. "Leaveth him." Luke says, "For a season." He was again tempted. "Angels." Spiritual beings. After our victories the Holy Spirit comes to aid and comfort. Peace is ours. "Ministered." Probably brought him food and otherwise upheld him.

A LEADING THOUGHT.—There must be the preparation of trial, temptation and victory for every life work.

CHRISTIAN ENDEAVOR TOPIC.

(For week beginning Aug 5th.)

WHOLE-HEARTED SERVICE. Eph. 6:5-18.

True service has in it a combination of personal and practical religion. We all know that progress is a necessity in spiritual life, growth and development of the new man is of greatest importance. This advancement in holiness of heart assuredly belongs to serving God, and those who serve him will have their "fruit unto holiness." Now how can this service to be rendered, be eminently practical, valuable, embracing obedience to all the known precepts of God, and performance of the various duties of life, unless it be from the heart and *whole-hearted*? Can we serve the Lord in the family, in society, and in the church when our hearts are selfish, cold, and the world fills them? Can our service, as it should, and must, if acceptable to God, enter into all our engagements unless our hearts are right and we are fully committed to it?

Whole-hearted service comprehends all that pertains to seeking the honor and approval of God in everything; living unto God; embodying his will and pleasure in our hearts and lives; striving to do everything commanded of God. Says Doddridge:

"My gracious Lord, I own thy right
To every service I can pay,
And call it my supreme delight
To hear thy dictates and obey."

REFERENCES.—Faithful service. Matt. 24:45, 46.
Humble service. Luke 3:10.
Christ-like service. John 13:4, 5, 16, 17.
The service of friends. John 15:14, 15.
Zealous service. Col. 3:17, 23, 24.

—Is the Sabbath-school a temperance society?

—Of course it is in part. It cannot be otherwise and teach a pure gospel and the complete gospel. And it has been obliged to do something special of late, the present liquor system making it necessary. If the Bible is against intemperance, the Sabbath-school must be against the causes that lead to and perpetuate the vice of intemperance.

—THE cause of drunkenness is drinking, at first moderate, drinking of intoxicating liquors. The Sabbath-school, therefore, must be a total abstinence society and teach the doctrine of total abstinence. The saloon system is a mighty power against religion. Therefore must all religious organizations work against this system with increasing intelligence and power, seeking its complete overthrow. The saloon and the license system which gives the saloon sanction is evil and *only* evil in all its parts. Hence the importance of intelligent, systematic, and *continuous* temperance work in the Sabbath-school.

—THEN should one who drinks intoxicants as a beverage, or as a social custom, or who encourages the sale and use of any of these destructive narcotics be leaders or teachers in the Sabbath-school? If example as well as precept is of any value, then no such person should be allowed to be the teacher of your children. Parents can see to this as well as classes in the school.

HOME NEWS.

New York.

ALFRED STATION. — I have recently made about a three month's tour with horse and buggy in Central and Northern New York. Have been in twelve counties, preached Christ or temperance from one to four or five times in thirty different places. We have so recently heard from the dear faithful pastors and their churches in the Central Association, by our Field Secretary, and through the Associational records, that it is not necessary for me to more than say that Eld. Joshua Clarke and wife, are very comfortably situated in their new home and field, and are doing a good work. I am under great obligation to all the pastors and people in our churches where I called. I was compelled to cancel quite a number of appointments.

Religion and temperance are gaining ground. More good people are saying, "God and right and our children first, then business." More good men and women are coming to see that

temperance is not a machine with but one wheel. But like a clock it has several wheels (or phases) and all must work if it strikes right. The phase of non-alcoholic medication which has so long blocked all the rest of the wheels, now moves. I do not know that Homer, N. Y. claims to be more temperate than any other nice, clean town with a good working W. C. T. U., nice churches and faithful pastors; I do not know how many of the mothers keep alcohol in some form and use it for aches and ills; but according to the statements of a leading physician, and the pastor of the M. E. Church, their record on this line is the best I have found. As I see the onward march of truth (though some of the wheels move heavily) I sometimes almost hope that by the help of God we will wipe out this great sin of drink, before our relations to it shall compel God to wipe us out.

H. P. BURDICK.

New York.

SYRACUSE.—In the city of Syracuse there are about a score of Seventh-day Baptists. They have gone there from Adams Centre, Scott, Leonardsville and DeRuyter. Prominent among them is the venerable Dr. E. R. Maxson whose counsel as a physician is sought far and wide.

In the early spring an urgent request came that meetings should be held among them so that Sabbath privileges might be enjoyed.

After carefully canvassing the field a Sabbath-school was organized and an appointment given out for Sunday evening in a private house at 940 South Beech street. The house was filled, for there is not a church or chapel in that part of the city and the people seemed glad to hear the gospel. Then they secured a tent which had been bought by the neighborhood for public purposes, and pitched it on a vacant lot on a beautiful hill and fitted it up with seats, organ and platform. Bro. F. D. Allen, of Scott, whom many will remember as one of the quartet at our late Association, was then engaged to instruct the young people in music and lead the service of song when we have preaching. At the very start the music became one of the chief attractions uniting them together, calling out the talent and developing the culture in a large choir. At first we had monthly appointments, then, as the interest grew we began to go every two weeks, and the intervening Sunday evening was filled by an earnest lay preacher from one of the banking houses in the city. A good religious interest is awakened, an interest in God's word and a warm brotherly feeling in the community. And so God has opened this new mission in a great city and its friends are heartily encouraging it and we ask your prayers for its success.

L. R. S.

New Jersey.

SHILOH.—The Ladies' Aid Society of this place celebrated our National Independence by holding a festival on the public school grounds, once Shiloh Academy. A committee was appointed to raise funds for and to superintend the fireworks. It was a very fine pyrotechnic display. There was a large attendance. The success in furnishing home amusement for the young gives us a suggestion for others; that if they would use a small part of the money usually expended elsewhere, in providing amusements at home, and making it attractive and enjoyable, we might keep our children from evil influences and strengthen their attachment for the home circle.

The Y. P. S. C. E. recently held a poverty social, that was very much enjoyed, and added something to our treasury. The society at its

last meeting voted to send a delegate to our General Conference at Brookfield, and Miss Ida F. Davis was chosen to represent us. We hope other Christian Endeavor Societies may do likewise. The society has decided to pay \$15 toward Dr. Palmberg's salary.

Bro. I. Ch. Reinis came here from Rosenhayn and spent Sabbath and First-day with us the 14th and 15th insts. He came to Rosenhayn to do some mission work among the Jews of that and other places.

Rev. T. L. Gardiner and wife, of Salem, W. Va., were visiting old friends in this vicinity, and he preached for us one Sabbath during his stay, on the subject of education.

The pastor being away from home several weeks during May and June we did not have our Children's Day services until July. A large attendance seemed well pleased with the exercises, which were mostly by the children.

Our Children's Praying Band organized several years ago, has lately been re-organized into a Junior Christian Endeavor Society, and promises well for the future. We hope the membership will reach a half hundred soon.

The Female Mite Society of Shiloh held its 80th anniversary the 15th inst., and voted to divide their receipts for the year equally between the Tract and Missionary Societies. In keeping with its venerable age this society indulges in no questionable ways or means of raising money. There is usually only one meeting a year, when each lady of the society is expected to come forward at the calling of the roll and pay her annual dues of 52 cents. It is claimed that this is the oldest missionary society in the denomination, and the large membership take a worthy pride in maintaining the organization. At the last meeting it was voted to honor the memory of the late Mrs. Hannah Wheeler, a devoted member of the society for many years, by continuing to pay her annual dues.

A week ago last Sabbath a collection was taken to help the Boulder, Colo., Church, in building their house of worship, which amounted to \$26.

A revised school law goes into effect in New Jersey this month, which makes each township one school district, governed by a board of nine trustees. The town has the power to maintain at least one graded and high school under this law, and any scholar in the township has the privilege of attending that school. We hope our town will decide to have such a school, which would naturally be located at this place.

We are looking forward to Conference, and hope to see many of the denominational family at that gathering, and that many of the children and young people will be able to be present. Let us go up with our caravans, as they went up to Jerusalem in olden times.

I. L. C.

Minnesota.

TRENTON.—The Trenton Church still lives. It was once quite a strong church, and Sabbath-keepers seeking new homes went to Trenton to better their condition both spiritually and temporally. Its farming lands are rich and well watered. But discouragements came as they have come to other societies. Some became worldly minded. Some married husbands and wives who never had sympathy with the Sabbath truth; children grew up knowing nothing much of our denomination, its work or mission, because never taken to Associations or Conferences; because our denominational papers were not taken and paid for; because sent away to school among First-day people; because there

was no altar of prayer in the home, and loyalty to truth was not taught by precept and example. Then those who saw this on the increase moved to larger societies where more privileges could be enjoyed. Thus came discouragement. But a few faithful ones persevere in holding up the light of the gospel. It was our privilege to spend four days with this society and preach on Sabbath and Sunday, July 21st and 22d. We found that Bro. W. H. Ernst, of Alden, was serving them as pastor, he driving thirteen miles and back in order to meet his appointments. His services are very much valued by those who attend Sabbath service, and his devotion and self-sacrifice to do them good will have its reward. Bro. and Sister Ernst have just united with the Trenton Church, and in its behalf we extended the hand of fellowship and welcome. Bro. John Wilson is serving faithfully as superintendent of the Sabbath-school. Bro. Edwin Shaw, of Milton, Wis., recently conducted a Sabbath service for the church and endeared himself to the people who heard him speak. The next Semi-annual Meeting of the Minnesota churches will convene at Trenton in October, when they expect a rich spiritual feast. God bless Trenton; convert the unconverted; reclaim the backsliders; encourage and reward the few who yet serve him and keep his commandments.

H. D. CLARKE.

DODGE CENTRE, Minn., July 24, 1894.

Colorado.

CALHAN.—We have many reasons to be thankful, as a church and community. We enjoy good health; the weather is fine; crops are in good condition and give promise of an abundant harvest.

The heavy rains of May, which did so much damage to mountain towns and foot-hill lands, were of great good to this part of the State. During the month of June we had it rather dry, but the copious showers of the first week in July came in time to keep crops in a thriving condition.

Land seekers are still taking advantage of the opportunities offered of securing homes in this part of the country. The best land is being taken fast, and at the present rate will soon be gone.

Sabbath-day, July 7th, was a day long to be remembered by us as a church. Previous to the morning services we met at the baptismal waters and four willing candidates put on Christ before the world, Rev. O. D. Williams officiating. We hope that this is but the beginning of the harvest of souls. Pray for us that we may be faithful.

H. R. LOOFBORO.

Nebraska.

CALAMUS.—I have felt for some time that a few words from Calamus would be of interest, at least to some of the missionaries and student evangelists. The Sabbath-keepers here have sustained their Sabbath-school, with the exception of two or three stormy Sabbaths, through the year with a good interest. During the year there have been four added to this church, two by verbal statement and two by baptism. Numerically they are no stronger than one year ago. They have lost some by removal and one by death. They feel that they have sustained a great loss in the death of Aunt Lydia Boaz. Aunt Lydia, as she was familiarly called, was a great help in church and Sabbath-school work. Being of a bright, cheery disposition she was greatly liked by the young people. The influence of her life will still live on.

They feel that they need some one that can

devote at least a part of his time, on that field, in visiting from house to house, and presenting the claims of the gospel. My prayer is that God will send them the needed helper.

J. H. H.

NORTH LOUP, Neb., July 22, 1894.

SANCTIFICATION.

BY A. E. WENTZ.

Having read Bro. David D. Rogers' letter in the RECORDER of July 19th, I have written the following paragraphs which I hope may prove helpful to him as well as to many others.

It seems to me that unless we are "wholly sanctified" we are not in the way of salvation, and I cannot look on sanctification as a "second blessing." This "Wesleyan doctrine of sanctification," as far as I know anything about it, is as apt to cause people to *fall from*, as it is to help them to *grow in*, grace. Paul says, "to be carnally minded is death; but to be spiritually minded is life and peace." Rom. 8:6. To be "spiritually minded" a person must, in all things, be a willing subject to God's will. He may not have all the light that is to be found in the revealed Word of God, but he must be continually living up to all the light he has. He must be constantly seeking more light. Paul says, "Prove all things, hold fast that which is good." 1 Thes. 5:21. It follows, therefore, that if a person is accused of believing in and upholding any false doctrine, or of committing sin of any kind, he will, if he be spiritually minded, leave no stone unturned in his effort to prove whether the accusation is true or false, and will gladly "hold fast that which is good," forsaking error wherever he finds it. Can you conceive of a person being truly converted to Christianity and not becoming "spiritually minded?" And if spiritually minded, how can a person be otherwise than "wholly sanctified?" And if "wholly sanctified" at conversion, how can such a person receive "sanctification" as a "second blessing?"

These "holiness people" are fond of quoting, "Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him," (1 John 3:6), and then they tell how long since they have "received the second blessing" and have been "living without sin," etc. On the strength of this some go forward seeking to live in this highly extolled sinless state, but finding themselves still tempted, and sometimes committing evil, they grow discouraged and become backsliders. Others watch these "receivers of the second blessing," and, seeing that they are still subject to the same weaknesses that are found in other human beings, consider Christianity a humbug.

To strengthen his falsely conceived idea of "Bible sanctification," a certain "holiness preacher," of the Free Methodist Church, stated that Paul was not thoroughly converted, or wholly sanctified, when he wrote the seventh chapter of Romans; but as any person of ordinary intelligence, by reading this chapter over and comparing it with the other Scriptures, can see the falseness of his charge I will not make further remarks concerning it.

Paul says, "For the good that I would I do not, but the evil which I would not, that I do." Rom. 7:19. What is "evil" but sin? John says, "He that committeth sin is of the devil." 1 John 3:8. Can it then be that Paul and John are contradicting one another? Or was Paul of the devil? Let us see. "To be spiritually minded is life and peace." As Paul says, "the evil which I would not, that I do." We

can see that he was not committing willful sin, therefore he was still "spiritually minded." Consequently we must conclude that John means that "he that committeth" willful "sin is of the devil."

I think this may be further proved by the following: "Whosoever is born of God doth not commit sin: for his seed remaineth in him: and he cannot sin, because he is born of God" 1 John 3:9. I think it is plain that what Paul speaks of as "the inward man" is the same as John calls "his seed"—that is they both refer to the spirit of Christ that dwells within us after we become his followers. We find then that while this spirit of Christ rules within us, we must, of necessity, be "spiritually minded," and while spiritually minded we cannot and will not commit willful sin. Still we find that there is "another law," or spirit, dwelling in our members, warring against the "law," or spirit, that rules our minds; it is this "warring" spirit that causes us to commit the "evil which" we "would not." Yet, as Abraham's faith was counted to him for righteousness, so will ours be, providing we remain spiritually minded (which is nothing else than to be wholly sanctified), even if in our human weakness we may sometimes err.

My dear brother, I can see no way for us to do but to continue "holding down the 'old man' that is within us." We can, by God's grace, keep him from ruling, but he will never be entirely cast out of us until we change our corruptible for incorruptible bodies. I never tire of the subject of Bible sanctification; but this article can scarcely be called brief if I do not soon close. God strengthen and uphold you, brother, and may you never weary of serving him, even in your isolation.

SPEARVILLE, Kan., July 25, 1894.

SEEN IN A STREET CAR.

Two small boys signaled a street car, and when it stopped it was noticed that one boy was lame. With much solicitude the other boy helped the cripple aboard the car, and after telling the conductor to go ahead, returned to the sidewalk. The lame boy braced himself up in his seat, so that he could look out of the car window, and the other passengers observed that at intervals the little fellow would wave his hand and smile. Following the direction of his glance the passengers saw the other boy running along the sidewalk, straining every muscle to keep up with the car. The passengers watched his pantomime in silence for a few blocks, and then a gentleman asked the lame boy who the other boy was. "My brother," was the prompt reply. "Why does he not ride with you in the car?" was the next question. "Cause he hasn't any money," answered the lame boy, sorrowfully. The little runner was speedily invited into the car, and the sympathetic questioner not only paid his fare, but gave each boy a quarter besides.—*Golden Days.*

WHAT TROUBLED HIM.

The habit potentates have of traveling *incog.* frequently causes suffering where it is least expected. It is told of the Emperor Joseph II, that once, while traveling in this fashion he put up at an inn kept by an Englishman. After eating a few slices of ham and biscuit, he went to bed. In the morning he paid his bill and departed. A few hours after, several of his suite arrived, and hearing the rank of his guest, the landlord appeared much troubled.

"Pshaw, man!" said one; "Joseph is accustomed to such adventures, and will think no more of it."

"But I shall," said mine host, "and never forgive myself for having had an Emperor in my house and letting him off for three and sixpence!"—*Harper's Young People.*

STILL WITH THEE.

Still, still with Thee, when purple morning breaketh,
When the bird waketh, and the shadows flee;
Fairer than morning, lovelier than the daylight,
Dawns the sweet consciousness, I am with Thee.

Alone with Thee, amid the mystic shadows,
The solemn hush of nature newly born;
Alone with Thee, in breathless adoration,
In the calm dew and freshness of the morn.

When sinks the soul, subdued by toil, to slumber,
Its closing eye looks up to Thee in prayer;
Sweet the repose beneath Thy wings o'ershadowing,
But sweeter still to wake and find Thee there.

So shall it be at last, in that bright morning,
When the soul waketh and life's shadows flee;
Oh, in that hour, fairer than daylight dawning,
Shall rise the glorious thought, I am with Thee.
—Mrs. H. B. Stowe.

WHAT MAY BE DONE.

A few years ago a young man who was a traveling agent for supplying dairymen with tinware became a student in the Chautauqua Literary and Scientific Circle. He improved the spare minutes which now and then came to him at railway stations or on trains or at hotels by reading the four years' course in literature and science. The taste of knowledge thus acquired gave him an appetite for more, and he worked his way through college. After graduation he pursued a special course at Johns Hopkins University, and last June received the degree of Doctor of Philosophy. He has been elected to a professorship in one of the universities of our land.

Twenty-five years ago a young man who drove a dray in the city of New York determined to have a collegiate education, and by hard work and self-denial he obtained it, and has for years been recognized as one of the foremost metaphysicians in the country.

These two incidents show what may be done by determination backed by brains. The man who can give help or encouragement to a boy who is looking out on the broad field of learning may be the means of blessing the world. There are some active minds which only need to be pointed to the paths of learning to have a desire to enter therein. When the desire is formed energy and persistence, by God's blessing, will do the rest.—*Sunday-School Journal*.

Literary Notes.

The *Treasury of Religious Thought*. Its midsummer number (August) comes well laden with the sincere meat of the gospel. In the Sermonic department the initial sermon is found in full by the Rev. William Herve Allbright, of the Pilgrim Congregational Church, Boston, with which his portrait is given, a biographical sketch, a view of the church, and history of the same. Other sermons are by Drs. M. V. Macduffie, J. B. Whitford, J. Robinson and James Stalker. Under the heading "Thoughts of Eminent Educators," are given extracts and outlines from baccalaureate sermons and addresses from a number of our leading college presidents and educators, including Yale, Harvard and Brown Universities, Amherst, Williams and Allegheny Colleges, also Moody's Training, and the Michigan State Normal Schools. Leading Sermonic Thoughts and Bible Themes are outlined from Drs. Barrows, Bristol, Stone, Burnett, Mansfield and Storrs. The departments of Pastoral Work, Christian Edification, Home and Family Life are given their usual space by Drs. John Hall and J. H. Barrows and others. Current Religious Thoughts and Thoughts on Secular Issues are carefully edited and fill an important place, and there are also Illustrative Thoughts, with Points of Wisdom and Bits of Humor. Annual subscription, \$2 50. Clergymen, \$2. Single copies, 25 cents. E. B. Treat, Publisher, 5 Cooper Union, New York.

The problem of poverty and helplessness and incapacity is studied by Charles Dudley Warner in the second instalment of "The Golden House," which appears in the August *Harper's*. We watch a plain, resolute little woman threading her way through the crowded and unclean streets, going about doing good, day after day—one day like another, except that every day the kaleidoscope of misery shows new combinations. The story already gives evidence of earnest effort to understand and desire to improve the conditions of life in overcrowded portions of New York City.

School-boys in most of our large cities have their athletic leagues and associations, which are conducted

with as much system, as much care and thoroughness, as any college organization. Reports concerning these organizations, records made, and accounts of the prominent members, are given in the department in *Harper's Young People* called "Outings and Innings," which is practically the only scholastic athletic department in juvenile periodicals to-day.

Country and garden-party toilettes, designed by the the leading modeste of Paris, will appear in *Harper's Bazar* from week to week during July and August. "Beyond the Dreams of Avarice," Walter Besant's new novel, will be the leading serial story—a story which promises to be of surpassing interest, and which in its title suggests a subject that has seldom in the history of this country been more alluring than at the present period.

"Ministers of Grace," a novel by Eva Wilder McGlasson, author of "An Earthly Parragon," "Diana's Livery," etc., will be published in early numbers of *Harper's Weekly*. It will be illustrated by Carleton, and the entire novel will be contained in two issues of the *Weekly*.

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.

THE Nineteenth Session of the Iowa Annual Meeting will convene with the church at Welton on Sixth-day, Aug. 31st, at 10.30 A. M.

J. O. BARCOCK, Sec.

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.

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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.

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

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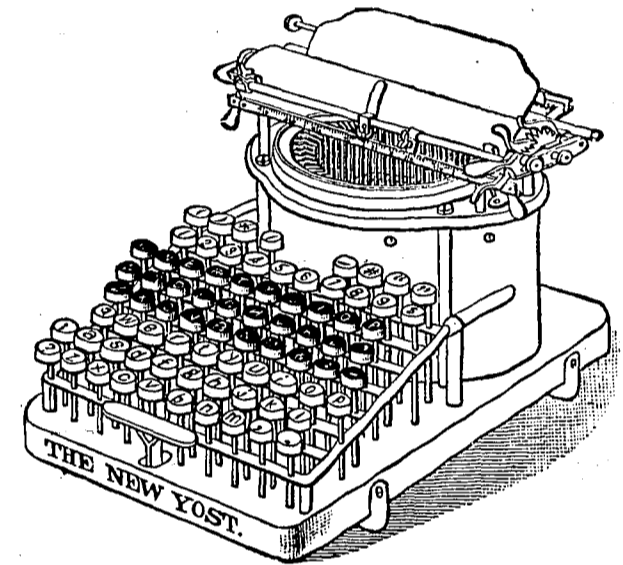
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THE First Seventh-day Baptist Church of New York City will be closed until September 15th, 1894. Pastor's address, Rev. J. G. Burdick, New Mizpah, 86 Barrow St.

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

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

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MARRIED.

COTTRELL—PAGE.—At the parsonage, DeRuyter, N. Y., July 26, 1894, by Rev. L. R. Swinney, Rev. L. M. Cottrell, of Alfred, N. Y., and Mrs. Angeline Page, of DeRuyter.

SPRING—BROWN.—In Alturas, Cal., by Judge Harris, July 9, 1894, Samuel Spring, of Canby, Cal., and Miss Adaline L. Brown, formerly of Brookfield, N. Y.

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.

GREENE.—In Adams Centre, N. Y., July 17, 1894, William M. Greene, aged 60 years, 2 months and 12 days.

Since the age of 14 years he had been a member of the Adams Church, maintaining his Christian profession and his trust in God. For several years he had been in poor health and had suffered much, but he was patient and often expressed a desire to depart and be with Christ. He was highly esteemed as a man and devotedly loved as a husband and father. He leaves a sorrowing wife and two children, besides other relatives. We are reminded that "Here have we no continuing city, but we seek one to come." Heb. 13:14. A. B. P.

BURDICK.—At the home of his grandmother, Mrs. Russell W. Burdick, in Farina, Ill., Eli Burdick, son of James R. and Eusebia Burdick, aged 20 years lacking 33 days.

He had made no profession of faith in Christ, but a short time before his death he sought the Lord, and gave his testimony that he had come to trust in Christ and believed he was ready to depart. He was left an orphan by the death of both father and mother in the year 1881, since which time he has lived mostly with grandparents. C. A. B.

POTTER.—In Farina, Ill., July 11, 1894, of consumption, Miss Lucy Maria daughter of Stanley Z. and Sarah Maria Potter.

She was born in Farina, Nov. 22, 1870, and united with the Seventh-day Baptist Church of Farina when about 12 years old. She was an active member of the church and of the Y. P. S. C. E. while she had the privilege of meeting with it. She suffered much during a portion of her sickness, but endured her pains with Christian patience and even cheerfulness. Members of the Endeavor Society often visited her and read to her, a privilege which she greatly enjoyed. Her faith was very lively and was a great support. She leaves behind her mother and one brother. C. A. B.

DYE.—In the vicinity of Farina, Ill., July 9, 1894, Chauncy Dye, aged 78 years and 20 days.

He was born in Brookfield, N. Y., from whence, when he was about three years old, his parents moved to Adams, N. Y., where he resided until 1855, when he moved to Farmington, Ill. From Farmington he moved to West Hallock in 1864, and thence to Farina in 1881. He united with the Adams Centre Church when about 19. He was a member of the Southampton Church while residing in that neighborhood, and on moving to Farina joined the church at that place, and remained a member of the Farina Church until his death. In 1861 he was married to Miss Emeline Jones, of Adams, who deceased after moving to Farina in 1881. Brother Dye leaves a son and four daughters, mourners of their loss. C. A. B.

ORDWAY.—At 51 South Carpenter St., Chicago, July 24, 1894, of diabetic, Eliza Clark Ordway.

Sister Ordway was born in Brookfield, N. Y., Mar. 31, 1833. She was converted in her young womanhood while attending DeRuyter Academy, and baptized by Elder Irish. From DeRuyter her member-

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ship was subsequently transferred to her home church, West Edmeston. On Feb. 22, 1853, she was married to Ira J. Ordway. In the spring of 1871 they moved to Chicago, with which city their names are intimately associated by Seventh-day Baptists. In 1883 she became a constituent member of the Chicago Church, to whose vows she remained faithful until she was transferred to the church triumphant. This home in the great bustling city of the West has been a centre of influence, and of that home she was the worthy queen. Of this character, so pure and strong, and this life, held in such loving remembrance, we hope to speak more fully later. Services were conducted at the home July 25th by the pastor, assisted by N. O. Moore, former superintendent of the Mission School. The body was laid to rest at Milton, July 26th, where also memorial services were held, her pastor being assisted by Pastor Dunn and President Whitford.

L. C. B.

GRANDALL.—At Chippewa, Wis., July 6, 1894, of heart failure, DeForest Grandall, aged 49 years.

Mr. Grandall was the son of the late Hapton Crandall, of Edgerton, Wis. He leaves a wife and daughter, as well as a large circle of friends, to mourn their loss. For two years past he had been in poor health. He was the trusted and much respected agent of the St. Paul Railroad at Chippewa.

BOAZ.—At her home in Calamus, Neb., June 29, 1894, Lydia Boaz, wife of Dea. James Boaz, in the 74th year of her age.

Services were held at their home Sabbath afternoon, June 30th, conducted by the writer. Interment at the North Loup cemetery, July 1st.

J. H. H.

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War has been declared between Japan and China. The Japanese have seized the King of Corea and hold him prisoner. Eleven Chinese steamers on their way to Corea. Most of the troops aboard them are coolies, armed with bows and arrows. Some Chinese steamers which have arrived at Corea have been prevented by the Japanese from landing troops. It is reported that the Japanese artillery sank several of them.

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Ex-Governor St. John will soon go to New York, where he will become the general manager of the total abstinence department of a life insurance company.

The spread of cholera in Austrian Galicia, especially near the Russian frontier and in the district of Cracow, has been rapid of late and the disease has become alarmingly prevalent. The authorities have prohibited traffic across the frontier

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