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THE FAITH I WANT.

BY ROBERT M. OFFORD.

I WANT a faith that will not falter
 When deepest shadows fall,
 That changing seasons cannot alter,
 That 'mid the wildest tempest dwells in peace,
 With calmness waits the raging storm's surcease,
 And sings its way through all.

I want a faith that, ever resting
 On God alone for strength,
 May, shock of battle boldly breasting,
 Fear not the force of e'en unnumbered foes,
 But fight till their retreating ranks disclose
 The victory won at length.

I want a faith which, when kept waiting
 For gift it seeks in prayer,
 May, by its own anticipating,
 Though human reason deems the hope in vain,
 Possess the joy it covets, nor complain,
 Though God may long forbear.

I want a faith whose steady luster
 Shall shed its cheering rays
 Where sorrows do most thickly cluster;
 Whose shining radiance will the brighter grow
 As earthly tapers lose their feeble glow,
 And life seems lost in maze.

—N. Y. Observer.

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PLAINFIELD N J

Sabbath Recorder.

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INQUIRIES are being made in regard to the chances for reduced fares on railroads for those who come to Conference. We hope to be able very soon to make definite statements. Will those in charge of this matter of fares please communicate with us as early as possible, that we may publish the same.

Who can estimate the extent of his own influence over his fellow-men? It is a deeply impressive thought that our words and deeds, our daily lives and unconscious influence will effect our fellow-men for good or ill through all eternity. Such reflections should make us extremely careful as to our motives and our conduct.

A NOTICE from Ira J. Ordway with a view to securing reduced fare to all persons west of Chicago who desire to attend the General Conference next month has been among "special notices" for several weeks. This matter should receive prompt attention if parties expect to reap the advantages proposed. Many people delay giving such matters attention until the last moment and then are embarrassed for want of time.

GOETHE said, "Men show their character in nothing more clearly than by what they think laughable." Appreciative listeners, and those who will laugh and applaud the low jester and obscene story teller are often found among those who openly condemn impurity. But Goethe's rule holds good; the real character is seen in the evident relish of unwholesome things. The drunkard often condemns drinking, but how he delights in it and pursues it to his utter ruin.

WHATEVER Herbert Spencer may be, theologically considered, it is evident that he is not a socialist as he has been represented to be, by an Italian economist. He expresses himself emphatically as follows: "No statement more absolutely reversing the truth could well be made. I cannot but wonder at the audacity of any one who seeks to use my name in support of Socialism. I have of late several times stated my belief to be that the advent of Socialism will be the greatest disaster the world has ever known and that it will end in military despotism."

Who can portray in words the beauty, the real luxury of a well conducted, a sweet and cheerful home?—A home in which there is real congeniality, in which there is no discord, where there are no harsh or cruel words spoken, where love rules the heart, controls the tongue, and finds endearing expression in a multitude of little kindnesses, is an ideal home, a little earthly paradise. Such homes should be the rule instead of the exception. Let husband and wife determine to avoid contentions, exercise the same feelings of gentleness, courtesy and helpfulness that were prac-

ticed toward each other before marriage, and both usefulness and happiness will constantly increase.

It is often said that duty never leads in two different directions at the same time. That is axiomatic. But it may not always be an easy matter to distinguish between duty and inclination. Many things in our surroundings influence us, until it becomes very difficult to sift out the chaff of selfish consideration and retain only the pure wheat of Christian obligation and duty. However, we believe that it is possible for every one who honestly desires to know and do what duty dictates, to find sufficiently strong indications to enable him to make a correct decision. The promised Guide will not fail us if we ask, sincerely and continuously to be directed. Nothing delights God more than the sincere faith of his children who trust him for every decision.

It is a matter of very general note in religious and secular papers that the Baccalaureate Sermons of this commencement season have been of more than ordinarily high character. The occasion is one of rare inspiration to the college president. The Senior Class of young men and young women sustains a very close, and usually a very affectionate, relationship to the President. It is emphatically his year for instructing, impressing and molding their characters. The Baccalaureate Sermon is his last opportunity to counsel them as a class. The seniors realize this fact and are in a more than ordinarily receptive frame of mind. It is important therefore that the most be made of the opportunity to set before them, in the best possible way, the grandest of all teachings, the climax of all good instruction.

ONLY about one month before the time for the convening of the General Conference at Plainfield, New Jersey. The local committee on entertainment desires to get, as early as possible, a full list of the names of all who are expecting to attend. Having known something of the labor and anxiety attending the making of such arrangements, and the importance of getting all such information early, we earnestly urge all of our people who expect to attend Conference to send their names to Brother J. D. Spicer as soon as possible. Do not stay away, however, because you have not sent your name in, if you find at the last moment that you can come; but decide early to come and send your name as soon as you decide. Pastors, where is that circular letter the committee sent you sometime ago? Look it up and see if you cannot help in the way indicated therein.

METHODISTS, in general, are very earnest advocates of the authenticity and reliability of the Scriptures as commonly held by "orthodox" people. They guard with jealous care, and fight with heroic courage to maintain the Scriptures as the Word of God. It is no wonder therefore that loyal Methodists are shocked at the utterances of Dr. Lyman Abbott in his address before the graduating class of the North Western University, at Evanston, Ill., who recently took occasion to speak in advocacy of the theory of evolution, as accounting for the creation of man and to set aside the Mosaic records as unreliable. *Zion's Herald* shows by the following extract something of the way his sentiments appear to Methodists:

"His subject was 'Evolution,' which he treated in its relation to divine revelation, crossing the path of all who believe that God created man by direct agency, and throwing doubt upon the Mosaic account of the formation of the human body out of the dust of the ground. There is no doubt that the Doctor regarded the opportunity as a rare one to get a hearing from an audience made up largely of orthodox Christians. . . . It was a new thing to have a pronounced Liberalist on a Methodist platform, at the commencement of a Methodist University, holding Methodist doctrines up to ridicule, and treating the most sacred beliefs of all Methodist people as absurd and obsolete superstitions."

NOT only is the present jury system in many instances a mere farce, preventing rather than securing justice, but there are other lines of legal failure which seem very strange to the uninitiated. Many legal technicalities weaken human confidence in the probabilities of equity and bring the profession of law into disrepute and ridicule. If a man is arrested on suspicion, tried and condemned on circumstantial evidence and caused to suffer the penalty affixed in such cases, and afterward is found to have been innocent and to have suffered unjustly, he has no remedy at hand. The State having made the great mistake, and having done the man a grave injury has no recompense to offer, but proceeds as though the injured party ought to be thankful that he has suffered no more! If the mistake is discovered in time to relieve the innocent victim from the full term of imprisonment, or from the gallows, the prosecuting power seems to think that it is a great favor to the party to be released, and therefore a sufficient compensation for the disgrace, sorrow, and suffering needlessly and wrongfully entailed. Our law-makers should at once set themselves at work to remedy this evil. The law should generously provide that all innocent persons suffering from unjust arrest and punishment imposed by due process of law shall, upon satisfactory proof of such injustice done them be recompensed for the time and loss.

In France a law has been recently enacted embodying some of these points of recompense. It will be a stupid neglect if a similar enactment shall not soon be made in our own country.

MODERN philosophy is greatly perplexed over many questions, that are plainly presented as facts, in the Bible. And since, in the estimation of many, it is more important to satisfy the demands of poor weak human reason and so-called philosophy than that the Bible should be considered authoritative, the latter is set aside as obsolete and unreliable and the findings of what to-day seem more reasonable, are accepted for truth. However great the perplexity, however difficult for us to understand the nature of the soul of man, the mysteries of the resurrection, the question of immortality, it must be remembered that faith is just as surely an element of the human mind as reason is. Indeed faith is higher, more delicate, more sensitive, and, in a religious sense more important, than reason. Faith goes where reason cannot penetrate. Faith is warm, living, connecting the soul with its maker, God. Reason is cold, blind, groping in the dark, catching here and

there at helps which to-morrow must be abandoned. Faith clings to God and is amply rewarded. Reason clings to self and is often disappointed. Plato and the early philosophers were never able to settle the questions of the relation of soul and body; modern philosophers are equally disturbed. Revelation offers the only solution, which through faith may be accepted and fill the soul with rest and joy. Reason says to Faith, "You are weak, imaginative, unscholarly, too easily satisfied." Faith replies, "I am satisfied, hopeful, happy. If I am deceived I am still better off than you, for after all these centuries you have settled nothing. You are still in doubt and confessedly dissatisfied, unhappy, with no hope for anything better hereafter. Come up to my plane and you will be able to see more clearly.—Get outside of yourself and into the realm of the divine and your clarified vision will be amply rewarded. Experiences are better than theories." The eye of faith is clearer than the unaided eye of reason.

NEWS AND COMMENTS.

THE estate of Secretary Gresham, recently deceased, which was by will left solely to his wife, is estimated at \$51,000.

JOSHUA L. BAILEY, of Philadelphia, has been chosen President of the National Temperance Societies, as successor of General O. O. Howard.

THE government of Canada has prohibited the sale of intoxicants among the Indians of Hudson Bay, and punishes severely any known violation of this law.

A TORNADO in Baxter Springs, Kansas, July 5th, killed eight persons, fatally injured three more and wrecked the town. Three churches, two stores and many dwellings were demolished.

ONE of the most destructive storms, to life and property, on record occurred week before last in the Western and South-Western States. Probably not less than fifty lives were lost and property to the amount of millions of dollars.

THE Fourth of July Boston riot, which occurred between the Catholics and the A. P. A., is believed by some to be significant of still more serious outbreaks in the future, as the anti-Catholic organizations acquire more strength.

GREAT excitement and fear of a general uprising is reported from San Salvador, a small Republic on the west coast of Central America. An attempt was made to kidnap President Gutierrez, but the police foiled the plot and made arrests.

PROFESSOR DRUMMOND is now severely catechised by the presbyteries of the Free Church of Scotland on account of alleged heresy. He has proclaimed his belief in the theory of evolution to such an extent as to cause alarm among his friends.

As a military precaution, the saloons in Honolulu were all closed by order of the government during the recent martial law. This temporary prohibition of the traffic worked so well that there is a strong demand for their permanent closing.

THE barber in Brooklyn, Mr. Hobach, who contested the law requiring shops to be closed on Sunday, has been beaten. Judge Brown, of the Supreme Court, decided that the law is constitutional, and even barbers can be prohibited from Sunday work.

THE careless management in Ludlow Street jail, New York, which permitted the escape of three notorious prisoners is undergoing a searching investigation with a view to locating the responsibility. Sheriff Tamsen is in an unenviable predicament.

THE two largest tax-payers in the world are said to be Krupp, the great gun-maker, and Marinesco-Bragadir, a Roumanian brewer. Krupp pays a tax of \$200,000 and the brewer \$440,000. Both of these philanthropists are trying to outdo the world in killing.

GENERAL GREEN CLAY SMITH, a descendant of Henry Clay, died in Washington, D. C., June 29th. He was candidate for vice-president against Andrew Johnson in 1864, failing by only one vote to get the nomination, and was the prohibition nominee for president in 1876.

THE colossal project of harnessing Niagara, which has been in progress for years, is so far accomplished as to be a pronounced success. Already it is working with a 10,000 horse power force, and this will soon be multiplied by ten. The possibilities of this mighty power cannot at present be estimated.

ON Sunday, July 1st, 168 arrests were made in New York for selling liquors contrary to law. On the 8th there were 110 arrests for the same cause. Acting Chief Conlin reported these cases, and said: "I am anxious to find out any police officer from highest to lowest who does not do his whole duty without fear or favor."

WHY are liquor dealers so much opposed to submitting the saloon question to a popular vote of men and women? It is sometimes said that women will vote in favor of liquor selling as much as men. But the *Wine and Spirit Review* says, "Nine out of ten women are opposed to the saloon." This is probably a fair estimate.

FRANK L. GREEN, teacher for several years in the city schools of Brooklyn, N. Y., formerly of Alfred, has received many testimonials of his worth as a teacher. The latest notice was his election to the principalship of school No. 9, for which he had not asked, and to which he did not aspire, while there were numerous others seeking the place. The highest honors are those which are not sought after, but are conferred on the ground of worth.

THE Pan American Congress of Religion and Education will be held in Toronto, Canada, from July 18 to 25th. This congress will be composed of Protestants, Jews and Catholics, and will discuss important questions in the fields of municipal, industrial, sanitary, philanthropic, educational and religious thought. Among those who are to take part are statesmen, professors, presidents, ministers and editors, who are somewhat of specialists in the lines they will treat.

PHILLIP PHILLIPS, the well known "Singing

Pilgrim" evangelist, died June 25th. He was born in 1834. His musical talents developed very early. He was a pupil of Dr. Lowell Mason and others. He prepared for publication "The Sacred Songster," of which one million one hundred thousand were sold. Also "The Singing Pilgrim," which was very popular. He made a tour of the world in three years beginning March 8, 1875, singing in most of the leading cities, and in that time never failed of meeting an appointment.

THE downfall of the Liberal party under the leadership of Lord Rosebery, the successor of Gladstone in the British government, is attributed, in no small degree, to the fast and sporting life of the new Premier. It is reported that Rosebery has not been a worthy successor of the great and inspiring Gladstone. His brilliancy and the fame he had acquired were not sufficient to carry him on to victory under the later developments of frivolity, if such were true statements of his character. But we must take all aspersions of enemies with much allowance. Perhaps after all just this result for the Liberals was inevitable. Rosebery's successor is Lord Salisbury, who is a well known conservative.

CONTRIBUTED EDITORIALS.

CHAUNCEY DEPEW thinks something is wrong with the Yankee who will not brag on the Fourth of July. Like many another of the playful "Doctor's" remarks, there is abundance of serious meaning wrapped up in it. One need not go far to find it after studying a Fourth of July celebration such as some of us witnessed this year. The railroad having landed me in a town of 20,000 inhabitants, for three hours in the heart of the day, as a patriotic citizen, an interested observer of human nature, and a contributor to the SABBATH RECORDER, I attended the parade. The Royal Order of Ancient Bison—or something like that—conducted the exercises, of which the evident purpose first and last was to draw trade, boom the town and gather in the shekels. The only eagle that screamed was the golden eagle. You could hear him in the hoarse voice of the huckster who sacrificed his peanuts at "two bags for five and five for ten." You could see him in the long procession extolling the merits of Smith's baking powder and Brown's ready-made suits. You could smell him in the burning powder that exploited the glories of Lima. You could taste him in the "quick lunch" sold for revenue and not for nourishment.

I said: "Where does Washington come in," but my remark was drowned in the cheer which greeted the painted zebra advertising Johnson's malt extracts. The trail of the dollar was over it all.

Sun-burnt men and tired women walked the glaring streets and breathed the dusty air celebrating the "glorious fourth." But I longed for the green grass and the flowing water. I wanted to hear the Declaration of Independence read as old-fashioned people used to do. I wanted to hear speeches from patriots and "Star-Spangled Banner" from the band instead of "Sweet Marie." I wanted to see school children carrying flags and shouting for the "Red, White and Blue." But the only memory of the celebration that I could carry with me as I got

aboard the Erie "flier" was "cash paid for butter and eggs in Lima."

Perhaps they meant well, but how can patriotism ever be nourished on such sawdust? On one day of the year, at least, let us forget that there are town lots for sale and give every thought to our country whose glorious history and splendid destiny are enough to stir the dullest heart. And let us solemnly remember that "a people which takes no pride in the noble achievements of remote ancestors, will never achieve anything worthy to be remembered by remote descendants."

"BROTHER HARRY" KIDDLE (down at Westerly) used to say as we shook hands good night at the door: "the best meeting I ever attended." Then with glistening eyes in which there lurked a touch of humor he would add: "It's the best because it's the last."

Only partially, however, will this principle explain our feeling that the coming General Conference at Plainfield will be the best we have ever had—a land-mark in the history of our people. The questions to be considered then might be presented here at length, but they resolve themselves simply into: "Shall we wander in the wilderness or go up and take the land?" Many who long to be present will not be able; but we all can begin just now, if we have not before, to pray earnestly: may God's blessing rest upon the General Conference of 1895.

COMMENCEMENT WEEK.

MILTON COLLEGE.

During the whole week the weather was favorable, and the attendance upon the various exercises, with two exceptions, was large. The Field Day was held Thursday, June 20th, on the public square of the village of Milton. There were the usual physical contests and prizes, besides the bicycle parade of twenty-five wheels and the competitors' drill of two squads from the military company of the college. An exciting base ball game was played between the Milton Team and the Golden Eagles of Janesville, the score standing nine to one in favor of Milton.

In the evening the Iduna Lyceum presented the following programme, besides the music, which was furnished by people from the place:

1. RECITATION, "Russian Christmas," Reta I. Crouch, West Hallock, Ill.
2. ORATION, "Woman's Patriotism," Mary Whitford, Westerly, R. I.
3. ADDRESS, "Progress of Civilization as Represented by Vehicles," Marcia M. Jones Holmes, Clinton Junction.
4. RECITATION, "The Monks' Magnificat," Isabel R. Walker, Milton.
5. PAPER, "Iduna's Waste Basket," Cora E. Hurlley, Humboldt, Neb.
6. ORATION, "Veiled in Mystery," Grace E. Miller, Milton.
7. TABLEAU, "Nearer, my God to Thee, Kittie Bliss, Ina Shaw, and Ella Crosley.

This literary society has never before presented any exercises which were superior in style and matter.

In the evening of Friday, June 21st, the annual sermon before the Christian Association was preached by Rev. Webster Millar, pastor of the Methodist Episcopal Church of Waukesha. His text was Prov. 23: 7, "As a man thinketh in his heart, so is he." The *Milton Journal* says, "Mr. Millar spoke with

much power and clearness upon the effect of thought on the life of an individual." It was an able and eloquent discourse. Excellent music was furnished under the direction of Charlotte D. Maxson, Milton.

In the evening after the Sabbath, June 22d, the Orophilian Lyceum held its public session, with these literary exercises:

1. RECITATION, "The Gossips," Mabel Waufle, Rock Prairie.
2. ADDRESS, "The Gospel of True Individualism," Hon. J. C. Bartholf, Janesville.
3. ESSAY, "Progress of Agriculture," Harry Palmer, Milton.
4. RECITATION, "The Dying Prisoner," Ernest M. Stark, Utica.
5. ORATION, "The Income Tax," Guy C. Waufle, Rock Prairie.
6. PAPER, "The Orophilian Standard," Will K. Davis, Milton.

These exercises, the *Janesville Gazette* states, were listened to by a "delighted audience." The address was a powerful effort.

The Baccalaureate sermon was delivered Sunday evening, June 23d, by President Whitford, on the subject of "Christianity in the Higher Schools." The text was Prov. 4: 7, "With all thy getting get understanding." The character of the discourse can be judged from the following paragraph, taken from it:

"Besides, Christianity supplies the most valuable collection of truths ever known by man. It reveals to him most clearly the real design of life, the properties of his rational nature, and the definite relations which he sustains to the other members of the race. With perfection of insight and with precision of statement, it describes, not only the obvious, but the innermost workings of the soul in all of its stages of moral and religious experiences. It positively and distinctly enjoins all essential precepts for shaping an upright character, and performing beneficent conduct. It accurately defines the purposes and states of the heart most conducive to our highest well-being. The fullest knowledge which we have of the origin and control of all created objects by divine power, it furnishes with reiterated phases. Our governing faiths as to the existence of beings in the other life, as to their intimate connection with the affairs of this world, and as to their degrees of intelligence and moral condition, are all based upon its reliable teachings. Nowhere else can be found so many and such satisfactory answers to the most persistent and deepest-felt questions of the human mind, like those referring to the nature of sin, its actual results in the hereafter, and the possibility of its complete forgiveness; and like those which consider final rewards of obedience to the commands of God and of a living trust in a crucified Redeemer."

On Monday evening, June 24th, the Annual Lecture before the literary societies was presented by Mr. C. H. Fraser, of Geneva Lake, on the subject of the "World's To-morrow." He is a versatile, instructive, and impressive speaker; and he took a very hopeful view of the progress of the human race in their material, intellectual, moral, and religious affairs.

The following exercises were furnished by the Philomathean Society, on Tuesday evening, June 25th:

1. ORATION, "The Nicaragua Canal," Channing A. Richardson, Milton.
2. ADDRESS, "Napoleon," Charles B. Hull, Chicago, Ill.

3. ORATION, "Trolley System versus the Railway," Wm. B. Wells, Milton.

4. RECITATION, "The Character of the Happy Warrior," G. Merton Burdick, Milton Junction.

5. PAPER, "The Philomathean Independent," Hylon T. Plumb, Milton.

6. ORATION, "Lessons from Our Coinage History," Alfred E. Whitford, Milton.

All parts of the programme were excellent. The three orations are worthy of publication in some newspaper of wide circulation. The address presented a discriminating analysis of the character of Napoleon.

The Commencement exercises proper were held Wednesday forenoon, June 26th. Appropriate music was presented by the Chorus Class and a string quartet of the college, under the direction of Prof. J. M. Stillman. The devotional exercises were conducted by Rev. O. U. Whitford, D. D., Westerly, R. I. In place of the usual orations of the graduating class, a Commencement address on "Reserve Power" was delivered by Rev. L. A. Platts, D. D., Alfred, N. Y. The *Milton Telephone* characterizes very justly the address as "an earnest, thoughtful, and masterly production." We clip the following abstract of it from this paper:

"In the realm of nature there are thousands of promises which appear never to be fulfilled. The apple tree, for example, puts on an exuberance of blossoms, a very small fraction of which ever produce an apple. But this is not a waste of vital energy as, at first, it appears to be; for the forces distributed through the many blossoms are somehow gathered together and put into reserve power for the perfecting of those individuals which mature in the golden fruit. Likewise in the works of man, as in the construction of machinery, regard is constantly had to possible powers and uses beyond those regular duties which the machine is expected to perform. This reserve power is provided for not only that the machine may be sufficient for any emergency likely to arise, but also that it may do its regular work with greater ease and grace. Nothing does its best work when driven to its utmost limits. The banker, the insurance man, the various loan and trust companies, all understand this necessity for a certain reserve power and provide for it in their surplus accounts, of which their soliciting agents are sure to make emphatic mention.

"This law of reserve power is applicable to the noblest work of that noblest of all God's workmanship, man. That man does the best work in the world who has the largest fund of reserve power stored up in a truly cultured mind and heart. To give this culture is the work of the liberal education. Humanity in its entirety will come nearest this ideal state, when the largest possible number of individuals shall have received the best possible mental and religious training.

"Let us note a few of the more obvious advantages of such a state. 1. It affords a wider range of possible occupations. The man who knows one business, and only one, is almost certain, somewhere in the race of life, to find himself temporarily or permanently stranded. This is a large element in the pauper question which will sooner or later demand the earnest attention of our municipal and general governments. Large numbers of immigrants who come to our shores know almost nothing of the various forms of labor which offer employment and a

living to men, and are obliged to confine themselves to the uncertain jobs to be picked up on the streets of a great city already overstocked with such residents. Failing to find such employment, and knowing nothing else, they are obliged to beg or starve, possibly to beg and starve. The happier condition of woman to-day is due to the fact that, through a better, broader sentiment on the subject, a larger number of possible occupations is open to her, and the liberal education fits her to enter one or another, at her own sweet will.

2. The power to do a variety of work fits a man to do better work in the one occupation he may choose than he could do were all his knowledge and skill limited to that one particular work. As the steam-engine which is built upon the ten-horse-power standard, labors, and wears, and breaks down when kept constantly at a ten-horse-power job; so also does it run with an uneven, fitful motion, which makes the work it does unsatisfactory. In like manner, the mind of man must have a broader range of power than that which it is at the given time using; it must know of a wider field of possible employment than that in which it is engaged in order to do its best work in that field. What it might do is thus a reserve power for the better doing of that which it is doing.

3. The liberal education enables the man who possesses it to find in himself an intrinsic worth which is a joy to himself, and may be a joy to others, apart from any consideration of the varieties or quality of work he may do. Man is more than a wonderful machine for accomplishing something in the world. Man doing, and doing his best, is truly noble; but man being, and being his best, is far nobler. The Divine Creator is necessarily greater than any or all his creative works; so the man doing is, in himself, greater than the thing done. This intrinsic greatness is developed in him by the liberal education, and enables him to sweep away the limitations with which material things would hedge him in, and soar away on unfettered wing, and hold converse with the Infinite Mind.

4. This wonderful mind of man comes to its highest fruition when, with all its natural powers, God-like in their action, it is informed by the spirit of God, recreated on the spiritual plan; or, in the impressive imagery of the New Testament, is "born from above." To such a soul the whole kingdom of heaven is stored with inexhaustible treasures; and he may sing with the bard of Israel, "In thy presence is fulness of joy, at thy right hand there are pleasures for evermore."

At the close of these exercises, President Whitford conferred the following degrees: Bachelor of Science, upon Miss Grace Elizabeth Miller, of Milton, a graduate in the Scientific Course; Bachelor of Arts upon Rev. Arnett W. Depew, of Boscobel, a graduate in the Ancient Classical Course; and Master of Arts upon Rev. Frank C. Richardson, of Genoa Junction, and Mrs. Marcia M. Jones Holmes, of Clinton Junction, both graduates of '93 in the Ancient Classical Course.

The *Telephone* has the following to say about the annual meeting of the Alumni Association in the afternoon of Wednesday, June 26th:

"Prof. Edwin Shaw presided. Rev. Frank Richardson, of the class of '93, opened with prayer. A college song, by the Glee Club of

the college followed, after which came President Shaw's address. The keynote of the address was devotion to Milton College. He stated that our courses are fully equal to the same courses in the State University. He pleaded for aid to keep up in the race. He closed with an original poem, which abounded in humor. Then followed a college song by the Glee Club. President Steele, of La Moynie Institute, Memphis, Tenn., was unable to be present, and a letter expressing his regrets was read. Prof. Shaw also read a poem, entitled, "To Milton, After a Long Absence." Mr. John Barlass, class of '88, followed with an address, in which he eulogized his class on their skill in planting a class tree, which was never discovered by the watchful Juniors. He spoke of the love of the Philos and Oros for the Idunas. He also spoke strongly in favor of co-education. In connection with the quotation from Lucile, "We cannot live without cooks," he gave unstinted praise to "Aunt Deal's" brown jems; and then closed with a glowing tribute to Milton College. An excellent poem was next read by Mrs. Minnie Douglass Vincent, of the class of '79, after which the exercises were concluded by a song from the Glee Club.

The following officers of the Association were elected for the ensuing year: President, John Barlass, Janesville; Vice-President, Miss Nellie M. Brown, Milton; Secretary and Treasurer, Miss Nannie A. Burdick, Milton.

The Annual Concert of the School of Music, under the direction of Prof. J. M. Stillman, was given in the evening following the above sessions of the day. The exercises, seventeen in number, besides the encores, were of a greatly varied character, and were listened to by a large audience, who enjoyed them exceedingly. The concert closed with the "Badger Song," a popular piece of music, recently composed by Prof. Stillman for the North Western Teachers' Association of Wisconsin.

MILTON, Wis., July 3, 1895.

MARTHA JONES HILLS.

Martha Maria, elder daughter of Orrin and Fannie Jones, was born at Rapids, N. Y., March 27, 1852.

When about five years of age, her parents moved to Minnesota, settling where Dodge Centre now is, where they still reside. At about the age of eleven years she gave her heart to the Saviour under the preaching of Rev. C. M. Lewis, and joined the church now known as the Dodge Centre S. D. B. Church.

On May 31, 1873, she was married to Geo. W. Hills, then a young farmer of Dodge County. This occupation they followed a few years. While her husband was preparing for the ministry they lived about five years in Alfred Centre, N. Y., and both attended the University. Immediately after the completion of her husband's school work they went to Milton Junction, Wisconsin, where he was pastor for over three years. She was an excellent pastor's wife, as many remain to testify, she entering fully into his work. In 1893 her husband received and accepted a call from the Missionary Board to become General missionary in the South, and they removed to Attalla, Alabama in October, 1893. Here as ever she entered with all her powers into his work proving herself to be a wise counselor and adviser having great faith in the work on that field and high hopes for results.

Soon after coming to Attalla she became

deeply interested in the many children of the place who were deprived of school advantages. For her to think and plan was to do; therefore about January 1, 1894, she opened a school in a large room in her own house which had been fitted up for a chapel in which church services were held. Here over thirty children made up her school which continued about six months. Only a very few were able to pay tuition, so the labor and expense was practically given free. Her work, time and money expended were given as a free-will offering expressing her love for children and the work of the Lord. Many have received from her new and higher ideas of life, and "rise up to call her blessed."

When one remarked to her that the work was too hard for her to carry on her school and household duties without assistance, her reply was, "I cannot be satisfied to see all the possibilities of these children going to waste and their mind growing up to weeds. Their lives are bright and promising, and I must help them to make something useful of themselves." She taught again about six weeks this summer.

About 5 P. M., June 19, 1895, she began to feel a little indisposed, but at first thought she would be able to attend the tent meeting. That night was advertised to be the first of a series of gospel meetings to be conducted by her husband. Later she concluded to remain at home that night to be the better able to attend the next and following nights. But this was the last of the meetings for a long time, for the next day, instead of being fully recovered as was hoped, she became much worse, and in the afternoon a physician was called in to see her. Her disease made headway until about 3 A. M. of the 23d, when a change for the better was noticeable. She continued to improve until about 7 P. M. of the 27, when she had a sinking spell from which she rallied toward morning. About 1 A. M. of the 29th, heart failure was again threatened and she had not sufficient strength to rally, and her beautiful spirit took its flight at 6.30 A. M. that Sabbath morning to join in the Sabbath services above, where pain and tears can never come.

The funeral was held in the gospel tent Sunday at 10 A. M., conducted by her pastor R. S. Wilson, assisted by three of the First-day ministers of the place. All the church services in the city were suspended for the funeral, and every church building placed at the disposal of the friends, but it was thought best to have the funeral in the tent as it was more central in location, and also she was so thoroughly interested in the tent work, appeared to make it a more appropriate place.

She was a devoted wife, a consecrated Christian and ceaseless worker in the church, Sabbath-school, where she was a teacher, and in the Endeavor Society, of which she was the president. "Verily she hath done what she could."

In the early part of her illness she said to her husband, "George, I cannot remain with you many days longer. I would be glad to help you a little more but the Lord doeth all things well, and I am ready to go when he calls for me, but I *did* hope to work a little longer with you!"

All that physicians and loving hands could do was done, but to no avail. All the proverbial kindness and sympathy of the Southern people shine out with the fullest brilliancy in such a trying time, for dearest relatives could not have done more or done it more kindly than did her Attalla friends.

Missions.

MISSIONARY SOCIETY.

Receipts in June, 1895.

Independence Church.....	\$ 5 00	
S. S. Clark.....	5 00—	10 00
Chas. Potter, Potter Fund for South- ern Field, Plainfield, N. J.....		200 00
Milton Church, G. F.....	15 50	
“ “ Evangelistic Work.....	12 89—	28 39
E. E. Whitford, Factoryville, Pa.....		5 00
DeRuyter Church.....		8 37
Collection, Central Association.....		18 79
Interest on Permanent Fund.....		49 00
New Auburn Church, Evangelistic Work.....	4 25	
Sale Pentecostal Hymns.....	1 50—	5 75
Plainfield Church.....		56 92
First Hopkinton Bible-school.....		50 00
Interest on Permanent Funds.....		24 66
Carlton Church.....		5 75
New York “.....	15 66	
Wm. A. Langworthy.....	50 00—	65 66
Young People’s Committee, G. F.....	92 01	
Dr. Palmberg’s Salary.....	80 31	
Evangelistic Work.....	21 30	
Home Missions.....	2 39	
China “.....	2 50—	198 51
Second Alfred Sabbath-school, Birth- day Offerings for S. M. School.....		9 26
Bequest of Sarah B. Langworthy, Farina, Ill., for M. M.....	372 75	
Southern Illinois, H. M.....	300 00—	672 75
Y. P. S. C. E., Plainfield Church.....		40 00
Chicago Church, G. F.....	8 50	
“ “ C. M.....	6 50	
Prof. C. E. Crandall, C. M.....	10 00—	25 00
First Brookfield Church.....		7 08
Received through RECORDER Office from Mrs. C. A. Britton, Mar- quette, Wis.....	2 40	
Dorcus Coon, Adams Centre, N. Y.....	1 00—	3 40
Pawcatuck Church.....		69 27
Received through Rev. T. J. Van- Horn, from W. Lundgren, Louis- ville, Ky.....		1 00
Interest on Permanent Funds.....		5 00
Collection at Eastern Association.....		18 87
Rev. L. F. Skaggs and family, Bill- ings, Mo.....		6 00
Received through Rev. O. U. Whitford from Lee Bond, Roanoke, W. Va....	25	
Loyd Bond “.....	25	
Miss Francis E. Stillman, Salem, W. Va.....	5 00	
Salem Church, Salem, W. Va.....	1 61	
Eld. James B. Davis, “ “.....	25	
Mrs. Wardner, “ “.....	50	
Gillette Randolph “ “.....	50	
Cash “ “.....	25	
F. F. Randolph, Middle Island.....	50	
Miss M. E. Clarke, Springfield, Ill....	50	
Eld. L. M. Cottrell, DeRuyter, N. Y....	1 00	
Simeon B. Smith, Friendship, “... ”	2 60	
Mrs. L. M. Davis, Westfield, Pa.....	5 00	
John M. Satterlee, Verona, N. Y.....	1 30	19 51
Miss Elmina Crandall, Westerly, R. I., to make L. M. Fred C. Lang- worthy, Brookfield, N. Y.....		25 00
Watson Church.....		1 50
First Genesee Church.....		11 39
A Friend of Missions, Shiloh, N. J.....		5 00
Contributions to defray expenses of Rev. Wm. C. Daland to London in in- terest of Missionary Board:		
A. L. Chester, Westerly, R. I.....	50 00	
E. H. Cottrell, “ “.....	50 00	
Chas. S. “ “.....	50 00	
C. Byran “ “.....	50 00	
I. B. Crandall, “ “.....	15 00	
A. N. “ “.....	5 00	
A. H. Langworthy, “ “.....	10 00	
Geo. H. Utter, “ “.....	20 00	
Chas. H. Stanton, “ “.....	5 00	
Walter Price, “ “.....	10 00	
Wm. L. Clarke, Ashaway, “.....	10 00	
Geo. B. Carpenter, “ “.....	10 00	
Frank Hill, “ “.....	1 00	
A. S. Babcock, Rockville, “.....	5 00—	291 00
		\$1, 937 83

A. L. CHESTER, Treas.

WESTERLY, R. I., June 30, 1895.

FROM T. J. VAN HORN.

It would be a matter of great satisfaction to me if, in the report due at this time, I could give to those who have given such substantial and loyal support to the work on this field, and to those who are anxiously scanning the columns of the RECORDER for missionary items, a more encouraging account of results from work done here. I can say, however, that I have tried to do my duty. God only can estimate properly results. Glancing over my diary for the quarter, I see that my work has included 22 sermons and

addresses; conducting one C. E. Local Union meeting, and completing the organization of one church.

I am reminded of some pleasant experiences preaching at three new points. One of these was in the neighborhood of our aged sister Fife. A new experience of your missionary was giving, on invitation of the G. A. R. of Stone Fort, an address on Memorial Day. I notice also, one sermon and a Sabbath lecture at Olmsted, ten miles from Pulaski. Early in the quarter Elder C. W. Threlkeld was finally settled as missionary, pastor at Bethel. Elder M. B. Kelly was the first to proclaim the Sabbath truth to this people. Since that time consecrated work has been devoted to the little church by Eld. Robert Lewis, C. W. Threlkeld, and F. F. Johnson. The church is weak numerically and financially, and Elder Threlkeld will need not only the support which the church and the Board have jointly promised in a financial way, but also the earnest prayers of all in holding up the difficult work here.

On my way to Louisville, during a stop over of two or three hours at Norris City, I left a copy of “Why I Am a Seventh-day Baptist,” at about forty different homes of that town. In almost every case they were thankfully accepted.

After a few day’s work in Louisville, I hastened on to the North-Western Association at Jackson Center. This was indeed a rich experience, the meeting with old friends and fellow-workers in that soul-stirring meeting. It was a much needed preparation for the work waiting in Louisville. Of that I know that many are anxiously waiting to hear. An earlier report would have been sent but the demands of the work have taken my entire time and energy. Even yet the enterprise of a Seventh-day Baptist gospel tent in Louisville is in its formative stages, and I am sorry that I cannot write with more definiteness concerning it.

I write this in the tent at the corner of Tenth and Chestnut Streets, where for twelve nights now we have tried to make the gospel heard in preaching and song. It is one of the wickedest sections in the city, at the crossing of two busy thoroughfares. Many people are continually passing. In conspicuous letters on a large bulletin pinned to the outer wall of the tent they read the announcement, “Gospel Meeting To-night,” with the subject of the evening appended. The daily papers have given us frequent notice. Occasionally a person drops in to ask questions about our work.

Brother E. A. Witter who generously consented to come down here from the Association to assist in starting the work, has been preaching most faithfully night after night, under circumstances which would have sent a less courageous man home, or from this section of the city long ago. But among all the discouragements his advice was, “let us hold on a little longer.” That course has been blessed and it is now with rising faith and hope that we see an advance in the interest, attendance and order of the meetings. The difficulties which, after the first few days, seemed well nigh insurmountable, do not now look so imposing. It was supposed that a serious blunder had been made in pitching the tent in this locality of the city. We are not so sure of that now.

The most serious difficulties in the way now

are,—the Roman Catholic influence, one of their institutions being just over the wall from our tent; the prejudice existing in the South between the white and colored people, the colored people being greatly in the majority in this section of the city; and the difficulty of securing proper police protection. The work was recommended here with the conviction that if wisely conducted, it would result in great good. It has been undertaken by inexperienced hands in such work. Mistakes have doubtless been made as inexperienced hands are almost sure to do. We dare not say that tent work conducted by Seventh-day Baptists in a great city like Louisville, from the present experience, is an insured success. Neither dare we say that we ought to give it up without a most vigorous and persistent effort for an advance movement. There are difficulties of no trifling kind not to be ignored. But by the help of God and the cordial and earnest and prayerful support of our people we say let us go forward. With these we dare to be hopeful.

LOUISVILLE, KY., July 2, 1895.

CENSUS OF THE CHURCHES.

The census report, covering the statistics of churches, which has just come from the press, shows that there are 143 distinct denominations in the United States, besides independent churches and miscellaneous congregations. The total number of communicants of all denominations is 20,612,806, who belong to 165,177 organizations or congregations. These congregations have 142,521 edifices, which have sittings for 43,564,863 persons. The value of all church property used exclusively for purposes of worship is \$679,630,139. There are 111,036 regular ministers, not including lay preachers.

There are five bodies which have more than one million communicants each, and ten more than five hundred thousand. The leading denominations have these communicants in round numbers:—Catholic, 6,250,000; Methodist, 4,600,000; Baptist, 3,725,000; Presbyterian, 1,280,332; Lutheran, 1,230,000; Protestant Episcopal, 540,000.—*New York Herald.*

DESERVED PROMOTION.

Hon. Chauncy M. Depew tells the story of his visit to the Mechanical Department of Cornell University. He found at the head of it Professor Morris, who claimed him as a superior officer, giving as a reason that he was an old time worker on the New York Central Railroad.

“How did you get here?” asked Depew.

“I fired on the New York Central. I stood on the footboard as an engineer on the Central. While a locomotive engineer I made up my mind to get an education. I studied at night and fitted myself for Union College, running all the time with my locomotive. I procured books and attended as far as possible the lectures and recitations. I kept up with my class, and on the day of graduation I left my locomotive, washed up, put on the gown and cap, delivered my thesis, and received my diploma, put the gown and cap in the closet, put on my working shirt, got on my engine, and made my usual run that day.”

“Then,” said Depew, “I knew how he became Professor Morris.”

That spirit will cause a man to rise in any calling. It is ambition, but it is ambition wisely directed, aiming not at the goal—for such an ambition produces envy, scheming, discontent, and weakness—but bravely and cheerily aiming at one’s self, seeking to make one’s self fitted for higher work. When this is accomplished the opportunity for higher work is sure to come.—*Selected.*

Woman's Work.

A JUNE SUNRISE.

BY TANA GLENN.

The glories of sunset are often related,
In language with fluency blent,
But the glorious sunrise holds more charm for me,
Than ever the sunset hath lent.
For nature seems glad that the darkness has passed,
And rejoices, as if the dear sunrise could last;
And we feel the heart swell with rapture and pride,
Far greater than felt when the last sunbeam died.

To enjoy the sweet sunrise, get up from your bed,
Walk forth in the cool, bracing air;
And you'll hear all the birds sing their loveliest lays,
And nature will ne'er look so fair,
For the dewdrops of heaven are still on the flower,
Oh, enjoy the dear sunrise, for one happy hour,
And you will feel strengthened, and better can meet
The cares of the day, for the sunrise is sweet.

If you do not walk out in the cool morning air,
You miss the best part of the day;
The sunrise will fill you with sweet, happy thoughts,
Which through toil are most likely to stay;
For how can we worry, when God is so kind?
Then let us leave all things that worry, behind;
And enjoy the sweet sunrise, and the hours that come on,
And link happy thoughts with the hours that are gone.

A strength-giving food is the cool morning air;
Walk out, and you'll find it is true,
That the flowers are more lovely than ever before,
When bathed in the cool morning dew;
And this is the reason why you should be wise,
And get up in the morning to see the sunrise;
Then drink ye from nature's sweet cup while you can,
It will not tarry long, for life's only a span.

CLARKSBURG, W. Va., June 1, 1895.

A NARROW GLIMPSE OF A WIDE FIELD.

BY MARY MUNCY CHURCH.

Rare opportunities seem all the rarer when coming from unexpected sources. This thought was suggested by a recent experience that may prove of interest to some readers of this page.

A certain Methodist district conference provided a better feast than had been announced and kept the best wine till the last. On the second day Bishop Thoburn was introduced and became at once the center of attraction. No doubt many of our readers recognize him as the present head of the great Methodist Mission in India. For thirty-five years he has been engaged on that field and is now on the third visit to America seeking money and recruits.

Every friend of missions finds pleasure and inspiration in listening to a worker fresh from the field. Bishop Thoburn is, moreover, a very pleasing speaker, chiefly because of his naturalness and simplicity. He seems one of those humble souls whom no amount of power and popularity can puff up. His small, well-knit frame suggests great energy and endurance—the rich legacy of his Norwegian ancestors. Liberal and large-hearted, he is fully alive to the demands of the present day and the responsibilities of his sacred office, but the most striking characteristic of the man is his mighty faith. It is indeed refreshing to sit in the presence of one who can re-inforce his words by such plain, positive belief in the promises and possibilities of God. Such a faith is clearly the result of repeated trials and is, therefore, of the enduring kind. He asserts, with utmost confidence, that before the present century shall close, their mission will gain a million converts yearly. At present the workers baptize on an average fifty persons a day. He has two presiding elders working under him, and these are *only four thousand miles apart*.

To give a detailed account of this mission is impossible here. It would be worth while for everyone to read Bishop Thoburn's "India and Malaysia," or his shorter and more recent work, entitled, "Light in the East." One can then apprehend something of the magnitude of the work and the mean-

ing of his paradoxical statement: "Our success is our greatest obstacle." The church at home being delighted with reports of the multitudes who accept Christ, fail to comprehend the absolute necessity of following up preaching with teaching and thus fail to enlarge the offerings. The workers there realize most painfully that this great body of converts must be cared for as tenderly and patiently as babes. Their ignorance is well-nigh incredible, but they are eager to learn the way of life.

How the hearts of the faithful missionaries ache as they are compelled to leave so many alone in their weakness and discouraging surroundings. On one occasion a lady passed through a village where no school had been established and found some of their converts in the midst of a sacrifice. In reply to her remonstrance they said: "One of our fathers died and we did not know what the Christians did at funeral occasions, so what else could we do? We wanted to do something." This illustrates clearly how ignorance of the most simple things tends toward a return to heathenism.

Work along this line is already advancing, and there are many primary village schools established. In addition to these, eleven high schools and two colleges are now in operation. The Bishop gave an interesting account of the events that led his sister to India to become at length the principal of the first woman's college on the Asiatic continent. This is located at Lucknow, only one mile distant from Reid Christian College. The demand for women in school and zenana work is fast enlarging. Openings for at least twelve are now ready, and it is hoped there will be as many volunteers during the present year.

Bishop Thoburn spoke freely of his mistakes and lessons gained from experience. At one time they were troubled by the fact that the larger number of their converts came from the low castes. They soon found that even India's rigid caste system cannot withstand the power of the gospel, and that their low caste workers are more susceptible of training and more successful evangelists than those of the higher castes.

Baptism is administered much sooner than formerly because repeated trials have proven it the safer way. The rite means much to them and forms a safeguard against retreat. The word conversion is rarely heard but the idea is embodied in the question, "Have you received the Holy Spirit since you were baptized?" They understand this fully and give evidence of real spiritual power. Each man then becomes a missionary and begins his training immediately. Thus the workers multiply but the harvest yet is enormous.

Unquestionably the great Methodist Church will have a large share in the reaping, though it might be larger. The Bishop stated from actual information that one-half of their church members give nothing whatever either to missions or to the support of pastors.

Surely the same statement cannot be truthfully made concerning Seventh-day Baptists. God has made us a missionary people from the beginning and abundantly blessed our efforts. He is opening the way before us; let us follow with a faith which staggers not and manifests itself in consecrated giving of ourselves, our prayers, and our possessions.

EXTRACTS FROM THE EASTERN ASSOCIATION.

BY MRS. AMANDA T. MAXSON.

It is *only* by united effort and hearty co-operation we can hope to achieve any great results. We, the women of this Eastern Association, I am confident, wish to prove ourselves fully awake to all the claims of our denominational work.

Most of our societies have come to recognize the fact that to best accomplish this, is to become auxiliary to the Woman's Board, that little band of earnest, consecrated women in Milton who have proved themselves so helpful that one can no longer raise the query, "Why do we have a Woman's Board?"

Of the six hundred and eighty-five dollars asked from our Association, \$225 is appropriated to Tract Society, the same to Missions, \$160 towards Miss Burdick's salary, \$45 for Dr. Swinney's native helpers, and \$30 for Board expenses. We need about \$200 more to complete our apportionment. We are pledged for the salaries of Miss Burdick and the Helpers, and *must* meet our obligations, but we do not wish to stop there but to help in every way, branching out here and there and keeping in touch with every interest that effects us as a people.

The Woman's Board in common with our Tract Society are especially anxious that our denominational paper, THE SABBATH RECORDER, should reach every household, and we are working for that object.

The interests of the Home Missions are also cared for, insolated church members are thoughtfully remembered by a friendly letter occasionally, and the hearts of our sisters in far away China are cheered oftentimes by a message of love and encouragement from a sister in the home-land.

If there are any who are not in sympathy with the Woman's Board, let me ask in all kindness that you lay aside your prejudice and prayerfully consider this matter. We need your counsels and your co-operation. If all the funds raised by our women could be brought into one channel they would make a grand showing, and I trust the day is not far distant when we shall join hands in all plans to forward the Master's work—when we shall have fellowship with each other through fellowship with Him, who is the rightful head.

"Union with Christ and union one with another is the out-reaching of every disciple of Christ."

Our Dear Sisters:—Whoever had the privilege of enjoying the World's Conference of Missions during the World's Fair at Chicago gained an added inspiration for mission work and came to realize more fully it was blessed work in the direct line of the Master's command. As the noble women told how they had planted missions in one country after another, we rejoiced that our own people had gained so strong a foot-hold in so important a country as China. Our missionaries were not there to proclaim to the world what they had done, but we knew they had worked as bravely, had been as self-sacrificing and devoted as these others.

Those who go to foreign fields are sustained by those at home who labor and pray for them, and when new doors of opportunity open before them the home people say, "Go forward, we will stand by you and stay up

your hands." Shall we say the same to our own missionaries now when they appeal so strongly to us in behalf of the Boy's Boarding School? They see the need of holding what they have gained by patient toil under many difficulties. Can we not trust their judgment? We greatly need educated native helpers to push forward our work. Where can we get them so well as by fitting these bright, promising young men for the work? They can be kept, they can be instructed in our own peculiar belief, they can be saved from the darkness of heathendom, and become a power for good to us through their knowledge of our Saviour. Shall they be?

Are you, my sisters, willing to do your share towards bringing about these good results? Is some home ready to give its choice treasure of son or daughter to the Master's service cheerfully and whole-heartedly as other homes have given those now on the field? Will those blessed with means be willing to increase the portion dedicated to God? Will any who feel they have only the mite be willing to consecrate this to him who still watches over his treasury and commends the cheerful giver.

In one of our Associations some hearts are loyal enough to the interests of the kingdom to overcome the obstacles, and have organized a brave band, though only of three members. But they have a *name* to live and they are alive. They work with our Board and respond to our call for funds by giving to all our lines of work. In another section families are so scattered that their pastor writes that he never has had the privilege of seeing a dozen of the sisters together at one time, and yet by correspondence they have planned to work together and assure the Board that they will contribute for our China Christmas box. What these are doing others can do. We need you all to do what you can, and by working altogether we could add immensely to our resources.

Our women have done well and there is a noble band of them working bravely now but we want the rest to labor with them. And you, my faint-hearted sisters, need the inspiration which you might gain by joining hands with our working force. Come with us and we will do you good.

COR. SEC'Y, WOMAN'S BOARD.

"THE COMING CHURCH" AGAIN.

To the Editor of THE SABBATH RECORDER:

I am asked by Bro. C. H. G. to reconcile the command, "Thou shalt not kill," and Christ's command, "Love your enemies," etc., with the command of God to Israel to slay innocent women and children of the Canaanites, and not to leave one alive. Not because I deserve the compliment of "wise" and "able," but because God's ways are true and righteous, altogether I venture to remark:

1. The apparent contradictoriness of the above commands must be reconcilable, or else the record is untrue, or God contradicts himself and was a tyrant as intimated in C. H. G.'s first article. But if we believe the Bible we cannot accept these conclusions, for "in him is no unrighteousness," and "He is the same yesterday, to-day and forever."

2. It is no more difficult to harmonize the command to slay Canaanites, with Christ's "Love your enemies," etc., than to reconcile the fact that a God, "who is love," should make man as he did, and yet allow him to

sin, and by sin to bring death upon all men. I cannot easily reconcile the latter fact with divine goodness, but we all know it is so. But if we could see the end from the beginning and comprehend all the purposes, adjustments and details of the divine government, no doubt the harmony thereof would be apparent. We don't know all, therefore cannot reason about "the secret things belonging to God."

3. But a little reflection will show that God's command "Thou shalt not kill," and his command to slay Canaanites do not conflict. He who gave the sixth command, also commanded the murderer to be slain in punishment thereof. So of other sins or crimes, the penalty was death. The death penalty is still inflicted in civilized lands with the approval not only of good men, but of God himself. Does anyone even now feel that there is any conflict in the death penalty and the sixth command?

Again, God no doubt has a right to inflict judgments in any way he chooses. Is it any worse for him to make Israel the instrument of exterminating the wicked Canaanites than to use fire and brimstone to destroy the cities of the plain with innocent women and children? There is also this further justification of Israel inflicting the divine judgments on the Canaanites. Israel and they were both typical. God intended to make sin appear exceedingly sinful, and to teach the lesson that his people are to be peculiar, separate, and to make no compromise with sin and sinners. There is no fact in history (except Christ's death) that so powerfully and clearly impresses this most needful lesson as the judgment on Sodom and Gomorrah, and the subjugation and extermination of the Canaanites, "For whatsoever things were written aforetime were written for our learning, upon whom the ends of the ages have come." The slaying of the 450 prophets of Baal was no doubt intended to teach for all time the wickedness of idolatry. That this was the design of this temporary feature in government of ancient Israel is evident, for the apostle says: "If he that despised Moses' law died without mercy under two or three witnesses, of how much sorer punishment shall he be thought worthy who hath trodden under foot the Son of God," etc. Ancient Israel's condition and history was provisional and preparatory for a better one, hence peculiar and extraordinary methods and means are to be expected. If it had not been so, then we might conclude that God's moral government was not analogous to the order of nature for we find among men that such governments use methods and means, not to be thought of after the final order is established.

Yes, the ancient conception of the divine character was different from ours, because not fully revealed. But this does not prove that God is inconsistent or a tyrant.

The fact that men ignorantly put themselves in the way of the destructive forces of nature, such as cyclones, earthquakes and the like, and are destroyed, no more proves that such destruction is mild and not to be complained of than when they ignorantly or otherwise put themselves in the way of God's eternal purpose to give Canaan to his people Israel, and are destroyed by their sword, proves the latter to be of the same character. Indeed, the latter if possible, is more easily

reconcilable with the beneficence of divine government than the former, "for they (the Canaanites) did not like to retain the knowledge. God but changed the image of the incorruptible God into the image of four-footed beasts," etc., and hence needed to be put out of the way for the double reason that they were both intruders in the land promised by oath to Abraham, as well as too wicked to live.

For the foregoing reasons it seems to me quite as easy to reconcile the destruction of the Canaanites with the beneficent character ascribed to the Deity in the Scriptures as the great loss of life by earthquakes, cyclones, etc., by the operation of natural laws, which are no more established and important than God's moral government. M. HARRY.

INDEPENDENCE, N. Y., July 3, 1895.

CONCERNING THE SABBATH.

To the Editor of the SABBATH RECORDER.

Some time ago this manuscript came into my hands. There are so many good things in it; I send it to you. You will see in it a rare mental vision of the church's history, and future, stated with a calm triumphant confidence in the pure spiritual teachings of the New Testament. Pastor Hider was convinced of the true Sabbath by reading tracts Eld. N. Wardner sent him while in his Scottish Mission.

Mr. Hider was then my pastor, and handed the tracts on to my father and grandfather, both deacons of my mother church.

By them the subject was introduced to me. After several years of mental struggle on the Sabbath question, a final square talk with Mr. Hider and some other friends interested in this question convinced me the only solution was to obey this truth in order to fully understand it to my satisfaction. How little I knew what it meant, and how wondrously God was to help and bless me in this specific duty and privilege of Sabbath observation. Pastor Hider has been a Sabbath keeper ever since, if I mistake not; while holding the pastorate in Baptist churches, not shunning "to declare the whole counsel of God." Father and all our family very highly esteem him and some of us have kept up correspondence with him and his excellent wife from our first acquaintance.

If I mistake not, he gave an address in the ancient Mill Yard Church before it was renewed. He wrote me about it, and how our "Captain" Jones nobly held the fort with the few, but faithful, Sabbatarians in Old England. Pastor Hider's address is: The Mause, Gt. Sampford, Essex, Eng.

Yours in the Faith,

ERNEST O. BURNETT.

The Sabbath in the "Land of the Free."

"To the West, to the West, to the land of the free!
Where mighty Missouri rolls down to the sea!"

Britons sang these words many years since with hearts longing for a glimpse of the goodly land, America. There is not a true British heart that does not thrill at the bare mention of American champions of freedom—the heroes of the Mayflower, seeking freedom to worship God; Washington seeking freedom for the States; Lincoln and Grant pouring out the treasure and the noblest lives of the land to purchase freedom for the negro slave, and the still nobler heroes who seek freedom for the slaves of King Alcohol.

In another and still higher sense is America

the "Land of the free," for she has given shelter and sustenance more fully than any other land to the freest of all the free churches, namely, the Seventh-day Baptist Churches, the lineal and spiritual descendants of the original apostolic churches of Great Britain and Ireland. While Old England has allowed the few of these churches she once possessed to dwindle down to a few brave souls, America has quite a powerful army of Sabbath-keeping Baptists. To this faithful band of heroes God has assigned the foremost place in the approaching struggle which will result in the destruction of the papacy; for they alone are free from the taint of popery; they alone among the churches keep the law of God and the commandments of Jesus Christ.

The proud and worldly churches of every faith are now beginning to say: "Why destroy the papacy at all? Now that temporal sovereignty is removed, all danger from it has passed away, it is now perfectly harmless." That is exactly what Rome the enchantress wishes us to think of it. That is what King Oswy thought of it when, in A. D. 666, he formally submitted his throne and his land to the legates from the pope, who represented the spiritual authority of the pretended successor of Peter.

From that moment of England's submission to it the establishment and supremacy of the papacy was assured, and thereby the utter destruction for a short time in the sixteenth century of all open expression of civil and religious liberty. From that moment of Oswy's fall into the arms of Rome the Baptist Churches of Great Britain and Ireland were clad in mourning as they toiled on through centuries of tears and blood and fire. At once arose against them the spirit of strife and the mandate of destruction. The Baptist Churches were driven into exile, in Gaul and in various other hidings-places throughout the continent of Europe, until by the close of the eighth century hardly a trace of the really Apostolic Churches remained in England. Under the name of Albigenses, that is "People of Albion," a large section of them settled in southern France, and from their exile to the thirteenth century flourished there in truth and devotion. Then at the command of the pope the main body of them was destroyed by Simon de Montfort at the head of an army of 500,000 men. The first notable feat of this papal army was the slaughter, at the capture of Beziers, of 60,000 unarmed Baptists, men, women and children! We will not pursue the sickening tale of the woe, the agony, and the millions of murders inflicted in one way and another by the awful tyranny of the papacy, it is quite enough to know that now as much as ever it is the "Lawless One" who puts the pope in the place of Jesus the King, the virgin and the priesthood in the place of Jesus the Mediator, and who in addition to this daring blasphemy makes void both the law of God and the words of Christ by tradition, decree, and ceremony! This is the Antichrist to be destroyed.

How is it to be destroyed? Like the sound of a trumpet comes the answer from the Holy Scriptures: The Lawless One whom the Lord shall destroy with the spirit of his mouth and the light of his presence.

The removal of civil authority from the pope was only a preliminary work which did not touch the antichristian spirit of the papacy with anything deeper than temporary fear.

When in 1870 the King of Italy, seizing the opportunity given him by the Franco-German war, marched his army into Rome and took possession of his capital, and of the states of church, the cardinals and archbishops in their scarlet and purple and jewelry uttered a wild shriek of terror as if the world were suddenly ending. But when the last sound of the tempest of war and revolution had died away, again the voice of the God of this world, their mighty master, was heard softly muffled and concealed in eloquent newspaper editorials, saying, "Don't mourn the loss of this mere form of power, the spiritual sovereignty is still untouched, and the rest will be sure to follow. All this universal sovereignty of the human race will I still give thee, if thou wilt worship me." Thus the failing courage of the hierarchy revived and the work of the destruction of its spirit is yet to be done. To this great work God is calling his faithful Sabbath-keepers, his "forlorn hope" that is to storm this fortress, this citadel of Satan under the stainless banner that floats far above the Stars and Stripes, having in flaming letters of consuming fire its holy legend, "Jehovah Nissi!" The Eternal One is our banner.

What are the weapons and forces employed? The first is the spirit of Christ's mouth. That is the spirit of law—loving, as evinced by the Sabbath-keeping Baptists, which is to destroy the papal lawlessness. The second is "The light of Christ's presence." To the partially free churches the presence of Christ is rather a shadow than a light, a sentimental dream rather than a burning reality; but "to the upright there ariseth light in the darkness." To the obedient church Christ's smile is a tender light, and to the lip of every member springs the exulting cry: "The Lord is at hand." Having the Lord thus with us we are undismayed at the vast army against us; unafrighted at the subtler jesuity of the great century, at the political combinations and numerous perversions to popery or at the mighty spell of costly sensuous worship adorned richly by poetry, music, eloquence and architecture. All these are but straw to the consuming flame of divine power. "In going forth to meet the mighty foes arrayed against you what alliances has your Highness made to ensure success?" To this question of one of his generals, the Prince of Orange, replied with a smile on his handsome face, "Alliances? I have concluded an alliance offensive and defensive with his majesty the King of kings and Lord of lords, and have no doubt this will be sufficient." "The Lord of Hosts is with us!"

When shall victory arrive? When the great Sultan Sologman, just before he died in his tent at the siege of Czigeth in Hungary, was writing his last dispatch to his grand vizier, he penned these words: "The drum of victory has not yet sounded." But to us the sound of the "quick alarming drum" of more than victory is already sounding in the purpose of God revealed in the Holy Scriptures, and the sound draws near us now. Although as to Gideon our foes may be as grasshoppers for multitude, yet our Sabbath Baptist Union cemented by the Spirit of Jesus shall be the barley cake that shall tumble into the midst of these lawless Midianites and smite to the earth the royal tent of the lawless one in God's own time. Meanwhile "Speak unto the children of Israel that they go forward!"

Across the Red Sea of our difficulty and fear this voice from heaven calls to nobler toil and deeper patience. From the World's Fair at Chicago, and from every tent of our little host, the echoes of this voice are sounding. From our lonely watch-tower in Old England we greet you with exultation. The hour is at hand, be ready! We thank God for your courage and your long patience. God smile on your every word and deed in this holy war!

"Like a mighty army moves the Church of God!
Brothers we are treading where the saints have trod.
We are not divided, all one body we—
One in hope and doctrine, one in charity."

WASTED RESOURCES.

A ton of coal yields considerable heat or light, but with our best appliances more energy is wasted than utilized. When natural gas was first discovered, no means could be found for storing it, and it was allowed to escape in large quantities when the mills were shut down. Although hundreds of large manufacturing establishments were operated with natural gas, and thousands of houses were heated by it, yet far more was wasted than consumed. Columns of the burning gas fifty feet high could be seen every night about the city. The rivers, tides, winds, and sunlight are all inexhaustible sources of power which are utilized only in small degree.

The waste of material forces is an example of the unused spiritual resources which lie at the Christian's hand by which he might make the world better. Men complain that their strength is small, when in truth nine-tenths of their energy is unused or misused. Another says he has no time to read, or to do Christian work. Yet if he would conscientiously employ the time that he now squanders in a single week, he would accomplish more in these lines than he now does in a year. The gospel at home finds but meager support, while missionary societies find it necessary to retrench for want of funds; yet if the money that is worse than wasted by Christian people in amusements and luxuries could be employed in the service of Christ, the gospel would soon be carried to the remotest bounds of the earth. Church members complain that they have so little influence, and so few opportunities! It is the business of a Christian to have influence; and if he lacks it, there is reason for it. His living is the cause of the lack. And if he does not find opportunities to serve his Master, it is because he is not looking for them, and neglects to employ them when they are sent.

A man who had won a high place for himself in life lay upon his bed as the end drew near, troubled with these thoughts: "Who has been benefited by my life? Whose heart have I made lighter? Whose sorrow have I comforted? Whose home have I blessed? How much better is the world for my having lived in it?" Momentous questions! All have come into contact with homes, touched tender hearts, moved among swarms of young life. As we touch these lives, we will awaken in them floods of good thoughts, good impulses, good will, and kindly deeds and new joy will start into life as blossoms in spring, unless we have wasted our resources. How small a part of the energies of Christians is used for good, how large a share is wasted! Were these mighty resources gathered up day by day and directed into right channels, the face of the world would soon be changed, homes and hearts now shrouded in darkness would glow with light, and the church become a band of angels of blessing.—*Evangel and Sabbath Outlook.*

Young Peoples' Work

In resuming this work I wish first of all to express my deep interest in you, the young people of our denomination. This interest is both personal and general. It is personal, because I have met many of you at our Conferences and Associations, and know of others through friends and relatives, and so I wish you well and am interested in your work, in your troubles, and in your successes. But I know you will pardon me when I say that, so far as this page of the RECORDER is concerned, my interest in you in a general way is greater than my personal interest; for I am intensely, at times almost painfully, interested in the attitude which you hold, and are to hold, towards our own beloved denomination. The future of our denomination is in your hands. Will you be loyal to it now in the midst of the confusion and uncertainty which prevail? Will you stand bravely and nobly by it, as a good son stands in defense of his mother? If so, then the future is bright and encouraging. Let us work together, young friends, for the welfare and prosperity of our denomination.

LET no one think that I extol our denomination above Christ or the local church, not at all; but I feel that the special work of this page of the RECORDER is to inform, to instruct, and to interest the young people in regard to our whole denomination, our missionary labors, our tract work, and our schools. I cannot hope, by means of this page, to reach the eye and then the heart of the unconverted. That is the work of the pastor, of the evangelist, of you, whoever you are. To this end, namely, information, instruction, and interest in regard to our denomination, I wish to enlist the assistance and hearty cooperation of you all; and remember that whatever helps and strengthens the individual, whatever helps and strengthens the local society, helps and strengthens the whole denomination; so that one item for this page need not necessarily bear *directly* upon a denominational subject in order for it to be helpful to our purpose. Anything which is uplifting, inspiring, instructive to us as Christian workers, will be gladly welcomed. May I not have your help without writing to you personally?

In this work I wish to open three departments: I. *Questions and Answers*. In this department I shall endeavor to answer any reasonable, suitable question which may be sent to me. I invite you all to shower me with all sorts of questions, giving me the privilege of answering in my own way and in my own time. II. *Schemes*. This department will welcome correspondence regarding plans, methods, suggestions, etc. Schemes which have been tried and found successful will be preferred, but the column will be open to those who wish to suggest anything suitable. For example, if you have a new idea for conducting a committee meeting, just sit down and tell us about it. If you have some plan for increasing the interest in our schools, make an item for this column. If you see a need for a reform in any department of Christian work, and can suggest a remedy, let us hear from you. III. *General*. Here will be furnished an opportunity for any sort of article appropriate to our work. Once more, may I write you, for my sake, for your own sake, and for

the sake of our common work, to make an extra effort just now for the three I's—*information, instruction and interest*.

PRESIDENT'S LETTER.

Dear Young People:

We are not going to take up a collection, or ask of you anything new, but we do want to call your attention to the fact that we have now entered upon the closing month of the Conference year. Are our society matters in just the condition we wish to leave them? Will all the treasurers of societies, which hold due pledges, present them, get them paid so far as you can, and forward the funds this month?

You will find this week, I think, a statement from the Treasurer of the Christian Endeavor Board; will you read it and see if it concerns you, in any of the personal pledges which you or your society have made in any of the obligations it is under to our regular lines of work.

Have the plans laid been faithfully carried out? I mean personally and collectively, or as societies. The great point usually is to execute the good plans and resolutions. Do not say now that "I ought not to have pledged myself or society"; you likely did the best thing, and now redeem it. Let us leave our matters as we want them to stand. "What I have written I have written," applies as well to us as to Pilate. He intended this should only apply to what he had written over the cross, but it applied as well to every crooked step he had taken in the whole trial. He publicly confessed his guilt by taking water and washing his hands.

Let us not repudiate any of the good plans or pledges made; to say that we ought not to have made them is to confess that we have made; to say that we will not pledge ourselves in the future, is more than likely to lower our standard of future action. The chances are that you started out to do the right thing; now do it, or as nearly as you can. Some of the societies ties have straightened up all of their dues for the year; cannot nearly all of them do this during the month?

E. B. SAUNDERS.

OUR MIRROR.

SPECIAL attention is called to a few statements concerning our finances from the Y. P. S. C. E. Societies of our denomination.

1. The Conference year closes Aug. 1, 1895.; only money sent before that time can be included in the report. Cannot the societies make special endeavor to have as much in the treasury as possible by that time, so we can give as good or better report than usual?

Since last Conference \$610 05 have been received.

For Dr. Palmborg.....	\$ 245 95
Missionary Society.....	181 66
Tract Society.....	127 94
Direction Permanent Committee.....	54 50
	<hr/>
	\$ 610 05

With the addition of \$54 Dr. Palmborg's salary would be paid a little in advance. Let the societies which have not met their obligations yet see that it is done. About \$200 of money received is on pledges for 1894. Some have not paid anything yet on their 1895 pledge, while others have completed their pledges for 1895. Only about \$400 of the pledges for 1895 have been paid. Less than one-quarter of the year paid, and the year

when pledges given from Jan. 7, 1895 to Jan. 7, 1896 over half gone. Money should be paid quarterly, instead of waiting till about the last of the year before meeting the pledges and then with a great liability of not meeting them till into the next year, as is the case in the present year.

If societies having sent money direct to Treasurers of our Tract and Missionary Societies, would send receipt from them to your Treasurer, it would make a better showing in our reports, and in that way would show on our books.

W. H. GREENMAN, *Treas.*

A SILVER WEDDING.

In Little Genesee, on the evening of June 30th, the friends and neighbors of Mr. D. W. Hulett and wife invaded and took possession of their quiet home, it being the twenty-fifth anniversary of their wedding day. Beautiful gifts of silver were brought, and prominent among other tributes of esteem and affection were the following verses written for the occasion by their kinsman, Arthur J. Burdick, Olean, N. Y.

Your silver Wedding.

Perhaps you wonder what it means,
This general uprising;
The gathering of the people here
Does seem somewhat surprising.
We might be Whitecaps or Ku Klux,
We come so unexpected;
But we are not, so pray cheer up,
And do not be dejected.

We come to bring you kindly cheer;
To give you hearty greeting;
To lay aside the cares of life
At this informal meeting,
And have a good old fashioned time
At this, your silver wedding;
To plant a milestone on the road
Along which you are treading.

Congratulations we would give,
That you have come together
So far adown the way of life
In sundry kinds of weather,
And have not fallen by the way,
But both are here to meet us,
And hand in hand, and side by side
With cheerful smiles you greet us.

You doubtless have encountered storms;
But storms have soon been leaving,
And then, the sun has brighter shone,
Because of your brief grieving,
A somber background only lends
A brighter, keener lustre,
To joys and pleasures that in life
About our pathway clustre.

We trust your path henceforth may lead
In smooth and pleasant places;
And that about you may be seen
None but most friendly faces:
As friendly as the ones to-night
Around you congregated,
Expressing naught but kind regards—
With smiles of friendship freighted.

And may your years be many yet,
And each bring store of pleasures;
And may kind fate lay at your feet,
A portion of her treasures.
And when, o'er you the setting sun,
Its softened rays is shedding,
May you with pleasure oft recall
To-night,—Your Silver Wedding.

SOAPS FOR THE FACE.

"There are few soaps that one can risk using on the face and even soap will not remove grime as well as the least bit of cocoa butter. You should be able to get it at any drug store, but be careful that it is not rancid, and get only a small quantity at a time, as it is best to have it sweet.

"If you want to test its cleansing powers, put a little of the cocoa butter on a soft cloth rag after you have washed and dried your face, wipe off your face with this and you will see by the blackened cloth that it does its work more thoroughly than soap and water. It softens the skin, and unlike other oils leaves no traces of greasiness behind it.

Children's Page.

HOW MANY CLAWS HAS A CAT?

"How many claws has our old cat?"
Asked Eddie. "Who can tell me that?"

"Oh! that," said Harry, "everyone knows—
As many as you have fingers and toes."

"Yeth," lisped Ethel, "she'th jutht got twenty;
Five on each foot, and I think it-th a plenty."

"Yes," said Bertie, "just five times four;
That makes twenty—no less nor more."

"Wrong," said Eddie. "That's easily seen;
Catch her and count 'em—she has eighteen!"

"Cats on each of their two hind paws
Have only four, and not five, claws."

—St. Nicholas.

This is true of cat's claws in general, but certain Maltese cats have six claws on each front paw, and are considered quite aristocratic when so generously provided. Most cats can do scratching enough with five claws, so perhaps it is well that all have not as many as a Maltese we once saw, which had six on each front paw and five on one hind paw and four on the other. His feet had to be very large to accommodate so many claws, and he was called Mr. Toodles, of Chicago.

TO THE BOYS AND YOUNG MEN.

BY "AUNTIE ANNIE."

I most sincerely hope that none of the boys and youthful members of the Sabbath-school, and Junior societies or older ones, either, of our people, are, or ever will become addicted to the use of tobacco—that vile weed that so many roll as a sweet morsel under their tongue, or in their mouths, and spit, spit, spit, here, there, and every where. Go where we will, on the street corners, in all places of business, where men (and sometimes boys) most do congregate, there we find the walks bespattered, the air polluted by the fumes of smoke coming from the mouths of these same gentlemen(?) and the filthy nauseating spatter of saliva ejected in the process of chewing the filthy stuff, which they think, doubtless, helps much to make them men and gentlemen. Mistaken notion! There is with them, many of them, no respect of persons—no manners of good society or breeding. Women have to gather up their skirts to be able to walk through safely, and turn away their heads and hold their breaths while moving through the atmosphere of smoke, going out as incense to the master whom they serve. Let a crowd be gathered together—be it the 4th of July, a merry-go-round, or any other like occasion—there will always be the smokers of tobacco, mixing and mingling in the throng, with their cigars or pipes in their mouths, filling the air and puffing even in the faces of those who abhor it, and cannot get away from it, without the alternative of leaving the place, and going away from it. Young men there are, so many of them, who ought to be gentlemen, gallanting young ladies about, who, if they would frown upon them, in their use of tobacco, instead of being pleased with their attentions, it would at least speak better for the young ladies themselves, than if they were so willing to favor them with their company. Oh, the folly of it; and the wickedness. Look at the amount of money squandered, and wasted, in the devil's service. Let a young man become addicted to the use of tobacco—he *can't give it up*, he *won't give it up*; he perhaps don't like to work very well; and, should he go into business of any kind, he don't succeed very well; about all he can make goes for the paramount pleasure of suppling the delectable quid, or

the fragrant cigar, to say nothing of the deadly cigarette. And if he marries a wife, and has a family, little innocent children coming to his home, and fatherly care, does he give up his tobacco, that he may the better provide and care for them? I trow not much.

I have no doubt there are some good men, and perhaps many of them, who have nearly all their lives, and still do make use of tobacco in some form, and have "no notion of giving it up," though they may acknowledge it to be a vile and nasty habit, and wish they had never acquired it. Did we ever hear of Abraham Lincoln using tobacco? that great and good man whom all the nation reveres, and gives honor to? Did James A. Garfield, another of the nation's beloved and martyred presidents, ever use it? I have never heard that either of them did. True, General Grant was a great smoker, scarcely ever seen without a cigar in his mouth; as was said, he was a good man, a great general, and an honored President of these United States; but, do you think he was any the more so, or any the better man, than if he had never used it?

Take a book, written by some famous author, or a newspaper story told about some great and noble hero—almost inevitably it is the case, whatever his attractions or otherwise manly character, that he is represented at various times and occasions "lighting his cigar," or "smoking his fragrant Havana"—without that, one might think he was somebody, sure. I grant there are some noble exceptions to this general rule.

John B. Gough, that noted temperance lecturer, said in one of his latest lectures to young men, "Young man, make your record clean." It was nearly, if not quite, the last of his public speaking, when he made that utterance, and is one it would be well for all young men and boys, to treasure up and take heed to.

I knew a young man, who, never, as boy or man, had learned the accomplishment of using tobacco among his other acquirements. Of good natural abilities, he was possessed of a good education, and was occupying a prominent position among his fellow citizens. It was said of him on one occasion, by one of those whose good opinion is generally considered most valuable: "He is the *cleanest looking man I ever saw*." A clean mouth, white glistening teeth, a clean open countenance, clean hands and person, clean manners and conversation, would show conclusively a clean nature within. How many of you, boys, would not have this said of you, rather than another, "Faugh! Steeped in tobacco." And when the soul comes up to judgement, surely, one who has never used the filthy stuff will not have that to answer for.

I once read a short sermon by an eccentric individual, who styled himself "Dow, Jr." His text was—"Tobacco is a stinking weed; it was the devil that sowed the seed." I do not remember the words of the sermon, but it was hurling anathemas at the using of tobacco. We are told that "The kingdom of heaven is like to a man that sowed good seed in his field." But while men slept an enemy sowed tares. May we not well believe that tobacco is grown from the seed of tares sown in the field by the enemy who is always going about seeking what harm he may do? And it is lamentable how wide spread has been the result, and how many will choose to serve the

devil, who sowed the tares among the good seed. And lamentable also, that we are told they must grow together until the harvest, when the tares shall be bound in bundles and burned, while the good or wheat seed shall be gathered into the barn. Dear young friends, seek to escape from this burning. Let your record also be clean. Your lives and your mouths clean from the use of tobacco and of rum!

I was pleased some time ago to read in the RECORDER a letter from "Uncle Oliver," to one of his "nephews" on this subject, and would be glad to see more from his pen. I am sure he does not use it and need not feel any delicacy in condemning it in others. My soul is filled with loathing, and abhorrence of the practice, and I have wished I might, or had the power to raise my voice in condemnation, and my influence against it.

HOW DID HE GET BACK FROM RUSSIA?

Many years ago *Captain Thomas B. Curtis* of Boston sailed his own ship to Sumatra, taking a cargo to exchange for pepper. He took with him his dog *Keeper*. This dog was a powerful animal and a great favorite with the crew. He was very useful in keeping off the Malays, who swim like fishes, and would swarm up the sides of the ship to get on deck and steal; but *Keeper* would not allow one to come on board, except when permitted by the captain. The Malays were very much afraid of *Keeper*. The captain then, with a cargo of pepper, sailed for Cronstadt, in Russia. There the pepper was exchanged for hemp, duck and iron for Boston. But when the ship was ready to sail *Keeper* was not on board, and in the bustle of departure his absence was not perceived until they were out at sea. It was too late to turn back, and the crew, officers and captain all mourned the loss of their favorite. And when *Captain Curtis* reached home there was as much sorrow for *Keeper* on shore as at sea. Some weeks passed, and *Mrs. Curtis* was sitting in her parlor alone one evening, when she heard a commotion in the hall. She opened the parlor door and looked out. The maid-servant was struggling to keep out a big dog.

"Oh! *Mrs. Curtis*," she cried. "This dog will come in, and I can't keep him out."

As soon as *Mrs. Curtis* appeared the dog ran to her, stood on his hind legs, placed his paws on her shoulder and began carressing her face with his big tongue.

"Why!" said she. "It is *Keeper*."

When the dog heard her pronounce his name his joy knew no bounds. He rushed madly around, only stopping now and then to hug and kiss his mistress. He was so lean that she at first hardly knew him. He was quickly fed and made comfortable.

But how did he get home? Probably, finding the ship gone, he had watched for a Boston vessel and taken passage on her, perhaps as a stowaway, with no one to feed him, and heaven only knows how he lived on the long and dreary voyage, without a friend on board. He could not tell his story, and so we could only guess it. This is a true story, well known to *Keeper's* Boston friends.—*Sarah Freeman Clarke*.

TWO WAYS TO BE HELPED.

"When a boy," said a prominent member of a church, "I was much helped by *Bishop Hamline*, who visited a house where I was. Taking me aside, the *Bishop* said: 'When in

trouble, my boy, kneel down and ask God's help; but never climb over the fence into the devil's ground, and then kneel down and ask help. Pray from God's side of the fence.' Of that," said he, "I have thought every day of my life since." Continuing, he remarked: "Sanford Cobb, the missionary to Persia, helped me in another way. Said he, 'Do you ever feel thankful when God blesses you?' 'Always.' 'Did you ever tell him so?' 'Well, I don't know that I have.' 'Well, try it, my young friend; try it, try it. Tell him so; tell him aloud; tell him so that you will hear it yourself.' That was a new revelation. I found that I had only been glad, not grateful. I have been telling him with grateful feelings ever since, to my soul's help and comfort."—*Young Men's Era*.

BROWNING AND HIS MOTHER.

A very tender love always existed between our late poet Browning and his mother. She is said to have been the "true type of a Scottish gentlewoman," and a true Christian. When he was a child, Browning's mother told him Bible stories as she held him on her knee; and she excited his lifelong admiration by the tender care which she bestowed upon poor hurt animals that came under her notice. In his manhood he was heard to speak admiringly of the skillfulness with which she once washed and dressed the sores of a wounded cat, and nursed it back to health again. Doubtless her influence had much to do with the poet's great love and tenderness for birds and animals. "He prayeth best who loveth best all things both great and small."

In his early manhood it was his rule, as long as he continued under the paternal roof, never to go to bed without giving her a good-night kiss. If out so late that he was obliged to admit himself with a latch key, he still went to her in her room.—*Canadian Churchman*.

ADVANTAGES OF SABBATH-KEEPERS.

When a child at Shiloh, I noticed that Seventh-day Baptists had great advantages, and as I grew up and in the ministry, I noticed it more and more.

Before the canning factory was built at Shiloh, fruits and vegetables found a natural market in Bridgeton, four miles away. Monday morning was the best time to sell in the whole week, and Sabbatarians would pick their berries, etc., on First-day, and have them for early delivery on Monday. Indeed, I used to feel sorry for those who kept Sunday when they had to get up at daylight, or earlier, on Monday morning, and hurry as fast as they could, and then get to market too late for the best customers and best prices.

As I grew older I noticed what an advantage Elder Gillette had over the First-day ministers. He preached on the Sabbath to our people and then was ready to fill any appointment on Sunday. His preaching was so acceptable that he was the most popular and widely known in South Jersey, and did more than all others to make the Sabbath known and honored.

In my first pastorate at Alfred, Elder N. V. Hull was full of years and labors and honors, and not only filled his own pulpit, but most always somewhere else on Sunday. Indeed, so widely known and sought after was he, that no minister in Western New York was so welcome in pulpit or on platform.

Not long ago a man not knowing my denomination said "How can you come to Syracuse to preach on Sunday?" "Oh," I answered, "we Seventh-day Baptists start in a day ahead and keep a day ahead all the time."

Yes, we have great advantages, and let us enjoy them and start a day ahead and keep a day ahead of all others, as God has commanded.

L. R. S.

Home News.

New York.

ALFRED.—Much has been said about Associations, also the College Commencements. Of course like all college towns we are somewhat reduced in numbers; all seems quiet and serene. The voice of the chapel bell is heard no more in the land, the voice of the singing is stilled, yet we live and toil on. Work does not cease. Now instead of a vacation all must make ready for the coming school year, and we trust that we may see many more students here than for the past few years. Let them come; we can take care of them—none shall go without food or shelter.

As a church we all regret very much to lose our beloved pastor who has done such grand work since his coming to us, still we can not but rejoice that our loss is another's gain; and while he is still to remain with us as President of the University, we know that we shall have his hearty co-operation in church as well as school work.

The question of the day now is, who is to be our next pastor? We hope God may give us the right man. This is a large church and there is much work to be done.

At the last church meeting it was voted to give Pastor Davis a vacation of two months, and it is his plan to go to West Virginia and visit his parents, and from thence to Plainfield to attend Conference; then back to Presidential duties.

Our desk will be occupied by supply until a pastor can be secured. Bro. Martin Sindall, of West Edmeston, preached an able sermon on June 29th, and Bro. Gamble last Sabbath.

The work on the macadamized road is progressing finely, and it gives employment to many at fair wages. This road will be of great value when done, and something we should be proud of.

Crops look fairly well with the exception of hay. As the general complaint comes our hay is very light this year.

There are many who have plowed up their grass ground and sowed it with grain or planted potatoes. The prospect is good for an abundant crop of potatoes this year.

JULY 7, 1895.

West Virginia.

LOST CREEK.—It has been some time since anything appeared on this page from Lost Creek. There has been nothing of especial interest to record. Things have been moving steadily along. This section has felt the hard times. It is a grazing country, large numbers of horses as well as cattle and sheep, being raised. When the price of horses fell fifty or seventy-five per cent people felt it was a little hard. But there is a stability in business as well as in religion, not found in newer sections.

The Sabbath-school Convention of this district meets with our school the 25th inst. We are expecting an interesting and profitable time. For the last two years our Sabbath-school has been continued through the whole year, a new thing in its history, I am told.

The following clipped from the Clarksburg *Telegram* will speak for itself:

"The good people in the Seventh-day Baptist Church at Lost Creek emphasized the evening after the Sabbath, June 29th, for their pastor and family, by giving an ice

cream festival in their behalf. The brothers and sisters in the church, together with a goodly number of First-day friends, assembled on the green in front of the parsonage, where lanterns were hung in the trees, and tables spread beneath. The cranky freezers squeaked their icy song; then all were invited to eat their fill and pay their bill. This they did in such a generous way as to cause the silver to jingle in Pastor Burdick's pockets later.

A pleasant feature of the programme was the rendering of three very interesting recitations by Miss Minnie McWhorter, of Charleston, who is spending the summer with her cousin, Mrs. Harvey Shain. Miss McWhorter holds her audience spell bound by her elocutionary talent. The evening was an enjoyable one, especially to those whom it was to benefit. Such gatherings tell of the warm hearts beating in unison with that of the pastor, and greatly cheer him in his work.

W. L. BURDICK.

JULY 7, 1895.

Ohio.

JACKSON CENTRE.—The readers of the *RECORDER* have learned that the Association that convened with our church last month was one of especial spiritual power. It seemed best to continue the work by holding special meetings, Brethren Randolph, Saunders, and Babcock remaining with us, each of whom have preached to us several times.

Brother Randolph had the work in charge, but in the midst of the work was called by telegram from the Missionary Board to the aid of Brother T. J. Van Horn.

Several backsliders have been reclaimed and between twenty and thirty have risen for prayers.

Last Sabbath afternoon we visited the Miami River, and eleven of our young people publicly accepted Christ in the beautiful ordinance of baptism. Six of these were from the Junior Endeavor Society. Several others are nearly ready for baptism, and we are looking forward with great anticipation to this second visit to the baptismal waters.

Brother Randolph intends to spend some time with us in August, and we are in hopes that he can bring a tent with him. There is a great work to be done here in reclaiming the backslidden, reaching those who have not accepted Christ, and leading those who admit Bible truths to follow God in loving obedience. Pray that the blessing we have received be but the beginning of "showers of blessing."

This village was startled on the morning of June 28th, to learn that "Aunt Anna" Babcock was found dead in her room. She had spent the previous afternoon at a neighbor's, and had visited with a nephew till half-past nine in the evening, so no one was prepared to hear the sad news. For nearly nine years she had lived in Jackson Centre, and had formed many lasting friendships.

The following is taken from the Jackson Centre *Tribune*. "Tender, loving, and compassionate, and asking no certificate of character, except need, and no creed save that of common humanity, her home was ever open to the sick, suffering, or unfortunate, and her voice was ever heard pleading their cause.

"She was heard to make the remark, 'that she often thought God had denied her of children of her own, so that she might be a mother to the motherless.' And so she indeed was.

"Her beautiful home, here in Jackson Centre, was often called the 'orphan's home.' Her record in this respect is one that deserves to be written in letters of gold.

"During her lifetime seventeen orphan, homeless, or destitute children enjoyed the shelter of her home for various periods of time, ranging from two years up to those whom she took in childhood and reared and educated as her own. Besides these, there were many others whom she took into her home and cared for until homes could be found or they were otherwise provided for."

Crops have suffered; because of the dry weather; wheat and hay are very light; oats are some better, because of rains about the middle of June, and corn will be a good crop if we have some rain before long. The pastures are nearly dried up.

Notwithstanding the hard frosts, the apple and pear trees hang quite full of fruit.

W. D. BURDICK.

NOTES ON THE NEW REVISION OF THE BIBLE.

BY J. P. HUNTING.

Our late revision is better work than that made under King James.

The text of the original, chiefly in the New Testament, is far more nearly perfect. Obsolete, antiquated, ambiguous and other objectionable expressions, in great numbers, have been corrected. It is almost always in its grammar conformed to good English usage.

The rendering of the original into our tongue of not a few words is truer. But the revisers were perhaps less restrained from giving to the people the known sense of the original. Yet as King James' revisers were formally forbidden to translate faithfully various ecclesiastical terms not well rendered into English in the older versions, so our late revisers could not faithfully express the sense of not a few words whose correct translation might somewhat unsettle certain ecclesiastical and theological notions.

Bishop as an English word almost always means a head minister over others, and cannot but be so misunderstood by most readers. It should be overseer or possibly president.

Church is similarly objectionable. It were a more honest version to use the word congregation, assembly or even the Quaker term, meeting.

Deacon to many is not merely an assistant, servant or waiter.

Convert has a technical sense not in the original, turn or turn again, and should be corrected in the few places where it is still retained.

Baptize does not to the general reader give the idea which learned critics agree the Greek word expresses, and which a very thorough, a complete examination by the American Bible Union a few years ago proves is always its literal sense—to submerge, to dip under.

Sheol and Hades were more intelligibly rendered under world, at least in the margin.

Abyss is literally, as etymologically, the bottomless pit. The margin might well inform the English reader that it represents the Old Testament "abaddon" or destruction.

Heaven should almost always be the heavens. Of the scores of places where it is used I find not one where a faithful translation requires the word heaven in our usual religious sense.

Ghost is bad English for the sense of the original, and should be spirit as always in the work of the American revisers. And here let it be said their work is always better than that of the English, whenever they differ. They were less unable to translate faithfully and into good English.

Resurrection from the dead is so generally misunderstood as equivalent to resurrection from death, that it should always be followed by the word *ones*, at least in the margin,—resurrection from the dead ones.

Sabbath was more faithfully and intelligibly read rest or rest-day. And in Col. 2: 16, it cannot be justly rendered "a Sabbath," but rest or rest days. [Sabbaths.]

Our version of the Lord's prayer is not good English grammar: it should read in the margin, come thy kingdom; be thy will done.

Communion is a misleading version. The primary idea is sharing, participating and it is so translated in most cases. The work of our revisers, especially of the American, which we should have printed in the text, is a great improvement on the authorized version, and must be the basis of a complete and honest revision for the masses, which we are sure to have.

A PLEA FOR HELP

TO BUILD A PARSONAGE AT HEBRON, PA.

Dear Brethren and Sisters of the Seventh-day Baptist denomination:—Can you not help the church at this place, Hebron, Pa., build a parsonage for the use of their pastor? The church owns about six acres of land nicely located, and have built a neat church building and also a number of enclosed sheds. The people are willing to do all they can to build the parsonage, but they will need, to enable them to build and not be in debt, help outside of this church about \$200. If the good people of our larger churches will only help them to the amount mentioned above, and will do it soon, they can build the house for their pastor this summer and fall so he and his family can be comfortable next winter. I believe the Lord will bless you in helping this church in her present need. Remember the Saviour said: "It is more blessed to give than receive." The money for this purpose can be sent to the chairman of the committee on parsonage funds,

REV. A. LAWRENCE.

HEBRON, Potter Co, Pa.

ONLY A LITTLE CORRECTION.

"Here is a poem which you may publish in your paper," said a young man, with eyes in a fine frenzy rolling as he entered the editorial door. "I dashed it off rapidly, in an idle moment, and you will find it in its rough state, as it were. You can make such corrections as you think necessary."

"Ah, much obliged," said the editor. "I will give you a check for it at once."

"You are very kind," said the contributor. "I shall be delighted."

"There you are," said the editor, handing him the check.

"Many thanks!" exclaimed the young man, "I will bring you some other poems."

When he got near the door he suddenly paused, then he came back.

"Excuse me," he said, "but you forgot to fill up the check. You have not written the date nor the amount, nor have you signed your name."

"Oh," said the editor, "that is all right. You see I have given you a check in its rough state, as it were. You can make such corrections as you think necessary."—*St. Louis Humorist.*

Sabbath School.

INTERNATIONAL LESSONS, 1895.

THIRD QUARTER.

July 6. The Ten Commandments.....	Ex. 20: 1-17
July 13. The Golden Calf.....	Ex. 32: 1-8, 30-35
July 20. Nadab and Abihu.....	Lev. 10: 1-11
July 27. JOURNEYING TO CANAAN.....	Num. 10: 29-33
Aug. 3. The Report of the Spies.....	Num. 13: 17-20, 23-33
Aug. 10. The Brazen Serpent.....	Num. 21: 4-9
Aug. 17. The New Home in Canaan.....	Deut. 8: 3-15
Aug. 24. Crossing the Jordan.....	Joshua 3: 5-17
Aug. 31. The Fall of Jericho.....	Joshua 6: 8-20
Sept. 7. Caleb's Reward.....	Joshua 14: 5-14
Sept. 14. The Cities of Refuge.....	Joshua 20: 1-9
Sept. 21. Joshua Renewing the Covenant.....	Joshua 24: 14-25
Sept. 28. Review.	

LESSON IV.—JOURNEYING TO CANAAN.

For Sabbath-day, July 27, 1895.

LESSON TEXT.—Num. 10: 29-36.

GOLDEN TEXT.—Verse 29 of lesson.

INTRODUCTORY.

The Israelites now take up their journey again and remove from Sinai, and encamp in the wilderness in the desert in places proper for encampments. For in Arabia, where water is scarce, and where the ambushments of rapacious hordes might easily occasion great loss, it was of the highest importance to know those places where camps could be well pitched. And though the cloud indicated the general place of encampment, yet as a great space, some think even twelve miles square, was taken up by this immense army, parts of the encampment, from too little care or knowledge in the choice or guarding of their particular locality or routes, might be exposed to sudden incursions, or distressing privations. So it seems that as Hobab was well acquainted with that country, Moses desired him for a guide. It is well to trust in God, but as Colonel Ethan Allen said, "Keep your powder dry."

EXPLANATORY.

"Moses said unto Hobab." Hobab was a brother-in-law to Moses. Hobab stayed contentedly with the Israelites while they were encamped at Sinai, near his own country; but now as they were to remove, he was intending to go back to his father's house. One would think that Hobab, who had seen so much of the special presence of God with the children of Israel, and such miraculous works of God, and such surprising tokens of his favor to them, should not have needed much invitation to go with them.

"Thou mayest be eyes to us," to show them the conveniences and inconveniences of the place through which they were to march, and in which they were to encamp.

"Departed from the mount of the Lord," where they had seen the glory of the Lord, heard his voice, and had been taken into covenant relation with him; that celebrated mountain of which we never read in the Scriptures any more, "unless it be with reference to these past stories; now farewell, Sinai, Zion is the mountain of which God has said, This is my rest forever, and of which we must say so. But they took with them the ark of the covenant, by which their stated communion with God was to be kept up."

"The cloud of the Lord was upon them." See Ex. 13: 21, 22. "When the ark set forward." v. 35, 36. "Their going out and coming in were sanctified by prayer, and it is an example to us to begin and end every day's journey, every day's work, with prayer. They were now in a desolated country, but marching towards an enemy's country, and their dependence was on God for success and victory, as well as for direction and supply."—*Comp. Com.*

"Each forward movement and each rest of the ark was made to bear a sacramental character. The one betokened the going forth of God against his enemies; the other, his gathering of his own people to himself. The one was the pledge of victory; the other, the earnest of repose. The verb in verse 36 is best taken transitively (with Maurer, Gesen, etc.): "Restore, i. e., to the land which their fathers sojourned in" O Lord, the ten thousands of the thousands of Israel." (Cf. Psalm 85: 4, where the verb in the Hebrew is the same.)—*Bible Com.*

BEHIND the cloud is the sun, the cause of the shadow, and when it doth again shine forth, it appears to us all the brighter.

THE sharper and finer a point is, the more easily is it broken; don't put too fine a point on your wit then, for fear it should get blunted.

Popular Science.

PEOPLE generally believe that if they live in brick houses they are well protected from the atmosphere without, and therefore incur less expense than those living in houses built of wood, for artificial heat for comfort in winter.

Will some one of a scientific turn of mind and thinking as above try the following simple experiment? Take two common sized funnels, place the large end of one on one side of a common brick, and the large end of the other on the other side directly opposite, then train the small end of one funnel on a lighted candle, and with the mouth blow in the end of the other and observe the effect on the candle blaze, showing the porosity of the brick by blowing the blaze out.

A more practical and useful way to demonstrate the same fact would be to place a brick partition in the center of your cistern and let the water fall in on one side and draw it out on the other, using the porous quality of the brick as a filter to cleanse the water of its impurities.

Atmosphere is so much more limpid than water that it finds its way through brick and mortar at a very rapid rate.

AN OFFICER in the United States Navy has invented a very important and useful device called the "Range-finder," which is becoming of general use in the Navy. It is now employed on seven of our largest war ships and will be put on four more that are now building. The invention is simply "applied science by triangulation" to ascertain the exact distance between one ship and another, or between a ship and a fort, or lighthouse, or other objects on land.

The "Range-finder" is formed of two telescopes and a dial with a pivoted needle or pointer. One of the telescopes is stationed and attached to the forward mast of the ship, and the other to the mast nearest the stern on tripods, and are called the range-finders. The dial, or distance indicator, may be placed in any other part of the ship for convenience or protection. All are electrically connected by wires from a simple galvanic battery.

Each telescope has an arm that sweeps over an arc, which by wire is connected with the pointer on the dial. The distance between the telescopes being accurately measured, the telescopes then show a triangle of which two angles and one side is known. When both telescopes are trained on the object the pointer indicates on the dial the exact distance between the ship and the object. Any change in the telescopes causes an electrical disturbance, which is measured and registered on the dial of the indicator, and as the change of the telescope's position bears a known geometrical relation to the range of the target, it will be seen how the distance of the object from the ship is so easily demonstrated.

The apparatus has been tested on a number of ships with great satisfaction, and its operations are so scientific and mathematical that it requires only three apprentice boys to obtain and instantly declare the range and exact distance between two ships, or between a ship and fort on land, or from the fort to a ship coming to attack.

These distance finding instruments are being manufactured in Greenwich street, New York, and are of incalculable value to our commercial marine, showing the distance from a head-land, or the range and distance of a light house, or of a ship in the night time.

In navel circles the invention of the range-finder is considered the greatest of any for the last ten years, and taken in connection with disappearing gun carriages and the present arrangement of land batteries, surely must be of great importance. H. H. B.

WHO IS MY NEIGHBOR?

BY S. E. MCINTOSH.

Who is my neighbor? Both the rich and the poor,
The lowliest beggar that comes to my door;
The wealthy who roll in their carriage of state,
Or sit bent in sorrow o'er an anthracite grate.

The stranger a wanderer, friendless, alone,
Thrown on the world without kindred or home;
Sick and in prison guiltless though blamed,
Sadly in need of a brother and friend.

The poor in spirit whose heart is bowed low,
Hoping, yet fearing the Master to know;
Longing to know, yet with guilt sore oppressed,
Waiting for guidance, to be led and blest.

Blessed is he who proves a friend in distress,
And shares of His bounty the Master's sweet peace;
The love of his heart when abundantly given,
Reveals the straight path from earth unto heaven.

ALFRED, N. Y.

TEACHER'S TRAINING CLASS.

ALFRED UNIVERSITY.

The Department of Public Instruction provides for Training Classes in various schools throughout the state, for the benefit of public school teachers, or those who intend to teach in public schools of the state, who have not had or cannot have Normal school advantages.

New regulations have just been issued, and a part of them are given below for the information of those who may be thinking of entering a training class next year.

QUALIFICATIONS FOR ADMISSION.

Candidates must be at least 16 years of age.

They must enter the class to prepare for teaching, and with the purpose of teaching in this state.

They must hold either an unexpired 3d grade teacher's certificate and have attained an average standing of 60 per cent in American History and Civil Government under the Uniform Examination; or in addition to a Regents' preliminary Certificate and Pass Card in Physiology, hold a twelve-count certificate. Four of such counts shall be in English, two in American History, two in Civil Government.

Candidates entering an examination in order to qualify for entrance to any training class, shall present to the examiner, a certificate from some reputable teacher, that in such teacher's judgment, the candidate is capable of passing the examination and is worthy to enter a training class.

Candidates may qualify for the ensuing year in the September and October uniform examinations.

EXAMINATIONS.

Those who attain in the January and June special examinations, the standing required for second grade certificate shall receive certificates known as "Training Class Certificate," which shall be valid for three years. At the end of three years successful teaching such certificate will be renewable the same as first grade certificate.

TUITION.

Tuition is free.

A class will be organized in Alfred University September 10th, next, provided the ten candidates required make application.

Alfred offers advantages to those preparing to teach that smaller schools cannot offer. The Library is open to all. If members of the Training Class have time for other studies they can pursue them without paying tuition.

Address, PRESIDENT B. C. DAVIS.

ALFRED, N. Y.

Special Notices.

ANNIVERSARIES.

GENERAL CONFERENCE, Plainfield, N. J., August 21-26.
SOUTH-WESTERN ASSOCIATION, Fouke, Arkansas, Oct. 31, to Nov. 4, 1895.

PERSONS west of Chicago who wish to attend the General Conference at Plainfield, N. J., will do well to confer by letter with Ira J. Ordway, 205 West Madison St., Chicago.

ALL persons contributing funds for the New Mizpah Reading Rooms for seamen will please notice that Mrs. W. L. Russell is the Treasurer. Please address her at Plainfield, N. J.

THE Sabbath-keepers in Utica, N. Y., will meet the last Sabbath in September and in each month following for public worship, at 2 P. M., at the residence of Dr. S. C. Maxson, 22 Grant St. Sabbath-keepers in the city and adjacent villages, and others are most cordially invited to attend.

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.
M. B. KELLEY, Pastor.

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 2.30 P. M., Sabbath-school at 3.30 P. M. Strangers are always welcome, and brethren from a distance are cordially invited to meet with us. Pastor's address, L. C. Randolph, 6124 Wharton Ave.

THE First Seventh-day Baptist Church of New York City holds regular Sabbath services in the Boys' Prayer-meeting Room, on the 4th floor, near the elevator, Y. M. C. A. Building; corner 4th Avenue and 23d St.; entrance on 23d St. Meeting for Bible study at 10.30 A. M., followed by the regular preaching services. Strangers are cordially welcomed, and any friends in the city over the Sabbath are especially invited to attend the service. Pastor's address, Rev. J. G. Burdick, New Mizpah, 509 Hudson St.

THE Sabbath-school Board of the Seventh-day Baptist General Conference through its Secretary requests the Vice-President for the North-Western Association, H. D. Clarke, to arrange for Institutes in said Association during the present Conference year. Will the Sabbath-schools of the North-Western Association act upon this matter, and through their Superintendents or Secretaries communicate with Rev. H. D. Clarke, Dodge Centre, Minn., in regard to time when they would like such an Institute. Two or more schools near each other might unite in such a profitable convention.

THE QUARTERLY MEETING of the Otselic, Lincklaen, Cuyler, DeRuyter and Scott Churches will be held with the Otselic Church, beginning Sabbath morning, July 27, 1895.

SABBATH MORNING.

Preaching by L. R. Swinney.

AFTERNOON.

Short sermon, followed by conference.

Preaching in the evening.

SUNDAY.

10 A. M. Business Meeting.

11 " Preaching by B. F. Rogers.

7 30 P. M. Preaching by O. S. Mills.

Come brethren to serve the Lord, encourage the little church and receive a blessing.

P. R. B.

A CHILD'S FAITH.

Johnny Hall was a poor boy. His mother worked hard for their daily bread.

"Please give me something to eat, for I am very hungry," he said to her one evening.

His mother let the work that she was sewing fall upon her knees, and drew Johnny toward her. As she kissed him the tears fell fast on his face, while she said "Johnny, my dear, I have not a penny in the world. There is not a morsal of bread in the house, and I cannot give you any supper to-night."

Johnny did not cry when he heard this. He was only a little fellow, but he had learned the lesson of trusting in God's promises. He had great faith in the sweet words of Jesus when he said, "Whatsoever ye shall ask the Father in my name he will give it you."

"Never mind, mamma; I shall soon be asleep, and then I shall not feel hungry. But you must sit here and sew, hungry and cold. Poor mamma!" he said, as he threw his arms round her neck and kissed her many times to comfort her.

Then he knelt down at his mother's knee, to say his prayers after her. They said "Our Father" till they came to the petition, "Give us this day our daily bread." The way in which his mother said these words made Johnny's heart ache. He stopped and looked at her, and repeated, with his eyes full of tears, "Give us this day our daily bread." When they got through he looked at his mother and said, "Now mother, do not be afraid. We shall never be hungry any more. God is our father. He has promised to hear us, and I am sure he will."

Then he went to bed. Before midnight he woke up, while his mother was still at work, and asked if the bread had come yet. She said "No; but I am sure it will come."

In the morning, before Johnny was awake, a gentleman called who wanted his mother to come to his house and take charge of his two motherless children. She agreed to go. He left some money with her. She went out at once to buy some things for breakfast; and when Johnny awoke, the bread was there, and all that he needed!

Johnny is now a man, but he has never wanted bread from that day; and whenever he was afraid since then, he has remembered God's promises, and trusted in him. — *Lutheran Herald.*

THE BEGGAR BOY.

In the following story the power of kindness is beautifully illustrated: "Go away from here, you old beggar boy! You've no right to be looking at our flowers," shouted a little fellow from the garden.

The poor boy, who was pale, dirty, and ragged, was leaning against the fence, admiring the splendid show of roses and tulips within. His face reddened with anger at the rude language, and he was about to answer defiantly, when a little girl sprang out

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

Royal Baking Powder

ABSOLUTELY PURE

out from an arbor near, and looking at both, said to her brother:

"How could you speak so, Herbert! I'm sure his looking at the flowers don't hurt us." And then, to soothe the wounded feelings of the stranger, she added: "Little boy, I'll pick you some flowers if you'll wait a moment," and she immediately gathered a pretty bouquet, and handed it through the fence.

His face brightened with surprise and pleasure, and he earnestly thanked her.

Twelve years after this occurrence, the girl had grown to a woman. One bright afternoon she was walking with her husband in the garden, when she observed a young man in workman's dress leaning over the fence, and looking attentively at her, and at the flowers. Turning to her husband, she said:

"It does me good to see people admiring the garden; I'll give that young man some of the flowers;" and, approaching him, she said, "Are you fond of flowers, sir? It will give me great pleasure to gather you some."

The young workman looked a moment into her fair face, and then said, in a voice, tremulous with feeling: "Twelve years ago I stood here a ragged little beggar boy, and you showed me the same kindness. The bright flowers and your pleasant words made a new boy of me; aye, and they made a man of me, too. Your face, madam, has been a light to me in my dark hours of life, and now, thank God, though that boy is still an honest and grateful one."

Tears stood in the eyes of the lady as, turning to her husband, she said, "God put it into my young heart to do that little act of kindness, and see how great a reward it has brought." — *Ex.*

INTERESTING FACTS ABOUT SNOW.

A foot of newly fallen snow makes but one inch of water when melted.

Snow seldom falls as far south as Pensacola, Fla., but has been known to border the Gulf from that point to Brownsville, Texas.

One hundred miles north of Key West is the farthest point south in Florida that it has ever been known to fall, at Punta Rosa, on Dec. 1, 1876.

The only time snow was ever known to fall at San Diego, Cal., was during the great storm period of January 15-17, 1862.

The average annual fall in Maine is seven feet, New York four feet, and Iowa 2½ feet.

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MARRIAGES.

COZAD—POLAN.—At the residence of the bride's parents, Mr. and Mrs. John A. Polan, near Blandville, W. Va., May 16, 1895, by the Rev. D. C. Lippincott, Mr. Phillip Cozad and Miss Jemima Polan, both of Blandville.

GRATHOUSE—KELLEY.—At the residence of the bride's father, Mr. Asa Kelley, near New Milton, W. Va., June 26, 1895, by the Rev. D. C. Lippincott, Mr. Enos Grathouse and Miss Della Kelley, both of New Milton.

KELSEY—MARTIN.—At the Baptist parsonage in Georgetown, N. Y., June 13, 1895, by the Rev. Perle R. Burdick, Mr. Merton E. Kelsey and Miss Ella M. Martin, both of Otselic Centre, N. Y.

BARRETT—BLISS.—At the same place, and by the same person, June 19, 1895, Mr. Herman D. Bassett, of Otselic Centre, and Miss Anna M. Bliss, of Georgetown, N. Y.

HEMPHILL—CARMER.—In Independence, N. Y., July 10, 1895, by Eld. J. Kenyon, at his home, Walter B. Hemphill and Miss Cora G. Carmer, all of East Hebron, Pa.

DEATHS.

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.

DAVIS.—Elma Ellena, infant daughter of Herbert J. and Alice Davis, died at Alfred Station, N. Y., Tuesday, June 25, 1895. The deceased was ill but a few days. We offer our condolence to the bereaved parents. A. P. A.

CRANSTON.—In Little Genesee, N. Y., July 3, 1895, William Cranston, aged 58 years and 4 days.

Mr. Cranston was born in Mansfield, Conn., June 28, 1837. At fourteen years of age he came to the town of Genesee, Allegany Co., N. Y. The greater part of his life was spent in Little Genesee. The funeral was at the church on Sabbath-day, July 6th, conducted by the writer, and was very numerously attended. S. S. P.

DAVIS.—At Quiet Dell, W. Va., June 29, 1895, Lura, daughter of Col. D. H., and Emily Davis, aged 28 years, 7 months and 23 days.

Lura gave her heart to Christ when a child, was baptized by Rev. Chas. A. Burdick and joined the Seventh-day Baptist Church of Lost Creek, of which she was a member at the time of her death. She possessed a sunny disposition, and though sick for several months, yet she bore it with great patience. She wanted to talk about the future, and was especially anxious to converse with her father, who, owing to deafness, had not been able to hear his daughter's voice for some months. Her dying sentiments were put into verse by her father, and were as follows:

I am dying mother, dying,
 The repelling tide of life has passed,
 Clouds of life adrift and flying,
 Unveil the brightening sunset fast.

The gates beyond life's sunset swing,
 I almost hear the angels sing,
 I'm waiting now for them to come,
 And bear me to my Heavenly Home.

There shall I be as white as snow,
 And dread no more life's chilling blasts,
 I'm waiting, now, waiting to go,
 The angels train is coming fast.

Funeral at her home. Internment at Salem. W. L. B.

GROWDAN.—In Salemville, Pa., July 5, 1895, Mary J. Growdan, in the 22d year of her age, of brain fever.

She passed quietly and peacefully to her long home. She leaves a surviving father, one brother and four sisters. The whole community gathered at the funeral to pay the last tribute of respect owed to mortal man, and to do honor to Sister Mary, a devoted Christian. A. D. W.

KAGARISE.—In Salemville, Pa., Tuesday, July 2, 1895, Wilson S. Kagarise, in his 47th year.

Bro. Wilson's friendship was great and loved by all around him. A wife and eight children mourn their loss of a departed husband and father. The Seventh-day Baptist Church of this place feel their loss of him. He was a quiet and deep thinking brother. Not only is he missed in the family and church, but the community feel the loss of a good counselor and helpful man. The dear family have the sympathy of the whole community in the loss of their departed one, who died in the hope of the glory of the saints. A. D. W.

CHIPMAN.—In Hope Valley, R. I., July 5, 1895, Charles H. Chipman, in the 68th year of his age.

Brother Chipman was born in Charleston, R. I.

Dec. 16, 1827. He moved with his parents to Hope Valley when he was four years old, and with the exception of four years he has resided in the above named village ever since. His business was harness-making. During the long period of nearly 50 years has won the esteem of the whole community. He was twice married. His first wife was Sarah Palmer, who only lived about fifteen months after their marriage. In the spring of 1858 he was united in marriage to Frances A. Saunders. Five children blessed this union, three sons and two daughters, one of whom died in infancy. At fourteen he gave his heart to Christ and united with the 2d Hopkinton Church, and in April, 1867, united with the church in Rockville, in which relation he continued an esteemed member till his death. He was a man of sterling worth. He leaves a wife and four children to mourn their loss. A. MCL.

CLARKE.—At her home in Chicago, Ill., June 3, 1895, Harriet Emeline Clarke, in the 51st year of her age.

Mrs. Clarke, the youngest daughter of Orren Coon and Mary Carpenter Coon, was born in Berlin, N. Y., March 17, 1844. When a girl she was baptized and became a member of the Walworth Church, afterward transferring her membership to Milton Junction. She leaves a husband and three daughters to cherish her memory. Two sisters also survive her. Mrs. Robert Hall, of Rochester, Minn., and Mrs. A. D. Crumb, of Walworth. In her long illness, caused by internal cancer, the Bible and the tender care of her loved ones were her unflinching comforts. In an earnest Christian faith she fell asleep in Jesus. The funeral was conducted at Walworth by Rev. S. H. Babcock, assisted by Rev. L. C. Randolph, and the body laid at rest in the family ground at the cemetery. L. C. R.

BABCOCK.—Anna Babcock was born in Mad River Township, Champaign County, Ohio, Jan. 4, 1841, and died in Jackson Centre, Ohio, June 28, 1895.

In early life Sister Babcock united with the Methodist Church, she afterward united with the German Reform Church, and in 1888 she accepted the Bible Sabbath, uniting with the Jackson Centre Seventh-day Baptist Church, with which she remained until death. She was married to Jacob Dibert Sept. 15, 1864, with whom she lived till his death in 1885. The following year she was married to Davis Babcock, who survives her. Her sympathetic heart was ever ready to help the needy and the distressed. Many of those who came in the rain to the funeral services, filling the church to overflowing, could tell of care and necessities given them by "Aunt Anna." For many years she has been troubled with heart disease and has frequently said that she expected to be taken away suddenly. In the quiet of the night the death angel came, and she apparently passed away without a struggle. W. D. B.

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