

THE SABBATH RECORDER.

A SEVENTH-DAY BAPTIST WEEKLY, PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY, PLAINFIELD, N. J.

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BE STRONG.

BY ALICE DANNER JONES.

BE strong to bear, O heart of mine!
Faint not when sorrows come.
The summits of these hills of earth
Touch the blue skies of home.
So many burdened ones there are,
Close journeying by thy side;
Assist, encourage, comfort them;
Thine own deep sorrow hide!
What though thy trials may seem great,
Thy strength is known to God;
And pathways steep and rugged lead
To pastures green and broad.

Be strong to love, O heart of mine!
Live not for self alone,
But find, in blessing other lives,
Completeness for thine own.
Seek every hungering heart to feed,
Each saddened heart to cheer,
And where stern justice stands aloof,
In pity draw thou near.
Kind, loving words and helping hands
Have won more souls for heaven
Than all the dogmas and the creeds
By priests and sages given.

Be strong to hope, O heart of mine!
Look not on life's dark side;
For just beyond these gloomy hours,
Rich, radiant days abide.
Let hope, like summer's rainbow bright,
Scatter thy falling tears;
And let God's precious promises
Dispel thy anxious fears.
For every grief a Lethe comes;
For every toil, a rest;
So hope, so love, so patient bear—
God doeth all things best.

—Womankind.

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PLAINFIELD N. J.

Sabbath Recorder.

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Entered as Second-Class mail matter at the Plainfield, (N. J.) Post-Office, March 12, 1895.

TAKE good care of your map from the railroad Station to the church in Plainfield, as found in last week's RECORDER, if you are coming to Conference. About fares, etc., see p. 516.

ON the supposition that many who come to the General Conference will be glad to take a day at the beach before returning to their homes, arrangements have been made for an excursion on Tuesday, August 27th, to Ocean Grove and Asbury Park. If the weather is favorable this will be a delightful occasion, and all who desire to can avail themselves of this opportunity for a day of recreation. See advertisement on page 527.

THE Scriptures say, "And having done all to stand." Some professing Christians seem to think that means to stand still. But that is far from the meaning. The Christian must be moving forward. He can stand, in the sense of being firm, unwavering, strong; but that is not standing still with nothing to do, no family altar erected, no words and deeds for Christ and his Church. There are too many who want to be silent partners. But we should all delight to be workers, "For we are laborers together with God."

A CHRISTIAN journal gives place to these words without comment: "The less theology and the more religion a man has the better and broader-minded Christian he is." Now please tell us what is "theology," and what is "religion?" Theology is defined as being "the science which treats of the existence, nature, and attributes of God, and of his relations to man; the true doctrine concerning God, and the duty which ought to be rendered to him by man." The same authority defines religion thus: "An acknowledgement of our obligation to God as our Creator, with a feeling of reverence and love, and consequent duty, or obedience to him." In other words, religion springs from theology. Theological knowledge begets religious practice. Religion presupposes theology. There would be no religion if there were no theology. And yet this sneer at theology is frequent, as though it were a superfluous and misleading *ism*. It would be as sensible to say, "The less knowledge and the more practice a man has the better and broader-minded teacher he is," or "The less medical knowledge and the more practice a man has, the better physician he is." But in these instances men do not generally so far lose their reason. The same law holds good in theology and religion. Sanctified knowledge of God (or practical theology) will make a man intelligibly pious, devout, godly.

WHAT DOES THE "SABBATH RECORDER" MEAN?

THE SABBATH RECORDER is a Seventh-day Baptist paper, published at Plainfield, N. J., in which State observers of the seventh day are permitted by statute to labor on Sunday. The RECORDER is therefore at a good safe distance from feeling in its own person or in the

persons of its employees the pains of religious persecution. Nor is this all; so far as we know, a score of years have intervened since any Seventh-day Baptist has been prosecuted under a Sunday statute in any State. If there have been more recent cases we have not been informed of them.

This immunity is due very largely, we think, to the fact that members of that denomination are found almost exclusively in States which, like New Jersey, have exemption clauses in favor of those who observe as a sabbath, a day other than Sunday. This still further removes the RECORDER from the persecution which it does not feel even in the persons of Seventh-day Baptists. But the RECORDER should understand that he who fails to protest when others are persecuted, thereby forfeits the right to protest when he himself is persecuted.

But does not the RECORDER protest against the persecution of Seventh-day Adventists? Yes, in a half-hearted way which leaves the reader to doubt if after all the Adventists are suffering more than their just deserts at the hands of their outraged neighbors. For example, in its issue of July 25th, the RECORDER says of the enforcement of Sunday statutes against Seventh-day Adventists:

In some cases resentment is provoked and advantage taken of the possibilities of legal trial and punishment, because those who observe the seventh day are provokingly defiant of law and the practice of the majority. We confess to very grave misgivings concerning the wisdom and spirit which prompts men to court such notoriety, if any such instances exist.

That is the RECORDER's statement in all its cold-blooded cruelty and injustice. The perhaps intended-to-be saving clause, "if any such instances exist," is nullified before it is written by the positive statement, "Resentment is provoked and advantage is taken," etc., "because those who observe the seventh day are provokingly defiant," etc. The RECORDER has made the point-blank statement quoted. Will it prove it? If not, will it retract it?

In marked contrast with the reproach which the RECORDER takes up against its neighbors, the persecuted Seventh-day Adventists, is the testimony of Judge Parks, in his letter to Governor Turney, recommending the pardon of the Adventists imprisoned at Dayton, Tenn., last spring. The letter is as follows:

ISABELLA, Tenn., April 8, 1895.

To the Governor, Nashville.

At the March term of the Circuit Court of Rhea County, several Seventh-day Adventists were convicted and sent to jail for violating the Sunday laws. They are among the very best people of that county, and I can cheerfully recommend that those remaining in jail be pardoned—this for several reasons, chief of which is that there was no aggravation shown in a single case. It is true that they did some work on Sunday, but it was done in a quiet way, and without any studied effort on their part to attract public attention. In fact the proof rather tended to show that they tried to do their work in such a way as not to attract public attention.

They have been in jail nearly a month, and I think the punishment they have undergone amply sufficient.

Very respectfully,

JAS. G. PARKS,

Judge 17th Circuit.

These are the facts as proven in open court by the State's witnesses themselves; and what is true of these cases is equally true of the scores of cases tried in the various States since the persecution of Seventh-day Adventists commenced in Arkansas ten years ago. Adventists are Bible Christians and hold the Golden Rule in equal respect with the Fourth Commandment. But they ask no man to

violate his conscience or to prove disloyal to his God to please them; neither will they yield their consciences to the keeping either of their neighbors or of the State. These facts ought to be known to the RECORDER; certainly that paper has had ample opportunity to know them, and its unkind thrust at Seventh-day Adventists looks like a violation of the Ninth Commandment.

But we are persuaded that the RECORDER does not represent any considerable number of Seventh-day Baptists in this matter. We prefer to think better of our Sabbath-keeping brethren of that communion, and to believe that the real sentiment of Seventh-day Baptists is voiced not by the SABBATH RECORDER but by the *Sabbath Outlook*, which, in noble contrast with the course of the RECORDER, has not hesitated to give to persecuted Adventists full and hearty Christian sympathy; and instead of stabbing them in the back, has ministered to them words of Christian cheer and courage. And so, to the RECORDER, we say, Go to the *Outlook*, learn its ways and be wise.

We sincerely hope that it will turn out that the RECORDER spoke hastily in this instance, and that this uncharitable utterance does not represent the deliberate judgment of even its author. If, after the RECORDER has investigated the matter and ascertained the facts, it, like a brotherly Christian, corrects its erroneous statement, we will gladly make a note of the correction.—*American Sentinel*.

REPLY.

We give our readers the full text of the *American Sentinel's* polite remarks concerning our brief editorial in the RECORDER of July 25th. As to the question of persecution of Seventh-day Adventists, the RECORDER has repeatedly expressed itself editorially and by approved extracts from other journals, in severe strictures upon the persecuting powers and in sympathy for those who suffer for conscience sake. Of this fact the eagle-eyed *Sentinel* cannot be ignorant. But hastily and in a spirit quite out of harmony with the sweetness, charity and dignity of a journal professing to stand for the beautiful principles of religious liberty, it asks the question "What does the SABBATH RECORDER mean?" Then it proceeds to answer its own question, and with a chivalrous brandishing of words, calls upon us to "prove" our statements or "retract!" Why such hot haste, Mr. *Sentinel*? It were better, far, for the cause of religious liberty that the head keep cool, and the heart warm and the spirit sweet. It were better, far, in dealing with one of differing sentiments to deal honestly, and not seek advantage by garbled quotations and misrepresentations that clearly savor of a want of candor. Notice:

1. The *Sentinel* attempts to explain that Seventh-day Baptists are exempt from persecution because they are found only in states in which there are laws in their favor, and admits that "a score of years have intervened since any Seventh-day Baptist has been prosecuted under a Sunday statute in any State." But if the *Sentinel* does not know that there are Seventh-day Baptists in every state where Seventh-day Adventists are being persecuted, it ought to, and could easily ascertain that fact. Then, we ask, why are *Adventists* made the special objects of attack and persecution, if they are as inoffensive as the *Sentinel* tries to

maintain, while Seventh-day Baptists are unmolested?

2. We now ask our readers to note the method which the *Sentinel* adopts for the purpose of making out a case against the RECORDER. The question is asked, "Does not the RECORDER protest against the persecution of the Seventh-day Adventists? Yes, in a half hearted way." To prove the "half hearted way," the *Sentinel* makes a garbled quotation, adroitly omitting the severe words of protest which we used, and which immediately followed the words quoted by this champion of religious liberty. Why this omission if the *Sentinel* intended to deal fairly by us? We repeat the words which the *Sentinel* omitted, charging us with "cold-blooded cruelty and injustice," and a "half-hearted" protest. Giving the whole sentence of which only a part was quoted, we said: "We confess to very grave misgivings concerning the wisdom and spirit that prompts men to court such notoriety, if any such instances exist; but far greater is the sin against light and liberty on the part of those, who, with embittered feeling and unchristian spirit, seek to annoy and persecute honest men and women who, for conscience' sake differ in religious belief and practice from the majority of their fellow-men. Such differences are inevitable, and shame be to the man or state denying the sacred right."

These are the words of our protest which the *Sentinel* would have its readers believe were never uttered by the RECORDER. If that is fairness, please give us an example of unfairness, that we may see the contrast.

3. So far as we know, the *Sabbath Outlook* and the SABBATH RECORDER, which are issued from the same office, and are under the same general management, are in substantial accord upon this whole question of Sabbath advocacy, persecution and religious liberty. That there have been "some instances," (which is all the RECORDER has ever claimed) in which those suffering persecution have been "provokingly defiant" is a fact too well known to be reasonably questioned, and yet, cases which, for personal reasons cannot be dragged before the public and used as "proof" in answering the demands of the *Sentinel*.

4. While we have thus untied some of the knots in the lash of the *Sentinel's* whip, it is but just to state in dismissing the subject that we have no controversy with the Seventh-day Adventists, nor do we wish to draw any invidious comparisons between them and Seventh-day Baptists. The former challenge our admiration for their zeal, benevolence, and self-sacrificing devotion to their convictions. Many of their sentiments and methods we cannot accept, and we believe they are unjustly and maliciously persecuted. But we are still of the opinion that in many instances there are local and irritating causes for the awakening of these feelings of animosity which could easily be avoided and still be even more favorable to the promulgation and acceptance of Sabbath truth. If the *Sentinel* believes differently we shall call it by no hard names, neither will we fly into a passion and demand that it shall either "prove" or "retract" its position; but granting it entire freedom of speech, and the exercise of the fullest degree of religious liberty we will cordially bid it God speed in every fair and honorable method to promote the interests of the cause it has espoused.

NEWS AND COMMENTS.

THERE is a good prospect for a large corn crop throughout the great corn belt in the West.

JOSEPH COOK says that a church silent on the question of temperance discredits itself as much as a church silent on the question of dishonesty.

MANY will be glad to learn that Miss Abigail Dodge ("Gail Hamilton") is recovering from her dangerous illness. It is now hoped that she will fully recover.

It is proposed to submit to the people of the State of New York, next fall, the question of appropriating \$9,000,000 for the improvement of the State canals.

THE Austrian Universities, using the German language, show an aggregate of 738 professors and 9,009 students. In theology 680; in law 3,482; in medicine 3,740; in philosophy 1,107.

THERE is a suit now pending in the United States Circuit Court to determine whether the telephone monopoly shall continue. The hearing is set for the first Tuesday in September.

THE great Berlin University shows in its catalogue a faculty of 355 members in its summer school of 1895, and 4,265 students. One hundred and eighty-five of these are from America.

AS AN important item of news it is announced that baby Marion Cleveland, the President's youngest daughter, will press the button that will start the machinery at the Atlanta Fair.

THE wife of Rev. T. De Witt Talmage died August 5th at the sanitarium in Dansville, N. Y. Mrs. Talmage was about 57 years of age, and was married to Dr. Talmage about thirty years ago.

MICHIGAN does not propose to tolerate reckless railroad employees. A law has been passed inflicting a heavy penalty upon railroad companies for the employment of persons addicted to the use of intoxicants.

ONE of Queen Victoria's subjects is Mrs. McLaughlin, now in her 111th year. She is the mother of eighteen children, is 5 feet, 9 inches in height, can see and hear well and retains her mental faculties to a remarkable degree.

THE statistics of the Unitarians in the United States show that there are 463 churches, and 504 ministers. Of the ministers there are twenty-five who bear the title of D. D., and twenty-six of the 504 are women.

LOUIS STERN, of New York, has been convicted, fined 600 mark (\$165) and imprisoned two weeks, in Germany, on charge of insulting an officer, Baron Von Thuengen, while attempting to eject Mr. Stern's young son from the Kur Garden.

MARIA BARBERI, a young Italian girl of nineteen, is now under sentence of death by electrocution in New York State. Many prominent men and women have interested themselves in her case, and have petitioned Gov. Morton to pardon her.

THE discovery of gold in the town of Ashford, Windham County, Connecticut, and tested by experienced miners, has led to the leasing of land to an organized company for working. The ore is found in rock which yields from \$11 to \$19 per ton.

MINNESOTA has enacted a law requiring all medical students to attend a four years' course in a medical college before graduation. Of the 140 medical schools in the United States only fourteen require four years of study. Minnesota is up to the times.

METHODISTS have three important questions to settle. The first is concerning the number, or limitations of Bishops; second, shall the time for the pastorates be again changed; and the third pertains to the election of women as delegates to their general Conference.

THE three post-office thieves who recently escaped from the Ludlow Street jail in New York are reported to be at Sorel Islands, a short distance below Montreal, the well-known rendezvous of an organized gang of burglars. The thieves will probably be captured.

By a decision of Judge C. F. Brown, of the Supreme Court of the State of New York, the Drafted Men's Law of 1892 is declared unconstitutional and therefore invalid. It is held that no more money can be paid under that act, and that which has been paid must be refunded.

THERE are more than 100,000 colored young people enlisted in the ranks of Christian Endeavor Societies. At the recent Baptist rally, Dr. Wayland Hoyt's declaration that Christian Endeavorers would never draw the color line was received with enthusiastic applause.

It is stated that in Kentucky the distillers have 100,000,000 gallons of whisky on hand, and that the distilleries throughout the State will suspend work for one year. That's right. Shut up one year, and then the Lord forbid that they shall ever open again.

TWENTY-FIVE soldiers were injured on an excursion in Ohio, by the careless discharge of a cannon. An approaching train which was not known to be near received the heavy wadding and powder in one of the coaches. Some were blinded, others made deaf, and still others painfully burned.

It now appears that the recently reported "Indian uprising" and excitement consequent upon the reports, was much more of a white man's uprising. The Indian massacre was the massacre of several Indians by the whites. The Bannocks were excited and threatened retaliation. All is now quiet.

THE old ruse practiced by unprincipled "agents" selling household or farm goods and implements, is much used in rural districts now. They prefer to sell the goods "on trial," taking a written order from the farmer or his wife, or both, and in due time these "orders" turn out to be bank-notes. Never sign any such paper from the hands of a stranger until you fully understand it and all its possible claims.

EVERY season, more or less deaths occur from eating toadstools by mistake for mushrooms. It requires a skilled eye and taste to distinguish between the edible and the poisonous. Mushrooms form an excellent article of diet, but great care should be taken, otherwise food should be used about which there is no doubt. Mr. Frank Briggs, and ex-Judge Slocum of Sparkill, N. Y., died week before last from eating the poisonous by mistake.

ONE of the latest announcements of attractions at the Atlanta exhibit is a genuine bull fight! That is, the bull is to be genuine and the horses and the *picadores*, but the horns are to be padded, and such precautions taken as to prevent blood-shed. We hope, for the good name of our country, and for all reasons, no such disgraceful sport will be allowed by the authorities. Later: It was learned from William Hosea Ballou, the Vice-president of the American Humane Association, that there would positively be no bull-fighting at the coming Exposition in Atlanta. He said all preparations for them had ceased by orders of the directors in this city.

CONTRIBUTED EDITORIALS.

THE editorial writer who should undertake to comment on every application of "lynch law" in this, our civilized land, would have a monotonous task indeed; but one of the recent cases is of such inhumanity and bitter injustice as to enforce its lesson on even the most reckless. An intelligent negro charged with the usual crime, without the semblance of a trial, was hung by a crazy mob. An investigation revealed the fact that the crime had not been committed either by the man who was lynched or by anyone else. No such occurrence had taken place. The report was an idle tale without foundation. The men who did the hanging were not friends of the woman who was reported to have been assaulted; but, in the words of a Louisville paper, "rowdies anxious for a chance to hang a nigger."

We commend to the public the words quoted as casting a flood of light on this stern question, and we venture to believe that the time is not far distant when public sentiment North and South will be overwhelmingly against lynch law. We readily admit that in the last year or two the habit seems to have been growing more frequent rather than less. Indeed, in recent months there seems to have been an epidemic of lynching, some cases occurring in communities boasting an advanced state of culture. But sometimes matters have to grow worse before they mend. And to our eyes, the reaction against barbarism is plain in sight.

THE "Louisville campaign," begun by Van Horn and Witter in June, and to be in progress until Conference time, is naturally one of deep interest to our people, as it is our first attack of the kind on the large cities.

August 1st the campaign opened at the corner of Brook and Oak streets, in a fine new tent furnished for this work mainly by the generosity of friends at Walworth.

We earnestly desire that our people everywhere pray for this work, that among the many reports of victory which shall go up to Conference there may be one from Louisville.

At present, meetings are being carried on by Van Horn, Whitford and Randolph at

Bethel, near Shepherdsville. These meetings have been of marked power and blessing. The whole country is awaking, and, we believe, is on the eve of a mighty religious movement.

In the near future we hope to speak more fully of our work in Louisville in particular, and of our mission to cities in general.

Again let me say that your missionaries in this new and untried field need the prayers of all the people.

CONCERNING CONFERENCE.

1. NAMES. — Once again. — You who are coming to Conference. Please see that your names have been sent to J. D. Spicer, Plainfield, N. J., and if you have been invited, send the name of your entertainer as well. It is absolutely necessary, to avoid confusion, that the Committee have this information. Bring the map which was enclosed in last week's RECORDER, so that in case friends fail to meet you at the station you will have no difficulty in reporting at the church.

2. MAILS. — Have your mail addressed, "care of the General Conference," which will insure three deliveries a day.

3. TICKETS. — From Chicago and the West, apply to Ira J. Ordway, 205 West Madison street, Chicago, Ill.

From Central Association, apply to H. D. Babcock, Leonardsville, N. Y.

On line of Erie Road and B. & O., apply to D. E. Titsworth, Potter Building, 38 Park Row, New York City.

THE FALSE PROPHET.

To the Editor of THE SABBATH RECORDER:

I was much interested in the comment of Rev. M. Harry on the third angel's message in your issue of Aug. 1st. Allow me to add a brief reply.

False prophets are many times mentioned in both the Old and New Testaments. Our Saviour says that false prophets and false priests shall arise and shall deceive many. This has been fulfilled in a remarkable degree during the present century. But while there are many false prophets, even as there are many anti-Christians, yet there is but one who is distinctively called the false prophet. He is mentioned but three times, first in Rev. 16: 13, where he is associated with the beast and dragon in war upon the kingdom of Christ. Second in Rev. 19: 20, where he is said to have wrought great signs to deceive, and where, together with the beast, he is cast alive into the lake of fire; and third, in Rev. 20: 10, where together with the beast and the devil he is in the burning lake.

I can hardly think that the false prophet is identical with the scarlet woman of Rev. 17, or the two horned beast of Rev. 13; because, first, the beast (*i. e.*, despotic power as embodied in the Roman Empire, both pagan and papal) is always mentioned in harmonious co-operation with the false prophet, working together with Satan (the dragon), and both evidently directed and inspired by him. They, too, meet the same doom and are together cast into the lake of fire. Now the scarlet woman, while she for a time rides on and directs the beast, yet after a time she incurs his enmity and that of the ten horns, who unitedly make war upon her, "make her desolate, eat her flesh, and utterly burn her with fire." Rev. 17: 16. A mere detailed description of this distinction of the scarlet woman or the mystic Babylon is given in the 18th chapter.

Now since, as we have seen, the beast with his ten horns is to be the instrument of the distinction of the corrupt church, it therefore follows that he must survive her, and hence that she cannot be identical with the false prophet, whose destruction is simultaneous with that of the beast.

There is, I confess, more analogy between the two horned beast and the false prophet, since both are said to have done "signs in the sight of the beast," whereby they deceived the world. But that they are not identical seems evident from the following considerations:

1. The two horns of the beast would seem to represent a *dual* power, but nothing of the kind is attributed to the false prophet, neither is he said to have anything to do with the creation of the "image of the beast," which the two-horned beast had caused to be made.

2. His destruction is distinctly mentioned, while the doom of the two-horned beast is nowhere referred to.

The third reason for thinking that the false prophet does not represent either the two-horned beast or papacy, is that there is, I think, a far more appropriate and natural interpretation of these passages.

For, while many false prophets have arisen and deceived many, there is *one* man who, above all others, has been justly designated *the* false prophet; namely, Mohammed, the founder of the religion of Ismail. Albert Barnes, in his notes on Rev. 16: 13, says, as to the application of this, "there is no opinion so probable as that it refers to the Mohammedan power." Again, the name "false prophet" would, better than any other, describe that power; for, to no one that has ever appeared in the world could the name be so properly applied as to Mohammed."

As further evidence that the Revelator had distinctly in view the Arabian false prophet, I notice (1) that it would have been very remarkable if so significant an event as the rise of Mohammedanism, in the seventh century, its rapid extension over the world, so that within a hundred years it had spread eastward to India and China, and westward to Spain and France, blotting out the Churches of North Africa, of Syria and Asia Minor, and, for a time, seeming to imperil the very existence of Christianity, had not come within the field of the Apocalyptic vision. (2) Mohammedanism answers to the description of the false prophet. (*a*) As a persecuting power. In the first view of the false prophet, as given in Rev. 16: 13, 14, the writer says, "I saw three unclean spirits like frogs coming out of the mouth of the dragon (Satan) and out of the mouth of the beast (despotic power) and out of the mouth of the false prophet. For they are the spirits of devils working signs, which go forth unto the kings of the whole world to gather them together unto the war of the great day of God Almighty." Now, whether this refers to the past or to some future event that is yet to transpire, it illustrates the spirit of Islamism. It has always been propagated by the sword. It has ever been in alliance with despotic power, as it is in the Turkish empire to-day, and it has ever been essentially Satanic in its opposition to Christianity, as we notice in the recent Armenian massacres. In Asia and Africa Mohammedanism is the most implacable foe to Christianity. (*b*) Its power of deception and propagandism. Not only did

Mohammedanism spread with wonderful rapidity, but it has, during the present century, been spreading in Africa with far greater rapidity than Christianity. All sorts of pretended signs and miracles have been, and still are, resorted to, to convince the unbelieving. It was the occasion, during its early history, of marked intellectual development, and some important discoveries in arts and science. The schools of the Moors in Spain were the best in all Europe. The Mohammedan tribes in Africa are always superior to the pagans; but, like China, there is an *arrest of development*. *Morally, Islamism cannot improve.* It is founded in falsehood, and fit only for semi-barbarism. I do not underestimate the deep corruption and wickedness of the Papal Church. Yet, manifestly, she has some of the people of God within her fold, else the admonition to "come out of her my people" would never have been given. This is not true of Islam. Nowhere has Christianity and the teachings of the false prophet any common ground of sympathy or of co-operation.

In conclusion, I wish to say that it seems unfortunate that Protestant writers should attribute so many and such diverse things to the Roman Church. It is called Babylon, the scarlet woman, the mother of harlots, the beast, the two-horned beast, the image of the beast, the false prophet, the man of sin, the anti-Christ and the lawless one. With the exception of the general agreement that she is apostate in doctrine and practice, there is great diversity of views. The arguments produced to sustain each of the charges against her, often materially disprove each other. If they prove anything, they prove *too much*. Not only is there a want of that harmony necessary to resistance to so mighty a force, but we lay ourselves open to the ridicule both of papists and infidels. A more careful as well as a more modest study of the Scriptures will doubtless help us all in our search after truth.

H. H. HINMAN.

OBERLIN, O., August 6, 1895.

FELLOW-WORKERS WITH GOD.

There are many things that God does in which we can have no part. A child wished he were a painter, that he might help God paint the clouds and skies and sunsets. God wants no help in this work. He wrought unhelped by creature hand in making the worlds. In providence, too, he has no fellow-worker. No one assists him in keeping the stars in their orbits, in sending rain and dews and summer sunshine. No one helps him paint the roses and the lilies.

But there are other things in which God permits us to be his co-workers. He calls us up close beside him, to work with him, doing a part while he does a part. A story is told of an artist who greatly desired to have a share in the decorating of a famous building. If he could not do it all, he asked that he might be permitted to paint one panel of one of the great doors. If this request could not be granted, he craved to be allowed at least to hold the brushes for the master who should do the work. If it was deemed such an honor to do even the smallest part on a building of only earthly glory, what an honor it is to work with Christ in the building of his great spiritual temple!

Yet this privilege is ours. We may not help God paint his clouds and sunsets, but we can put tints of immortal beauty upon human

souls. In a certain sense we are fellow-workers with God in all the affairs of our lives. We often imagine that we are doing certain things without God's help. But we are not. A man makes great inventions, constructs wonderful machines, harnesses steam and electricity, and says, "See what I have done!" But who put into nature the mysterious forces and energies which he has made available for use? In their inventions and discoveries men only find the powers God stowed away ages ago. Men are only discoverers and adjusters. They run wires on poles or lay cables in the sea; but the currents which flash through them, carrying messages of business, commerce, joy, sorrow, come from God's reserves of energy. Men are working with God, and their part is small.

In spiritual life also it is true that we are fellow-workers with God. He calls us to stand beside him, and do a part while he does a part. When a mother, with a great joy in her heart, takes her babe into her arms and looks into its face, God says to her: "Take this child and nurse it for me." It is God's child. He wants it trained, its powers developed, so that when at length the man stands before his tasks he may not fail, but may do them well. Yet God gives into the mother's hands the duties of nursing the child for him, teaching it, putting into its heart gentle thoughts, wooing out the sweet love which sleeps there, and thus preparing the life for its work. Yet alone she cannot do anything. God and the mother are the fellow-workers.

The teacher sits down with his class. The end of the teaching is the bringing of the scholars to Christ, the building up in them a Christian character, and the leading of them out into the ways of usefulness and loving service. What is the teacher's part? He can make plain to his class the word and the will of God, and he can also represent Christ to them, showing them glimpses of the divine compassion, truth, and love in his own life. But he cannot himself do what needs to be done in their young lives; only God can do that. But he works through the teacher. God and he are fellow-workers.

We are the chisel with which God carves his statues. Unquestionably we must do the work. Our hands must touch men's lives and beautify them. The mother, the teacher, the Christian friend, must carve and mold the life of the child into the beauty of the Lord. But the human worker is only the chisel. The sculptor needs his chisel, but the chisel can do nothing, produce no beauty of itself. We must put ourselves into Christ's hand that he may use us.

There is a hallowing influence in this thought that we are working beside God in what he is doing on immortal lives. Are we worthy to do it? Hawthorne, speaking of a block of marble and the possibilities of beauty which lay in it waiting to be brought out, said that the stone assumed a sacred character, and that no man should dare to touch it unless he felt within himself a consecration and priesthood. If this be true when it is only a block of marble that is to be wrought upon, how much more is it true of a human soul—a child's life, for example, laid in a mother's arms; any life laid in your hands or mine, that we may free the angel which waits within it! It is a most sacred moment when a life is put before us to be touched by us.

Suppose that the mother—suppose that you

or I—should not do the holy work well, and the life should be marred, hurt, stunted, its beauty blurred, its purity stained, its development impaired, its power weakened; think of the sadness of the result. How sweet the mother must keep her own spirit, how gentle, how patient, how pure and true, while she is working with God in nursing her child for him! How heavenly must the teacher keep his temper, how quiet, how unselfish, how Christlike, when he is sitting beside the Master, working with him on the lives of the scholars! How softly we should all walk continually, with reverent, chastened, uplifted feeling and hallowed spirit, as we remember that we are fellow-workers with God!—*The Moravian.*

IS MARS INHABITED?

There is one discovery that was made during the last year which seems opposed to the otherwise strongly supported hypothesis of a close resemblance between Mars and the earth. It relates to Mars's atmosphere. The great English spectroscopist Huggins, the famous Italian astronomer Secchi, and more recently the indefatigable German observer Vogel, have all put on record their belief, based upon studies of the spectrum of Mars, that that planet possesses an atmosphere resembling the earth's, and containing the important element, aqueous vapor. Vogel, indeed, went so far as to say, about ten years ago, that "it is definitely settled that Mars has an atmosphere whose composition does not differ appreciably from ours, and especially the Martian atmosphere must be rich in aqueous vapor."

More recent observations have appeared to confirm those of Vogel. But now comes Prof. Campbell, of the Lick Observatory, employing some of the most powerful and perfect spectroscopic apparatus in existence, and shows that, so far as the spectroscope is able to inform us, there is no evidence whatever of the existence of a Martian atmosphere containing watery vapor, or even that Mars has any atmosphere at all! His observations made in June, July, and August of 1894, show that the sunlight reflected to us from the surface of Mars undergoes no perceptible absorption such as would arise from the existence of an atmosphere surrounding the planet, and that the lines in Mars' spectrum which other observers had ascribed to the absorptive effects of its atmosphere are really due to absorption by the atmosphere of the earth.

Prof. Campbell's observations do not entirely dispose of the supposed atmosphere of Mars. They simply indicate, as he has himself pointed out, a superior limit to the extent of such an atmosphere. He thinks that if Mars had an atmosphere one-fourth as extensive as the earth's, he would have detected its existence. Against the conclusion that Mars has no atmosphere and no aqueous vapor, stands the unquestioned existence of the white polar caps of the planet, waxing and waning with the seasons. As to this, Prof. Campbell says, "While I believe that the polar caps on Mars are conclusive evidence of an atmosphere and aqueous vapor, I do not consider that they exist in sufficient quantity to be detected by the spectroscope."

In other words, Mars does not possess an extensive atmosphere, but it may have one about one-quarter as extensive as ours. Does such a fact preclude the supposition that Mars is a habitable world? Hardly, for although we should die like fish thrown out of water if three-fourths of the atmosphere were suddenly withdrawn from the earth, yet it is plain that beings resembling ourselves and our contemporaries in the animal kingdom would require comparatively slight adaptations of structure to enable them to live in an atmosphere no more extensive than that which the spectroscope yet allows to the planet Mars.—*Harper's Weekly.*

Children's Page.

"PLAYING SCHOOL."

BY MRS. HATTIE F. BELL.

Where the orchard boughs are waving
In the twilight breezes cool,
Two young voices break the stillness,
In their shadow "playing school."
Wreaths of scented snowy blossoms
Arching o'er their mossy seat,
Katie on the throne of honor,
Dark-eyed Willie at her feet.
With a pretty, winning accent,
Half in earnest, half in jest,
Katie said, "Now, I'll be teacher,
Tho' you're tallest, I know best.
So to all I choose to tell you
You must give an earnest heed,
You must be my scholar, Willie,
And I'll teach you how to read."
Just then, loving, thoughtful Willie,
Gazing upward to the skies,
Fell to wondering which were bluer,
They, or Katie's laughing eyes.
But the dreamer, still in mystery,
Caught his watchful teacher's frown,
Just as he'd almost decided,
With his book turned upside down.
Then she spoke—the little school-ma'am—
Words and gestures all combined,
"Boys are such provoking creatures,
One can never make them mind!"

Years go by, and where the orchard
Shakes its snowy blossoms down,
Once again by Katie's ringlets
Cluster Willie's curls of brown,
Sitting here within the shadow,
Listening to the streamlet's flow;
Thinking of the hours of childhood,
Of the days of long ago.
"Katie,"—and a light is gleaming
In his dark eye, clear and bold,
"Boys are all provoking creatures,
And I'm wayward, as of old,
Stouter hearts than mine have faltered
O'er the tasks allotted here,
But if you will guide me, Katie,
I shall conquer, never fear;
Katie, will you be my teacher,
All along, thro' life's great school,
Take me always for your pupil,
Guide me by your gentle rule?"

And the witching little damsel
Gave her curls a saucy shake,
"If you're coming to my school, sir,
To your heart this precept take,"
While the roguish, dancing dimples
Chase each other o'er her cheeks,
Pulling off the starry blossoms,
With mock dignity she speaks,
"If I take a wayward pupil,
I've a perfect right to say
That he shall sincerely promise,
Promise always to *obey*."

Through the arching boughs above them
Softly falls the twilight dew;
Willie vouches strict obedience,
And to love and honor, too,
Where the climbing roses nestle
Lovingly around the door,
Where the summer brook goes laughing,
Dancing on forevermore,
Katie sways her magic sceptre,
And 'twere folly not to tell,
That within this bower of beauty
Willie keeps his promise well.

"We shape ourselves, the joy or fear
Of which the coming life is made,
And fill our future's atmosphere
With sunshine or with shade.
The tissue of the life to be
We weave with colors of our own,
And in the field of destiny
We reap as we have sown."

A CHAPTER OUT OF A BOY'S LIFE.

BY MRS. M. P. A. CROZIER.

"Something is not right with Victor," said Constance to Esther, one morning. "I feel sure something is not right. He used to write home weekly, but now it is nearly a month since we have heard from him; and his letters have been so short, so unlike those of a few months ago. I am afraid he is still seriously in the dark as to religious matters, and I almost fear he is really sick. I wish I could go and see him!"

"I wish you could," said Esther, "but how could we raise the money? It takes all we can spare now to pay his bills, and they have been much larger than usual; but I have no doubt he is doing the best he can. We must be as economical as possible till he gets through college."

The next day a letter was received from the

president of the college, which said, "We regret to inform you, that, for sufficient reasons, your brother has been suspended from the privileges of this institution for one year."

Constance turned white as a sheet. "What can it mean?" she said, when she was a little recovered.

"Mother must not know of this," said Esther. "It almost killed her to know that Victor had become a skeptic; this would kill her."

"But what can we do?" said her sister. "He cannot stay there."

"I am going to see him," said Constance. "I don't see how, but I am going—he needs me; the boy shall not be disgraced!"

"He is already in disgrace," said Esther.

"But our people here shall never know it! Something must be done, and done quickly—my poor, poor brother! I'm sure he is not very bad—there must be some terrible mistake!"

That was a dark night in the old parsonage. There were earnest prayers in the girls' rooms, and they lay awake all night. That Victor, their only, their cherished, brother—he for whom they were all making such sacrifices, and of whom they had expected so much—that he should be suspended in the middle of his college course! It was terrible.

The next morning Constance went to see uncle Isaac. "I want to go East," she said to him. "I want to see Victor. Could you buy my saddle horse? You were admiring him so much the other day."

"Why Constance," said he, "I have no special use for him; but I'll tell you what I will do. I have the money that I can spare just as well as not: in fact, though I would not want it known, it's money I've saved up for little Jean when she becomes of age. I'll lend it to you. You can pay me back some time—no hurry about it. And if she should never need it—if anything should happen—give it to the home mission society of your church. I'm no religious man myself, you know, but I guess the Lord won't refuse a little lift, and may be he will give me a little mark on the credit side! Yes, Constance, go. I'm sure Victor will be glad to see you, and the boy may want lookin' after a little—boys do sometimes."

So Constance did go with a heavy heart indeed.

A few days later she arrived at the boarding hall where her brother roomed.

"Mr. Stevens is ill," was replied when she inquired of the janitor, who met her in the hall; "not very ill, I think, but too sick to be up. He is in great trouble, miss. Are you his sister?"

"I am," said Constance; "will you please show me to his room?"

She entered quietly. Victor lay as if asleep, but he was very pale, and there were traces of tears on his cheeks. In a little while he gave a groan and moved about uneasily. Pretty soon he turned over, and, opening his eyes, they rested on his sister's face. He looked almost wild, as if he could hardly believe his own vision, sprang up in bed, and burst out crying.

Constance's arms were round his neck. "My poor dear brother," she exclaimed; "my poor brother!"

"O Constance! My mother—how does she endure it all? Can she live?"

"Mother knows nothing about it, dear," she said.

"Thank God!" said he.

"There, brother, lie down again, and try to go to sleep. I have come to stay with you till you are better."

"How good of you!" he said; "but I can't go to sleep—I haven't slept for two nights. I want to tell you all. I must tell you, you know. O Constance, I'm glad father in his grave don't know it!—but sister—"

"Wait, dear, till you are stronger—it will be all right by and by. You will feel better in the morning, and then we will talk over things. Don't lie awake one minute to-night worrying about it. I want to give you one

word, and then you turn over and go to sleep; it's just this, 'God cares for you.'"

Victor lay perfectly still for a few moments as if thinking about it, then looked up and smiled. Constance kissed him and said "Good-night," and went out, feeling quite sure that he would rest.

The next morning she went to Victor's room and found him sitting up.

"I am much better this morning," he said; "that was a comforting thing you said last night—but, O Constance, I don't deserve it."

"Now, dear, you may tell me how it all came about," she said. "I don't believe you are very much to blame!"

"But sister, you don't know," said he, the tears filling his blue eyes that looked so much like their mother's—"you don't know. I've felt as if I would like to sink out of sight forever! Sister, do you like the smell of wine—of cider—yes, of whisky?"

Constance started as if stabbed. It was the first time it had occurred to her as a possible thing that Victor—her brother, had been led into *that* temptation.

"I must tell you all about it," he said. "I can't go by those wretched saloons! I've been in again and again, and O sister, I am lost!"

Constance's eyes were streaming, but she threw her arms round her brother and exclaimed in agony, "O no, no, Victor! Jesus came to save! He will not let our father's son, the child of our mother's prayers, be lost. No, brother; no!"

"But I've doubted if Jesus ever came to bring salvation. O, I'm a prodigal son, Constance, and the husks are so bitter—bitter! Do you know—no, you can't know—that sometimes it seems as if Satan himself had hold of me and was pushing me to ruin. I must inherit—from way back somewhere—this dreadful thirst for liquor."

"But how came you to be led into these ways? Surely you were pure and good when you left us! Who has tempted you so, poor boy?"

"Well, Constance, we had it first in our club room. Some of the fellows brought it in to a little banquet we had, and I could not refuse to drink just a little with them. I never thought it would lead to harm. But I found I liked it, and I drank more and more. Yes, sister, I got drunk; and afterwards, when I walked along the street, just the smell of liquor would tempt me. And I must pass a saloon every time I go to the post-office or to church. I never did go in, though, but once on a Sabbath morning; somehow the thought of that dear little white church at Westside kept me from it. And now I'm in disgrace—my character is lost, and what can I do?"

"My dear, I told you last night, God cares for you. Do you believe it?"

"I don't know—it's all dark!"

"It's all light where God is!"

"But I'm not there—I'm here, in this sin-cursed earth, where everything's against a fellow."

"O no, not everything my brother. I am not against you, mother and the girls are not."

"Can you love me after all this?"

Constance took Victor's cold hand and said, "Do you doubt me, too, my brother? Do you doubt mother, too, as you have doubted Jesus?"

"O sister," said he, "I wouldn't doubt you if I was good—you know I wouldn't! A boy never had a better mother or better sisters. You've all been so good to me, that's what hurts! It don't seem as if I can ever hold up my head again! And what am I to do? I cannot stay here, and they will not give me an honorable dismissal so that I can enter another college and try again."

"Some way will open, Victor," said Constance. "I know the Lord has not forsaken you. Cheer up—be a man! You are in deep trouble, but there is a way out, and we'll find it. One thing is certain, you must not stay here if they would let you. The temptation

is too great. These saloons shall not ruin my darling brother."

"But they are everywhere."

"No, not everywhere, thank God. The state of Neal Dow is comparatively free. Yes, Victor, you shall finish your college course in Maine. I'll myself write to-morrow and seek a place for you. I'll tell the president of College all about it, and I'm sure he will admit you and give you another chance. No one else need know, and you can begin once more to be a man. You will not fall again, for there are no saloons there to tempt you. Your lesson has been learned at bitter cost, and in two years more you will come home to us as pure as when you left, and we shall be so proud of you?"

Constance did write, and Victor was admitted to another college, and took his place once more as an earnest student, and no fellow student ever knew that he had been scorched by the fires that flame out from the mouth of hell.—Morning Star.

SORROW AND KINDNESS.

A pale little lad in a west bound train glanced wistfully toward a seat where a mother and her merry children were eating lunch. The tears gathered in his eyes though he tried to keep them back. A passenger came and stood beside him.

"What's the trouble?" he asked. "Have you no lunch?"

"Yes, I have a little left, and I'm not so awful hungry."

"What is it, then? Tell me; perhaps I can help you."

"It's—it's so lonely, and there's such a lot of them over there, and—and they've got their mother."

The young man glanced at the black band on the boy's hat. "Ah," he said gently, "and you've lost yours?"

"Yes, and I'm going to my uncle; but I have never seen him. A kind lady, the doctor's wife, who put up this lunch, hung this card to my neck. She told me to show it to the ladies on the car and they would be kind to me; but I didn't show it to anyone yet. You may read it if you like."

The young man raised the card and read the name and address of the boy. Below were the words:

"And whoever shall give to drink unto one of these little ones, a cup of cold water only in the name of a disciple, verily I say unto you he shall in no wise lose his reward."

The reader brushed his hand across his eyes and was silent for a moment. Then, "I'll come back very soon," he said, and made his way to the mother and her children.

And presently little Georgie felt a pair of loving arms about him, and a woman's voice, half sobbing, calling him a poor, dear fellow, begged him to come with her to her children. And for the rest of that journey, at least, motherless Georgie had no lack of "mothering."—New York Tribune.

A MEAN MAN.—A French paper tells of a man who ought to be set down as the meanest man of his time. His name is Rapineau, and he is the happy father of three children. His chief claim to meanness lies in the fact that he has lately discovered a plan to reduce his weekly expenditure. Every morning, when sitting down at table, he makes the following proposal: "Those who will go without breakfast shall have twopence." "Me—me!" exclaim the youngsters in chorus. Rapineau gives them the money and suppresses the breakfast. In the afternoon when the children were anxiously expecting their first meal, Rapineau calls out: "Those who want their dinner must give twopence," and they all pay back what they received in the morning for going without their breakfast, and in that way Rapineau saves a meal a day.—Harper's Round Table.

MAKING the Bible a center-table ornament is an altogether different thing from making it a lamp of life.—Sel.

Woman's Work.

THE GOLDEN SIDE.

There is many a rest in the road of life
If we would only stop to take it;
And many a tone from the better land
If the querulous heart would make it.
To the soul that is full of hope,
And whose beautiful trust ne'er faileth,
The grass is green and the flowers are bright,
Though the winter's storm prevaileth.

Better hope, though the clouds hang low,
And to keep the eyes still lifted;
For the sweet blue sky will soon peep through,
When the ominous clouds are rifted.
There was never a night without a day,
Or an evening without a morning,
And the darkest hour, as the proverb goes,
Is the hour before the dawning.

There is many a gem in the path of life,
Which we pass in our idle pleasure,
That is richer far than the jeweled crown
Or the miser's hoarded treasure;
It may be the love of a little child,
Or a mother's prayer to heaven,
Or only a beggar's grateful thanks
For a cup of water given.

Better to weave in the web of life
A bright and golden filling,
And do God's will with a cheerful heart,
And hands that are ready and willing,
Than to snap the delicate, minute thread
Of our curious lives asunder,
And then blame Heaven for tangled ends,
And sit and grieve and wonder.

—Charles Mackey.

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

THE sad news from China must call forth much of sympathy and earnest prayer from all our hearts.

Now is the time for us to show our loyalty to our missionaries and to our Master. The necessary reduction in their working force, because of the critical condition of our dear Dr. Swinney, will mean heavier burdens and greater anxieties for those who are left on the field. Shall we say to them, "By the help of God we will not fail you?" The fields are white—whiter than ever before. Shall we dare to pray that God's kingdom may come, if we are not willing to be co-workers with him in bringing the world to Christ? May God help each one of us to answer these momentous questions for ourselves, and may we become the instruments in his hands of helping to bring about the "blessing the Lord has in store for us in this affliction."

The Lord be very merciful and gracious to our dear aged mother Swinney, and to the dear brothers, in these days of anxious waiting, to know his will for them.

MRS. ISABELLA BIRD BISHOP has become an enthusiastic supporter of foreign missions as the result of what she has seen in the foreign fields. She gives abundant evidence of the sincerity of her convictions by her earnest and abounding services for the cause of missions. She is at present traveling in foreign lands, and will no doubt contribute further testimony as the result of her observations. She says with reference to her change of views on the subject:

"I am a convert to missions through seeing missions and the need for them. Some years ago I took no interest whatever in the condition of the heathen. I had heard much ridicule cast upon Christian missions, and per-

haps had imbibed some of the unhallowed spirit. But the missionaries, by their lives and character and by the work they are doing wherever I have seen them, have produced in my mind such a change and such an enthusiasm, as I might almost express it, in favor of Christian missions, that I cannot go anywhere without speaking about them and trying to influence others in their favor who may be as indifferent as I was before I went among heathen countries."—Selected.

CHINA'S CRISIS.

Appeal for Missionaries for China. To all Protestant Churches of Christian Lands.

The following "Appeal," based on "China's Crisis," comes to us in Tract form from Bro. D. H. Davis, with a request that it may be published in the SABBATH RECORDER, which we gladly do.

In May, 1890, the general Conference of Missionaries assembled in Shanghai, and representing the 1,296 Protestant missionaries then in China, issued an urgent appeal for 1,000 men within five years; and appointed a permanent committee to observe and report the results of the Appeal, consisting of Rev. J. Hudson Taylor, of Shanghai; Rev. Wm. Ashmore, D. D., of Swatow; Rev. H. Corbett, D. D., of Chefoo; Rev. C. W. Mateer, D. D., LL.D., of Tungchow; Rev. C. F. Reid, D. D., of Shanghai.

At the same time the lady missionaries of the Conference put forth an appeal for additional lady workers.

The five years have now elapsed, and the Rev. C. F. Reid, D. D., has carefully collected and tabulated the returns. From these it appears that 45 societies have sent new workers to China since May, 1890. Some unconnected missionaries have also come out. Including these the following numbers are reached:

Male Missionaries.....	481
Wives of Missionaries.....	167
Single Ladies.....	505-672
Total in Five Years.....	1,153

These numbers do not exactly correspond with the appeal, only 481 of them being men; God knew the needs of China, and sent those he saw would be most helpful. The answer, therefore, is a gracious response, and shows what may be done by united prayer and effort; and thus adds to our responsibility to use these means still more largely for the advancement of the Redeemer's kingdom in China. An important crisis in China's history has been reached. The war just terminated does not leave her where she was. It will inevitably lead to a still wider opening of the empire and to many new developments. If the Church of Christ does not enter into the opening doors others will, and they may become closed against her. We would reiterate some of the earnest words of appeal, written five years ago, which have to-day on the eve of great changes and of great opportunities still more urgent weight and should lead to more vigorous effort.

The Conference said in 1890:

"Realizing as never before the magnitude of China and the utter inadequacy of our present numbers for the speedy carrying into execution of our Lord's command, 'Go ye into all the world and preach the gospel to every creature'; therefore,

"Resolved, that we, the four hundred and thirty members of the Missionary Conference, now in session in Shanghai, earnestly and unanimously appeal to you to send out speed-

ily as many hundreds as can possibly be secured of well qualified ordained men. . . .

"We appeal to young men to give themselves to this work . . . to individual congregations to greatly increase their contributions for the support of one or more of these men; to Christian men of wealth to prayerfully consider the duty and privilege of giving themselves personally to this work, or of supporting their representatives.

"This Conference . . . would also present a direct appeal to the home churches for lay missionaries. . . . It would point to the many millions of our fellow-men who have never heard the gospel of the grace of God; and to some millions more who though they have possessed themselves of some portions of his Word still fail to comprehend its meaning for want of some one to guide them. . . .

"We appeal then to our lay brethren . . . to solemnly ask themselves whether, for the greater glory of God they are not called to meet this pressing need and to devote themselves, their service and their wealth, to this missionary enterprise in China."

To the above earnest words we add the following extracts condensed from the Appeal of 204 Lady Members of the Missionary Conference:

"We . . . come to you, our sisters in Christ, with an urgent appeal on behalf of the . . . women and children of China. . . .

"Beloved sisters, if you could see their sordid misery, their hopeless, loveless lives, their ignorance and sinfulness as we see them, mere human pity would move you to do something for their uplifting. But there is a stronger motive that should impel you to stretch out a helping hand, and *that* we plead—the constraining love of Christ. We who are in the midst of this darkness that can be felt send our voices across the ocean to you, our sisters, and beseech you by the grace of Christ our Saviour that you come at once to our help. . . . That the holy and loving Spirit of God may incline your hearts to respond to his call is our earnest prayer."

To the above extracts we will only add the last paragraph of the appeal of the Conference for one thousand men:

"We make this appeal in behalf of three hundred millions of unevangelized heathen; we make it with all the earnestness of our whole hearts as men overwhelmed with the magnitude and responsibility of the work before us; we make it with unwavering faith in the power of a risen Saviour to call men into his vineyard and to open the hearts of those who are his stewards to send out and support them, and we shall not cease to cry mightily to him that he will do this thing, and that our eyes may see it."

Time is passing. If 1,000 men were needed five years ago, they are much more needed now. Of the 1,296 missionaries in China only 589 were men; and of them not a few have entered into their rest, or have returned home from various causes. In view of the new facilities and enlarged claims of China, the next five years should see a larger reinforcement than that called for in 1890. Will not the Church arise and take immediate and adequate action to meet the pressing needs of this vast land?

On behalf of the Permanent Committee,
J. HUDSON TAYLOR.

SHANGHAI, May, 1895.

Missions.

GOD'S WAYS.

God's ways are not like human ways,
He wears such strange disguises;
He tries us by his long delays,
And then our faith surprises.
While we in unbelief deplore,
And wonder at his staying,
He stands already at the door,
To interrupt our praying.

He takes his leader from the Nile,
Where mother hands have laid him:
Hides him in palaces the while,
Till he has right arrayed him.
He sends him to the desert's hush,
With flocks and herds to wander;
Then meets him in the burning bush,
New mysteries to ponder.

Why should we doubt his care or grace,
As though he had forgotten,
As though he'd lost us from his thought,
And moved on now without us,
Whose love has always goodness wrought,
And constant been about us?

—Rev. J. E. Rankin.

THE CHRIST VISITOR.

It was a brisk, clear evening in the latter part of December, when Mr. Absum returned from his counting-house to the comforts of a bright coal fire and warm arm-chair in his parlor at home. He changed his heavy boots for slippers, drew around him the folds of his evening gown, and then, lounging back in his chair, looked up to the ceiling and about with an air of satisfaction. Still there was a cloud on his brow. What could be the matter with Mr. Absum? To tell the truth, he had that afternoon received in his counting-room the agent of one of the principal charities of the day, and had been warmly urged to double his last year's subscription, and the urging had been pressed by statements and arguments to which he did not know well how to reply. "People think," soliloquized he, "that I am made of money, I believe; this is the fourth object this year for which I have been requested to double my subscription, and this year has been one of heavy family expenses—building and fitting up his house—carpets, curtains, no end to new things to be bought—I really do not see how I am to give a cent more in charity. Then there are the bills for the girls and the boys; they all say they must have twice as much as before we came into this new house; wonder if I did right in building it?" And Mr. Absum glanced up and down the ceiling and around on the costly furniture, and looked into the fire in silence. He was tired, harassed, and drowsy; his head began to swim and his eyes closed—he was asleep. In his sleep he heard a tap at the door; he opened it, and there stood a plain, poor-looking man, who, in a voice singularly low and sweet, asked for a few moments' conversation with him. Mr. Absum asked him into the parlor, and drew him a chair near the fire. The stranger looked attentively around, and then turning to Mr. Absum, presented him with a paper:

"It is your last year's subscription to missions," said he; "you know all of the wants of that cause that can be told you. I called to see if you had anything more to add to it."

This was said in the same low and quiet voice as before; but, for some reason unaccountable to himself, Mr. Absum was more embarrassed by the plain, poor, unpretending man than he had been in the presence of anyone before. He was for some minutes silent before he could reply at all, and then in a hurried and embarrassed manner, he began the excuses which had appeared so satisfac-

tory to him the afternoon before—the hardness of the times, the difficulty of collecting money, family expenses, etc.

The stranger quietly surveyed the spacious apartment, with its many elegancies and luxuries, and without any comment took from the merchant the paper he had given, but immediately presented him with another.

"This is your subscription to the Tract Society. Have you anything to add to it? You know how much it has been doing, and how much more it now desires to do, if Christians would only furnish means. Do you not feel called upon to add something to it?"

Mr. Absum was very uneasy under this appeal; but there was something in the mild manner of the stranger that restrained him, and he answered that, although he regretted it exceedingly, his circumstances were such that he could not this year conveniently add to any of his charities.

The stranger received back the paper without any reply, but immediately presented in its place the subscription to the Bible Society, and in a few clear and forcible words reminded him of its well-known claims, and again requested him to add something to his donation. Mr. Absum became impatient.

"Have I not said," he replied, "that I can do nothing more for any charity than I did last year? There seems to be no end to the calls upon us in these days. At first there were only three or four objects presented, and sums required were moderate. Now the objects increase every day; all call upon us for money; and all, after we have given once, want us to double and treble our subscriptions. There is no end to the thing; we may as well stop in one place as in another."

The stranger took back the paper, rose, and fixing his eyes upon his companion, said in a voice that thrilled to his soul:

"One year ago to-night you thought your daughter lay dying; you could not sleep for agony. Upon whom did you call all that night?"

The merchant started and looked up. There seemed a change to have passed over the whole form of his visitor, whose eyes were fixed upon him with a calm, intense, penetrating expression, that awed and subdued him. He drew back, covered his face and made no reply.

"Five years ago," said the stranger, "when you lay at the brink of the grave, and thought that if you died then you would leave a family of helpless children, entirely unprovided for, do you remember how you prayed? Who saved you then?"

The stranger paused for an answer; but there was a dead silence. The merchant bent forward as one entirely overcome, and rested his head on the seat before him.

The stranger drew yet nearer, and said, in a still lower and more impressive tone:

"Do you remember, fifteen years since, that time when you felt yourself so lost, so helpless, so hopeless! when you spent days and nights in prayer, when you thought you would give the world for one hour's assurance that your sins were forgiven you? Who listened to you then?"

"It was my God and Saviour," said the merchant, with a sudden burst of remorseful feeling. "Oh, yes, it was he!"

"And has he ever complained of being called upon too often?" inquired the stranger, in a tone of reproachful sweetness. "Say," he

added, "are you willing to begin this night and ask no more of him, if he from this night will ask no more from you?"

"Oh, never! never?" said the merchant, throwing himself at the stranger's feet; but, as he spoke these words, the figure of his visitor seemed to vanish, and he awoke with his whole soul stirred within him.

"Oh, my Saviour! what have I been saying?" he exclaimed. "Take all—take everything! What is all that I have to what thou hast done for me?"—Northwestern Christian Advocate.

THE TRANSFIGURED COIN.

[Some few weeks since a dear friend called to see me, and handed me a ten dollar gold piece for the Woman's Foreign Missionary Society. With deep emotion she related to me the following touching story of self-denial. I asked her to write it out, and I now pass it on to the readers of the Friend, that its beautiful suggestions may lead many to bring out their golden coins for transformation.—Mrs. J. T. GRACEY.]

It was self-denial week for the W. F. M. S., and each day I tried to find some means whereby through self-denial I could contribute to the special fund.

Situated as I am, the ordinary modes were unavailable for me, and as the days went by and no suggestion came, I began to think that I might give money from my purse, and let the self-denial follow when I should feel the lack of the sum so contributed. But the thought was not satisfactory as not indicating how much I should give, and I still asked and watched for suggestions. But the week passed away and Sabbath evening had come. As I sat alone in the gloaming with the fire-light, I asked again most importunately that something might even then be shown me.

Presently my attention was led as by a finger to an inner closet in my bedroom and to a high shelf, where was a small treasure box. There the finger halted, pointing to a gold coin lying within. Oh, it took my breath away! "Not that! not that!" I exclaimed. It was my last birthday gift from the one who has gone before. "How can I?" But the finger still pointed, and "Self-denial!" rang in my ears. Yes, self-denial it required, and of the severest. As I looked, the coin appeared dead and buried, as in a sepulchre. Then the hand lifted it, and began tossing it to and fro, this way and that, as a sower sowing seed; and the coin seemed to disintegrate, and the shining particles as they fell seemed living seeds, to produce and reproduce continually more life. With a glowing heart I lifted my eyes to say, "Yes, Lord," when I saw a shining One stooping toward me, reaching out his hands to me, his face and whole person aglow with gladness that I had come to understand and enter into the joy of the Lord.

"Jesus, the vision of thy face Hath overpowering charms."

Henceforth all cords, and stakes, and locks, and bars, and whatever else represents the word mine, have disappeared from my possession—all mine is Thine!

And the "joy of the Lord," what is it? What but giving, giving, continually, eternally. And all through the Divine Word we are exhorted, entreated, commanded to give, give, give, that we may enter into that joy, and come finally to be "filled with all the fullness of God."—The Friend.

"Tom," said a drunkard to his friend, "where shall I find the poor-house? I should like to see it." "My dear friend, continue in your present course a short time longer, and you will not need to ask the question," was the pointed reply.

WOMAN'S BOARD.

Receipts for May, 1895.

Table listing receipts for May 1895, including Mrs. William A. Rogers, Waterville, Me., Tract Society, \$5.00; Second Brookfield Church, N. Y., Recorder fund, \$3.00; Ladies' Aid Society, Adams Centre, N. Y., Tract Society, \$7.00; Missionary, \$7.00; Earnest Circle King's Daughters, Adams Centre, bed in Hospital, \$25.00; Woman's Board Auxillary, Little Genesee, N. Y., Miss Burdick's salary, \$18.54; Board expenses, \$3.09; Ladies' Aid Society, Milton Junction, Wis., Miss Burdick's salary, \$12.98; Sisters of First Hopkinton Church, R. I., Miss Burdick's salary, \$30.00; Mrs. Martha Crandall, Ashaway, R. I., Dr. Swinney's Helpers, \$1.00; Woman's Evangelical Society, Alfred, N. Y., Board expenses Mrs. Wm. C. Burdick, for support of little Chinese girl, Yung Yung, \$30.00; also for Foreign work, \$20.00; Woman's Evangelical Union, Chicago, Ill., Tract Society, \$5.40; Home Missions, \$5.40; Women of Pawcatuck Church, Westerly, R. I., Susie Burdick's salary, \$42.00; Ladies' Aid Society, Berlin, N. Y., Miss Burdick's salary, \$2.00; Dr. Swinney's Helpers, \$5.00; Board expenses, \$2.75; photographs sold, \$25.00; Ladies' Evangelical Society of Second Alfred Church, N. Y., Tract Society, \$5.82; Missionary Society, \$5.81; Richburg Ladies, (N. Y.), Tract Society, \$2.50; Home Missions, \$2.50; Ladies of Hornellsville Church, N. Y., Tract Society, \$2.84; Home Missions, \$2.84; Miss Burdick's salary, \$2.08; Board expenses, \$3.50; Dr. Swinney's Helpers, \$5.00; Mrs. C. S. Langworthy, Adams Centre, N. Y., photographs sold, \$4.75; Mrs. M. E. Post, Chicago, Ill., Miss Burdick's salary, \$2.60; Ladies' Missionary Society, West Hallock, Ill., Miss Burdick's salary, \$11.00; Photographs sold, South-Eastern Association, \$2.15.

Mrs. E. B. SAUNDERS, Treasurer.

Receipts for June, 1895.

Table listing receipts for June 1895, including Ladies' Missionary and Benevolent Society, Albion, Wis., Miss Burdick's salary, \$15.00; Ladies' Christian Auxillary Missionary Society, Alden, Minn., Miss Burdick's salary, \$2.00; Ladies' Aid Society, New Market, N. J., Miss Burdick's salary, \$13.00; Board expenses, \$3.00; Ladies' Aid Society, Independence, N. Y., Miss Burdick's salary, \$5.00; Ladies' Aid Society, Farina, Ill., Tract Society, \$7.40; Home Missions, \$7.40; Recorder fund, \$2.12; Mrs. Wm. A. Langworthy, Daytona, Florida, Miss Burdick's salary, \$6.25; Ladies, Andover Church, N. Y., Miss Burdick's salary, \$5.00; Ladies' Aid Society, Lost Creek, W. Va., Home Missions, \$1.25; Miss Burdick's salary, \$2.50; Dr. Swinney's Helpers, \$2.50; Money received from Central Association, \$7.15; photographs sold, \$1.25; Young Ladies' Mission Band, Walworth, Wis., Miss Burdick's salary, \$20.00; Collection for Woman's Board, Western Association, \$11.00; photographs sold, \$2.95; Ladies' S. S. First Hopkinton Church, R. I., Tract Society, \$10.00; Missionary Society, \$10.00; Board expenses, \$5.00; Ladies' Benevolent Society, Walworth, Wis., Tract Society, \$6.60; Home Missions, \$6.60; Woman's Evangelical Union, Chicago S. D. B. Church, Miss Burdick's salary, \$3.80; Dr. Swinney's Helpers, \$8.00; Board expenses, \$6.00; Mrs. E. M. Dunn, Milton, Wis., Tract Society, \$5.00; Evangelistic Work, \$5.00; Collection for Woman's Board, North-western Association, \$7.27; sale photos, \$3.70; Bequest of Mrs. D. P. Rogers, Waterford, Conn., Susie Burdick's salary, \$5.00; Dr. Swinney's Helpers, \$5.00; C. E. Society, Waterford, Conn., Susie Burdick's salary, \$2.00; Mrs. G. H. Powers, \$1.00; Sisters of the Church, \$3.50; Mrs. Louisa L. Lewis, Plainfield, N. J., \$1.00; Mrs. L. F. Skaggs, Boaz, Mo., Tract Society, \$1.00; Sisters of Eagle Lake, Texas, Tract Society, \$2.50; Woman's Society of First Seventh-day Baptist Church, N. Y., Miss Susie Burdick's salary, \$20.00; Miss Phoebe Stillman, N. Y. City, VanDer Steur Mission, Java, \$3.00; Ladies of New York City Church, Medical Mission, \$39.00; Mrs. W. A. Rogers, Home Missions, \$5.00; Tract Society, \$5.00; Dr. Swinney's Helpers, \$2.00; Ladies' Benevolent Society, Milton, Wis., Home Missions, \$21.78; Susie Burdick's salary, \$5.65; Helper's salary, \$6.81; Board expenses, \$3.98; Tract Board, \$26.78.

Mrs. E. B. SAUNDERS, Treasurer.

DAY BY DAY.—It is a blessed secret, this of living by the day. Anyone can carry his burden, however heavy, till nightfall. Anyone can do his work, however hard, for one day. Anyone can live sweetly, quietly, patiently, lovingly, and purely till the sun goes down. And this is all that life ever really means to us—just one little day. "Do to-day's duty, fight to-day's temptation, and do not weaken and distract yourself by looking forward to things you cannot see, and could not understand if you saw them." God gives us nights to shut down the curtain of darkness on our little days. We cannot see beyond, and we ought not to try to see beyond. Short horizons make life easier, and give us one of the blessed secrets of brave, true, holy living.—J. R. Miller, D. D., in The Building of Character.

A MOTHER asked her son to promise her never to use tobacco, to gamble, or to drink; and he promised her that he would not. He thus formed a resolution of total abstinence, which he adhered to through life. When a man, rich and respected, he said he owed all to his mother's influence, in keeping him from bad habits.

DOCTOR SWINNEY and Miss Burdick are now resting at Mrs. Fryer's, on the Pacific coast, after a prosperous voyage from Shanghai. The Doctor's condition is greatly improved and is again very hopeful, for which all her friends will be deeply grateful.

KEEP your clothes, hands, face and person clean. To do this you must let tobacco alone. Neatness is one of the signs of civilization. The head physician of an English idiot asylum said of the poor unfortunates: "You have half-civilized them when you have taught them cleanliness."

TRACT SOCIETY.—TREASURER'S REPORT.

From May 1st to July 1st, 1895.

J. F. HUBBARD, Treasurer,

In account with

THE AMERICAN SABBATH TRACT SOCIETY.

GENERAL FUND.

Dr.

Table showing Dr. entries: To balance from last Quarter, \$5.53; Cash received since as follows: Receipts in May, as published, \$245.76; June, \$4,569.26; J. P. Mosher, Ag't, May 1 to July 1, \$817.19—Total \$5,637.74.

Cr.

Table showing Cr. entries: Rev. G. Velthuysen, Holland, \$50, \$50, \$100.00; Exchange, \$1.10; L. C. Randolph, editorials 8 weeks, \$20.00; Dr. N. Cutting, Louisville, Ky., tent and seats, \$40.00; Publishing House: Office expenses, \$27.28, \$16.61, \$25.39, \$38.34, \$14.46, \$10.00, \$251.65, \$261.21, \$208.12, \$279.79, \$142.35, \$1,143.12; Rent, \$50, \$50, \$100.00; Light, \$2.00, \$1.60, \$3.60; Power, \$10, \$10, \$20.00; J. E. Linde Paper Company, paper, \$10.29, \$3.26, \$70.36, \$83.01; Boice, Runyon & Co., lumber, \$4.88; John Wyman, carpenter work, \$1.88; Potter Printing Press Company: Moving Press, \$86.60; Repairs Folder, \$4.00; Repairs Press, \$1.75—\$92.35; Charles Potter: Carriage of Press, \$14.74; Putting up Shafting, etc., \$22.87—\$37.61; J. H. Stonemetz & Co., repairs to folder, \$24.20; D. S. Walton & Co., paper, \$2.70, \$267.60, \$270.30; Jaenech, Ullmann & Co., ink, \$2.59; Jacob Kriney, putting up shafting, \$43.50; Wm. Hand & Son, cartage of press, \$20.00; M. Joyce Engraving Co., for 3 engraved plates transferred to Publishing House, Machinery and Fixture Account, \$3,395.98; Petty Expense Account, Treasurer, \$5.74; Balance Cash on Hand, \$82.90—Total \$5,637.74.

PUBLISHING HOUSE.—MACHINERY AND FIXTURE ACCOUNT.

Dr.

Table showing Dr. entries: To Balance from last Quarter's Report, \$253.94; Amount transferred from General Fund, \$3,395.98—Total \$3,649.92. Cr. entries: J. P. Mosher, Agent, belting, \$4.44; Charles Potter: For one Two-revolution Press, 42x60 bed, \$3,500.00; For Hangers, Shafting, Belting, and putting up Press, \$62.39; Potter Printing Press Company: Belting, \$49.09; Shafting, \$34.00—Total \$3,649.92.

INDEBTEDNESS.

Table showing Demand Loan, \$1,500.00; E. & O. E.

J. F. HUBBARD, Treasurer. PLAINFIELD, N. J., July 1, 1895.

PLAINFIELD, N. J., July 28, 1895. We have examined the within report, with vouchers, and found the same correct.

E. R. POPE, J. A. HUBBARD, Auditing Committee.

Receipts in July.

Table listing receipts in July: Church, Farina, Ill., \$7.13; Plainfield, N. J., \$58.08; Rotterdam, Holland, \$2.00; Nile, N. Y., \$6.03; Alfred Station, N. Y., \$3.86; Dodge Centre, Minn., \$4.00; Hornellsville, N. Y., \$9.00; New Market, N. J., \$10.50; Walworth, Wis., \$10.00; Leonardsville, N. Y., \$7.57; Chicago, Ill., \$4.54; Chicago, Ill., P. P., \$2.00; Adams Centre, N. Y., \$46.74; Otselle, N. Y., \$3.25; Lincklaen, N. Y., \$2.00; Sabbath-school, Hornellsville, N. Y., \$6.83; Farina, Ill., \$3.93; Albion, Wis., \$3.25; Collection, Western Association, \$50.09; Quarterly Meeting, Scott, N. Y., \$55.00; Quarterly Meeting, Otselle, N. Y., \$3.00; Income, Permanent Fund, \$15.00; Mrs. Sue M. Williams, Higginsville, N. Y., \$2.60; A. M. Clarke, Clayville, N. Y., \$1.00; A Friend, New Richmond, Wis., \$1.00; Mrs. C. D. Potter, Adams Centre, N. Y., \$200.00; Y. P. S. C. E., Hornellsville, N. Y., \$1.00; H. D. Clarke, Dodge Centre, Minn., \$5.00; Paul Palmer, Albion, Wis., completing L. M. of Orville J. Palmer, \$10.00; "W," Farina, Ill., \$5.00; Shloh Female Mite Society, \$15.90; Wm. L. Clarke, Ashaway, R. I., \$10.00; Young People's Board, W. H. Greenman, Treas., \$59.98; J. P. Mosher, Ag't, Receipts Publishing House, \$284.27; Demand Loan, \$500.00—Total \$1,355.10.

E. & O. E. J. F. HUBBARD, Treasurer. PLAINFIELD, N. J. August 1, 1895.

Young People's Work

"KIND words can never die."

"IF you love your mother, tell her so occasionally, either by words or actions; better by both.

If your school teacher is helping you to be a better boy or a better girl let the teacher know of it in some way.

"THEN say a kind word when you can, for a kind word life's hardships may soften, then say a kind word when you can."

If you feel that what good there is in you is in any way due to a Sabbath-school teacher you had years and years ago, find a way to let that teacher know it.

A NUMBER of friends in a very kind way have written to me expressing their pleasure and satisfaction because I have resumed my work for this page. I shall not be able to make personal answers to all these letters, so permit me here to thank you most heartily for your words of appreciation and encouragement. I am helped by them, and you are none the worse off except the postage stamp.

I THINK it is a very good plan to let people know in some way when we appreciate their work. How the eyes of a tired mother will brighten when she hears her boy, who has been working in the field, say at the dinner-table, "mother, this is just splendid bread." It cheers her to know that the labor of the morning over the stove in the hot kitchen is appreciated, and the afternoon will not be so dull and dreary to her as it otherwise might have been. Some people are always finding fault with everything and everybody, and never say anything kind and helpful; some people find fault with, and criticise what they think is wrong, and speak well of and praise what they like; others never find fault or criticise, but always speak in words of approval and appreciation. To which of these three classes do you belong? To which does that neighbor of yours belong whom you despise so? the one you like so much? To which class do you intend to belong the rest of your life?

QUESTION-BOX.

1. At the present time what is the attitude of our young people toward the United Society of Christian Endeavor, and what is theirs toward us?

The enclosed question occurred to me while reading the report of the Boston Convention. Several times I saw something like this sentence, which I quote from President Clarke's address. "Thank God that in every denomination *but one*, the world around, this fellowship has been growing broader." Is it possible that this exception refers to us, or are we too small for any notice? Please answer through the Question-Box. M. A. S.

You have asked me a difficult question, and I shall be thankful to anyone who can give me any definite information on the subject. I am quite sure, however, that President Clark's address does not refer to us where he says "*but one*." He is there evidently referring to the Methodist Episcopal Church. Neither do I think that he feels that we are too small for any notice. I call your attention to the RECORDER, page 489, Aug. 1, 1895. I have no doubt that he in his mind includes us when he says: "We, . . . representing nearly thirty evangelical denominations in a world-wide brotherhood." So far as I know in all local societies, in local

unions, in district unions, in state unions, and in the United Society we have always been treated with the same brotherly regard as has been shown other denominations, with the one exception in 1893, of refusing us a place on the programme of the Annual Convention, and of giving us no official recognition at that time. I presume that the United Society still maintains that attitude toward us. We have never been so treated by the State Unions. At the present time a number of our denomination are State officers in several States. In general I would say that the attitude between us and the United Society is most friendly; it seems, however that the Society is afraid of our influence regarding Sunday, and so we are held somewhat apart. But we are so few in numbers that we are welcomed at the conventions, and our members are counted in all the reports. You might get more and better information by addressing the Rev. A. H. Lewis, at Plainfield, N. J., or the editor of the RECORDER, at the same place. At least we have no cause to complain when we compare the attitude of the United Society towards us with that of some other religious organizations.

2. I am glad we are again to have the Questions and Answers. I used to find in them much pleasure and profit. I belong to an Endeavor Society that meets every Sunday evening in the M. E. Church at Glen-Beulah, Wis. We sent our president to the State Convention at Oshkosh last fall. We have interesting and helpful meetings, and I enjoy them very much. Would you advise lone Sabbath-keepers to become non-resident members of Christian Endeavor societies connected with our own Churches, in addition to belonging to one at home, as I do?

I send fifty cents apiece from our family for Dr. Palm-borg's salary. Sincerely, L. B.

Yes, I think it would be a good plan for young people who are situated as you are to become non-resident members of some one of our societies. You would help the society and the society would, or ought to, help you. Your name would add strength to our reports too. The question may arise, "What society ought one to join?" Either the one nearest to you geographically, or the one where you are best acquainted. Perhaps you might choose to help some small, weak society where you are wholly unacquainted by giving them your name, and adding your money contribution to theirs. I think this would be an admirable plan. I would be glad to be the go-between in arranging your membership with some such society; and what I say to you I say to all lone Sabbath-keepers.

A SAD CASE OF DROWNING.

July 25, 1895, a small party from Shiloh went to the Cumberland Causeway crabbing. During the day some went out on the pond for a sail, and others went in bathing. Among the bathers was Arthur Grant, son of L. Frank and Anna Ayars Glaspey, who went to a projecting point some distance from the Causeway and attempted to swim with the current made by the incoming tide, and had nearly reached the iron bridge which spans an opening in the Causeway through which the tide was swiftly rushing, when he called for help. Ethan Swinney, who had on his bathing suit and was by the bridge, hearing his feeble call, sprang in and swam to him and made heroic efforts to save him, but without avail, and it would seem that he himself barely escaped drowning by seizing hold of the iron bridge as they were both being swept together under

it, when Arthur's now limp body was carried on, and it is thought did not again rise. Most of this happened before any others except two or three small boys were aware of it, and then all possible help seemed in vain. Dilligent search was immediately made. The channel and pond about were faithfully dragged until half past nine o'clock at night, eight hours before the body was found, about one hundred feet from the bridge where the current had carried it.

The news of the drowning caused deep sorrow all through the community, and heartfelt sympathy came to the family from every source; for Arthur was a noble young man, loved and respected. A member of the Seventh-day Baptist Church of Shiloh, of the Sabbath-school and of the Y. P. S. C. E. At our last Christian Endeavor prayer-meeting, held July 22d, Arthur impressively repeated this verse of the 51st Psalm, "Create in me a clean heart, O God: and renew a right spirit within me." The funeral services were held Sabbath afternoon at 4 o'clock. Beautiful floral offerings were made, among them one piece from his Sabbath-school teacher and class. The Christian Endeavor Society attended the funeral in a body and strewed flowers and evergreens in the open grave. The church was filled to the gallery with the large congregation.

Arthur had planned to commence school at Alfred, N. Y., with the beginning of next term, and had selected a profession for life. Only a few days before he had said to a companion as they were talking about death, that he was not afraid to die, although he was young and would like to live, but he felt it would be all right with him if he was called to go.

"It is little matter at what hour of day
The righteous fall asleep. Death cannot come
To him untimely who has learned to die,
The less of this brief life the more of heaven;
The shorter time, the longer immortality."

At a special meeting of the Christian Endeavor Society held just before the funeral the following preamble and resolution were passed, and then read at the funeral after the sermon. The pastor preached from this text, "There is but a step between me and death." I Sam. 20: 3.

WHEREAS, Our kind and loving heavenly Father has, in his mysterious, yet all-wise, providence, seen fit to take from us so suddenly, our fellow endeavorer, companion and friend, Arthur Glaspey, whose death has filled our hearts with sorrow; therefore,

Resolved, That we as members of the Christian Endeavor Society, bow in meek and humble submission to the all-perfect and divine will.

We feel that we have lost an earnest and conscientious member, and one whose life and influence has been such as would help his companions to live better and nobler lives. In offering this humble tribute of respect and sorrow, we would not forget those who, in addition to the grief shared by us all, mourn the loss of a devoted son and loving brother, and we do tenderly commend them to the loving care of him whose presence is fullness of joy, and who knoweth and doeth all things well.

FROM A LONE SABBATH-KEEPER.

Dear Young People:

I take great interest in reading articles on our page in the RECORDER. When I see the earnest appeals to us to write something, I often feel a desire to try. But want of time and the thought that there are so many others who can write so much better has kept me back until now.

Perhaps if the humblest try to do something, we shall hear from more of the able writers.

How many read the article in the *Evangel*

recently, entitled "The New Life?" I found it very helpful to me. I had long been trying to be wholly consecrated to God. Sometimes I thought I was, then again I would discover that there was much selfishness in my heart still. I was only asking God to help me, instead of telling him to take all of me, and use me for his glory right here or wherever he wills, believing he accepts my offer.

Jesus surely has something for each of us to do, or we would not be here. Oh, let us pray for such a submissive spirit that we may know and fulfill our mission here below, then we will be ready to enjoy heaven. L. B.

OUR MIRROR.

It is earnestly hoped every young person who can possibly attend Conference will do so, and go with that spirit the *Golden Rule* wanted you to go to the Convention with, when it said: "The Convention will be a success in proportion as each one of us carries into it the missionary spirit. Seek not your own enjoyment. Live and move during these few days solely for others, for Christ, and for his kingdom," and you will go to your home with a deeper interest in denominational work, in your church work, and with such words of encouragement to your society as will enthuse and strengthen them during the months to come. So let all who can, attend Conference.

If you want to be miserable think about yourself, about what you want, what you like, what respect people ought to pay you, and what people think of you.—*Charles Kingsley*.

It would be as difficult to take an inventory of the benefits the world receives from the sunshine as to enumerate the blessings we derive from the Christian Sabbath.—*H. D. Gause*.

THE following brief telegraphic notes of Secretary Baer's report are clipped from *The Reflector*, the Nebraska State paper:

"Every useful wheel must have its hub. Every hub to be useful should have its wheel. Figuratively speaking, Christian Endeavor is a useful wheel; certainly Boston is the Hub. As we are in the Hub, let us turn the wheel upon its axis, and from the hub view its revolutions. Its circumference equals that of the globe, and its spokes number thousands upon thousands. Each year the circumference of the Christian Endeavor wheel widens; each year thousands of spokes are added. Last year our wheel was strengthened by 7,750 new societies (or "spokes," if you please). This is the largest increase for any one year since the "wheel" commenced revolving, fourteen years ago.

"Spoke" after "spoke" passes our vision rapidly in this whirl of inspection, in all 41,229. Of these 4,712 are from other lands, the United Kingdom heading the list with 2,645, which figure includes 180 from Wales, 112 from Scotland, and 53 from Ireland. Australia now has no less than 1,509; Africa, 30; China, 32; France, 64; India, 117; Japan, 59; Madagascar, 93; Mexico, 25; Turkey, 39; West India Islands, 63; and so on until every country is represented save five, Italy, Russia, Iceland, Sweden and Greece.

"And now the 'spokes' from the Dominion

of Canada come into view. Ontario, with her remarkable growth of the last year, leads with 1,995; Nova Scotia, 388; Quebec, 264; New Brunswick, 152; Manitoba, 156; Prince Edward Island, 62; Assiniboia, 53; British Columbia, 40; Alberta, 15; Saskatchewan, 5. In all, counting 5 in Newfoundland, 3,105, an increase of 1,223 during the past year.

"And now our view from the 'Hub' discloses the balance of the wheel, all bearing the familiar colors of the stars and stripes. Pennsylvania still leads with 4,139; New York next with 3,822; Ohio, 2,787; Illinois, 2,446; Indiana, 1,762; Iowa, 1,563; Massachusetts, 1,309; Kansas, 1,247; Missouri, 1,133; Michigan, 1,082; New Jersey, 1,045, etc. In all, from the United States, 32,412, as against 28,606 last year."

TREASURER'S REPORT.—Y. P. S. C. E.

Quarterly Report from May 1st to August 1st, 1895.

RECEIPTS.	
Clarks Falls, Conn., Missionary Society	\$ 3 00
Adams Centre, N. Y., " "	5 00
Salem, W. Va., Tract Society	5 00
Dr. Palmborg	1 25
Milton, Wis., " "	10 00
First Verona, N. Y., Direction Board	10 00
Salem, W. Va., Dr. Palmborg	5 00
West Hallock, Ill., " "	9 50
Berlin, N. Y., Direction Board	10 00
Alfred, N. Y., Dr. Palmborg	5 00
Tract Society	11 25
Missionary Society	11 25
Attalla, Ala., Dr. Palmborg	7 20
Nortonville, Kan., " "	10 00
Plainfield, N. J., " "	20 00
Westerly, R. I., " "	6 25
Tract Society	6 25
Missionary	6 25
Jackson Centre, Ohio, Tract Society	1 17
" " Missionary Society	1 17
" " Evangelical Work	1 17
" " Dr. Palmborg	1 17
Coloma, Wisconsin, " "	75
Alfred, New York, " "	2 00
Independence, N. Y., " "	6 00
Adams Centre, N. Y., Missionary	5 00
" " Tract Society	5 00
Marlboro, N. J., Direction Board	5 00
Leonardsville, N. Y., Tract Society	1 16
" " Evangelical Work	5 76
" " Dr. Palmborg	3 81
Clarks Falls, Conn., Evangelistic Work	2 00
DeRuyter, N. Y., Direction Board	2 00
Lost Creek, W. Va., Tract Society	10 00
Boulder, Col., Direction Board	5 00
Richburg, N. Y., Dr. Palmborg	5 00
Salem, W. Va., " "	1 25
Walworth, Wis., Evangelistic Work	3 36
" " Tract Society	2 39
" " Dr. Palmborg	36
" " other Foreign Missions	2 14
Little Genese, N. Y., Evangelistic Work	60 00
	\$274 86

DISBURSEMENTS.	
J. F. Hubbard, Tract Society	\$ 71 00
A. L. Chester, Missionary Society	89 83
Dr. Palmborg	80 81
Evangelical Society	21 30
Home Missions	2 39
Other Missions	2 18
Foreign Missions	2 50
J. F. Hubbard, Tract Society	42 22
Tract Society, Direction Board	17 76
A. L. Chester, Missionary Society	31 67
Direction Board	17 76
Dr. Palmborg	94 54
Evangelical Work	12 29
Other Foreign Missions	2 14
E. B. Saunders, Board Expenses	5 00
	\$492 89

W. H. GREENMAN, Treasurer.

"A NEW, COMPLETE HEART."

It is nothing less than character, nothing less than a new, complete heart, a fulfilled manhood, that Christ is trying to give us. Therefore, we may be patient and be sure that the perfection of his gifts cannot be all at once. He who enters into Christ enters into a region of life and growth which stretches far away before him. He steps across the threshold, and his feet are glad with the very touching of the blessed soil. Christ is so One that all which he is ever to be to the soul he is in some true sense already. But none the less there is much which he cannot be until the soul is more, and so can take more of the life to live by.

The world can give you blessings which will be complete to you at once. It is able and glad to set forth for you at the beginning of the feast the best wine it has. But Christ will take you, if you let him, into his calm, strong power and lead you on to ever richer capacity and ever richer blessing, till at last only at the end of eternity shall your soul be satisfied and be sure that it has touched the height and depth of his great grace, and say: "Now I know thy goodness wholly. Thou hast kept the good wine until now." O, at the end of our eternity may those words be ours.—*Philips Brooks*.

For the SABBATH RECORDER.

RENUNCIATION.

BY M. E. H. EVERETT.

My father I will leave; my hands have served him
Through many a lonely hour of toil and care,
And for his wise instruction I will bless him,
But now my soul hath burdens otherwhere:
His need is less than that of my Great Master
Who crieth with a voice of sorrow true,
"The wide fields whiten now unto the harvest,
The laborers indeed are weak and few!"

My mother I will leave; her prayer at even
A little peace upon my path will shed,
She careth not for Christ the sheaves to gather,
But would sit quietly among her dead;
Her need is small; great is indeed the Master's
Crying from sun-dawn to the rise of moon,
"Wide are the white fields that await the sickle!
Will not my reapers gather very soon?"

My brother I will leave; his hands are busy
In reaping his own field the grain to keep,
In gathering to himself the gains that perish;
When the night cometh he must surely sleep.
His is no need like that of him who standeth
All day entreating in the market place,
"Come forth and labor in my waiting harvest,"
And there are tears of longing on his face.

My sister I will leave; her sweet voice singeth
A tender song where roses blossom red,
Her soft hands broder leaves of gold and purple;
She would not choose the wounding thorn instead.
But he is calling, always, weeping—calling—
"My fields are white, yet few the toilers be;
If any man—if only one—hath loved me,
He will deny himself and follow me."

And if thou, too, my love, my sweet, my treasure!
If thou art won by aught that earth hath known,
Then must I say Farewell, because he calleth;
I go to him though I should go alone;
For lo! the harvest; see its wide fields shimmer
Where the red sun pours down the harvest heat?
My heart will break if longer I deny him
Whose love and sorrow evermore entreat.

TRACT SOCIETY—EXECUTIVE BOARD MEETING.

The Executive Board of the American Sabbath Tract Society met in special session in the Seventh-day Baptist Church in Plainfield, N. J., on Sunday, August 4, 1895, at 2.15 P. M. President Charles Potter in the chair.

Members present: C. Potter, I. D. Titsworth, D. E. Titsworth, J. F. Hubbard, F. E. Peterson, A. H. Lewis, L. E. Livermore, C. C. Chipman, E. R. Pope, J. M. Titsworth, J. D. Spicer, A. L. Titsworth.

Visitors: J. P. Mosher, Asa F. Randolph, H. H. Baker, D. L. Randolph, T. B. Titsworth.

Prayer was offered by Dr. A. H. Lewis.

Minutes of last meeting were read.

The Committee on Atlanta Exhibit reported that space had been secured, and that further details would be arranged with Bro. Hills at the time of the Annual Meeting.

The Committee on Programme for the Annual Meeting reported progress.

The Business Manager presented his Annual Report on the Publishing House, which, on motion, was received and referred to the Supervisory Committee.

The last quarterly report of the Treasurer was presented, by the Auditing Committee duly audited, and, on motion, was adopted.

The annual report of the Treasurer was read, and, on motion, adopted. The Treasurer also reported on receipts and disbursements for the month of July, and bills due. The latter were ordered paid.

Correspondence was received from Rev. G. Velthuysen, reporting on the work in Holland, and from Mrs. P. A. Burdick in relation to the bequest of the late Rev. Joshua Clarke to the Society, and, on motion, the matter was referred to the Treasurer with power.

The Corresponding Secretary presented his annual report, which, on motion, was adopted as the report of the Board to the Society.

It was voted that the President be empowered to sign a deed conveying certain property in Salem, W. Va., to James B. Davis of that place.

Minutes read and approved.

Adjourned.

ARTHUR L. TITSWORTH, Rec. Sec'y.

Home News.

Rhode Island.

WESTERLY.—In the Home News from this place in the RECORDER of August 1st, the reference in third paragraph should have been to Isa. 63: 7-9, instead of Isa. 7: 9. From different sources, here and there, come assurances that many are bearing the coming of our people together, in the Annual Conference, in prayer for a greater manifestation of the dear Lord of Glory to us and through us, than has ever yet been known. Cannot all our churches make the prayer-meeting on Sabbath eve, August 16th, a season for especially remembering it, asking that a preparation of heart to receive a blessing shall be granted to each one, thus making it's fulfillment a certainty. M.

New York.

ALFRED—A social for the benefit of Wm. H. Crandall, Jr., a student in the Theological Department of the University, was held in the Fireman's Hall, July 22d, at which the net proceeds amounted to about fifty-five dollars.

The circumstances which called for this were as follows: Mr. Crandall came to Alfred to prepare himself for the ministry. Having but limited means, he and his wife have worked, as opportunity offered, to pay their way. His wife's health failed, so that she had to go to the Sanitarium at Hornellsville for treatment. While he was at work kalsomining overhead in the Boarding Hall, he felt something give way in his only serviceable eye, and his sight vanished. This proved to be a detachment of the retina from the choroid. The only hope of even a partial recovery was for him to remain upon his back for a sufficient time for adhesions to take place, if possible, and some of the functions to be restored. If this does not occur, he will be totally blind, as the other eye has been useless for years. This is a sad affliction to this worthy brother and his wife, and they have the sympathy and kind wishes of the whole community. H. C. C.

West Virginia.

RITCHIE.—As nothing has been heard from us for a long time we venture to report something to the Home News department. It may be of interest to our brethren to hear that we are having curious weather this year; a very severe winter followed by a spring and summer of cold spells and hot spells; dry weather sprinkled with occasional showers, sufficient to keep wheat and corn growing, but leaving pastures and meadows very short; very little fruit excepting apples, and stock low. Still we hear but little complaining, and on the whole the people seem as cheerful as at any time since we came on this field.

Church matters seem to hold the even tenor of their way, though we have unpleasant as well as pleasurable experiences. Of the latter we might mention our last Quarterly Meeting. An attempt was made to get all our laborers together and organize a minister's meeting. All were represented in person or by communication, and though the programme prepared could not be filled, still the services were very interesting. Bro. Riley G. Davis led the prayer-meeting Sixth-day night, and preached the night after Sabbath from Rev. 3: 20. Bro. D. C. Lippincott led the Y. P. S. C. E. Sabbath afternoon and preached

in the morning. Sunday morning Eld. W. L. Burdick spoke to a crowded house, and more, for not half the people could find seats inside. His theme, The Inspiration of the Scriptures, was treated in a way, not only instructive but entertaining.

Sunday night, with Judas as his theme, he out-did, if possible, the effort of the morning. His preaching will long be remembered by the people of this vicinity. We are sorry to know that he has resigned the pastorate of the Lost Creek Church. It certainly would be pleasant and profitable for him to hold a place in the South-Eastern Association. It was decided to attempt to organize the ministers' meeting at the Quarterly Meeting at Black Lick Church, the third Sabbath in October, and to undertake a revival effort with them at that time. L. D. SEAGER.

FROM DR. ELLA F. SWINNEY.

The following private letter from Dr. Swinney commenced April 14th, just before she was rendered unable to write by her recent severe illness, and finished and mailed July 2d, has been handed us with permission to publish. All will be glad to read the letter, and especially glad that there were good indications of recovery. Our latest news is favorable. The Doctor is in San Francisco and improving.

SHANGHAI, April 14, 1895.

My Dear Mrs. R.—

Your gift for the free bed in the hospital last year and nice gifts in the recent Christmas box, have been a great help in the work; I thank you very much.

The woman who was in your bed the longest, a Mrs. Oo, was an interesting case. When she came in I at first thought she was suffering with gangrene of the foot; it proved not to be, but was a long, slow, and trying case before recovery began. She was converted about two weeks before she went out, and the remainder of her time with us was one season of rejoicing. Our Bible woman, Lucy Taung, took great pleasure in teaching her and enjoyed the happiness with her after she acknowledged her faith in Christ.

I now have in the same bed a young girl from a neighboring mission school; hers has been a surgical case; she is not a Christian but we earnestly hope she may be for her own sake and for her husband's, because she is betrothed to a young man in the Episcopal church, who is studying for the ministry.

This bed was furnished last year, and your new quilt goes with the others to be used on any bed in any emergency; these quilts are a great comfort to me, because we need so many. I like them quilted, but not too thick, so we can wash them when necessary. We have nearly enough at present, but may need more in a year or two.

There is one thing we could use and which would be easy for you sisters in various places to make, if I could send you the pattern by the mail. It is an apron the girls and women use so much in the hospital. Perhaps I can send an apron sometime by some friend going to the States, so you all can see it and make others like it.

When you ask what we want, I hardly know what to say; but just now I am thinking of their stockings which they make of unbleached muslin, thick and strong. Pieces only a quarter or half a yard in length are also serviceable; yarn, either woolen or cotton, for knitting, is in great demand. To those who are sitting about when recovering I like to teach

knitting, that it may be a benefit to them now and in the future.

This morning before breakfast I was called to a woman very ill with pneumonia, too ill to move to the hospital; but if she improves a little in a day or two, hope to have her come. There was a child in the same family and also a neighbor's ill, with the same disease.

After that, Chung Lau's daughter Mary, sister to my teacher, sent for me to see her only little girl, Oong Bau (Red Precious) about three years old; found her also with pneumonia, and think one of us should go in town and spend the night with her, for the child is so very ill. I trust Mary will be spared the agony of losing her only child, whom she is bringing up so carefully in the right way.

After dinner to-day I was occupied in various ways till 4 o'clock, when the Bible-woman and I went to one of our day-schools; had a little service and talk with the women, then treated the children's mothers and relatives who had gathered there. We go there once a week for such purposes. We are glad of every opportunity to meet and talk with the women.

To-morrow I have a clinic with the out-patients until noon, then visit some sick in Shanghai, meet a committee at half past four, after which if possible go to the weekly missionary prayer meeting.

The day after, my extra work will be in the dispensary in the native city, in the afternoon. In this dispensary the sick often call me into their homes, so there comes to me some very fine opportunities in their families and among their neighbors, to care for their sick bodies and speak of the gospel. Some of the women I meet are lovely people.

There is a very nice young lady in Tsu Poo, where we have a dispensary in this country town; she came home with me a year ago and was in the hospital two or three weeks; she was so nice in all her ways I wanted her to remain and help us in the hospital, but she is an only child in that family. She has just now spent a week with us again, this time with a carbuncle on her neck. Her name is Miss Tsu, a relative of my great friend in the native city of the same name, who is a Christian. They have never visited each other until this time. I sent an invitation to the one in the city to spend a day with us.

July 2d.—After a long illness I finish this and send it on to you; the apron pattern I am too weak to look after. I go home on this week's steamer. Miss Burdick is going too, to care for me.

ALARMING.

From July 1, 1894, to April 1 of the present year, a period of nine months, 140,980 immigrants came into this country. The number debarred from landing was a little over one per cent. Three were turned back because they were idiots, 11 because they had been convicts, 353 because they were contract laborers, and 1,071 because they were paupers. Fifteen per cent of the whole number were unable to read or write. The percentage of those who could not read or write was only 2 among the Scotch immigrants, 3 among the English, 7 among the Welsh and Irish, 26 among the Russian, 29 among the Austro-Hungarian, 31 among the Polish, and 36 among the Italian.

What American citizen does not feel sad at

such a statement as this? More than that, a very large proportion of the immigrants that come to this country are not skilled workmen. We have not at hand the statistics of 1894, but the Immigration Restriction League, that is responsible for previous statistics, says that in 1893 the number of skilled immigrants from Scotland was 1 in 4; from England and Wales, 1 in 5; Belgium, 1 in 7; France, 1 in 9; Germany and Norway, 1 in 10; Italy, 1 in 14; Russia, 1 in 18; Poland, 1 in 23; and Austria-Hungary, 1 in 29.

The Gauls swept down on Rome in great masses and destroyed it; but the question is whether a large multitude are not coming one by one to eat into and eat up our institutions. Let the Immigration Restriction League of the United States redouble its energies and examine carefully all applicants. The officers can serve this country by admitting to it only those who possess the inherent qualities of self-support or bring money enough with them to show that they will not be dependent upon us. Now the total money brought by all those who have come to this country from July 1 of last year to April 1 of this year amounts to no more than seventeen dollars on the average per head; eighty-five per cent of them can do nothing at all worthy of being called skilled labor, fifteen per cent cannot read, and sixty per cent have been brought up to hate governments as engines of oppression, and are without any knowledge of or sympathy with the traditions of this country.—*Christian Advocate*.

AN OPINION OF FARM LIFE.

A "Farmer's Wife" writes to the *Ohio Farmer*, as follows:

I was reared on the farm upon which I am now living (my father's homestead). When I was married I left the dear old home with much reluctance, to go to the place of my husband's business, which was in a flourishing town. We remained there seven years, and at the expiration of that time we concluded to return to the farm, as my father wanted to retire. I thought it a treat to get back. We have lived here seventeen years. I have a great deal to see to outside of my own affairs, having hired help all the time and husband away most of the time. I cannot call him the farmer, but I must fill the place of a farmer's wife. We have a large family. I feel contented, happy and cheerful, and enjoy good health, and work as much as any of my daughters, except at the washing.

If more of our sisters had their minds and time taken up with the interests of farm life, instead of novel reading, fine dress, looking from center to circumference for the latest styles, they would be happier and enjoy life better. Get interested in the farm and beautify your home. See to your garden, so that you may have your own vegetables. Do what you can, but do not injure your health. With all that, do not neglect the education and culture of your sons and daughters. Do not think for a moment that a farmer's wife and daughter are looked down upon because they are required to perform labor. I am glad I can say my daughters are getting an education in the school-room; but do not think for a moment that their education in the kitchen is being neglected. Should they marry men of wealth and not be obliged to work, they will know how to teach others to do it right. If required to work themselves, how independent they can feel. They need not go to their friends to be taught. Blessed is the man, no matter what his profession may be, that has a wife that knows how to work in the kitchen. Pick up courage, and put your desires into practice, and I have no doubt you will prefer a farm to a town life.

MRS. LOUISE L. LEWIS.

Mrs. Louise Langworthy Lewis, widow of the late Deacon Nathan K. Lewis, of Ashaway, R. I., and mother of Mrs. Geo. H. Babcock, of Plainfield, N. J., was born Oct. 30, 1824, and died at her home in Ashaway, July 23, 1895. At the age of thirteen she was baptized by Elder Daniel Coon, and united with the First Hopkinton Church, remaining in its fellowship until called to her heavenly home.

In September, 1843, she was united in marriage to Nathan K. Lewis, who died July 30, 1870. Their only children were W. Wayland Lewis of Ashaway, and Mrs. Geo. H. Babcock of Plainfield, N. J., both of whom were present with her in her last brief sickness to bestow upon her their loving care.

Following her husband's early death, a quarter of a century ago, she encountered many trials and hardships which her sweet, quiet nature and Christian faith enabled her to bear with great fortitude.

She was a woman of rare accomplishments as a Christian wife and mother, as well as a friend and neighbor. She was beloved by all who knew her, because of her sweet Christian graces.

A night or two before she had passed beyond her ability to read her Bible, she was seen reading with great interest the 46th Psalm. This chapter, together with the 23d Psalm and the first six verses of Rev., 22d chapter, were read by her pastor, Rev. J. G. Crandall, at her funeral services. The hymns sung, "Rock of Ages," and "Beautiful Hills," the latter having been sung at her husband's funeral services, were very appropriate. One, in viewing the once animate body, said, "Beautiful in death," and another remarked, "One so beautiful in life could not look otherwise in death." Truly "Blessed are the dead who die in the Lord."

OUT OF WORK.

Some persons are often out of work. Some of them are looking for work, but possibly with a secret hope that they may not find it. Doubtless they would work gladly if they could find such work as they like and be paid such wages as they wish; and perhaps they would not be particular if there were no work at all to do, providing the wages were abundant and the pay sure.

There are many persons who profess to be Christian workers, but they do not seem to find just such work as they like; it is too difficult, it is too obscure, it is not sufficiently remunerative, and they are not willing to do it. Yet all this time there is plenty of work which needs to be done, and real workers are overburdened with labor.

The great Master goes to the market place day by day, and says to the idlers standing there: "Go work in my vineyard to-day, and whatsoever is right I will pay you." Let those who fear the Lord hearken to his call, and whatsoever their hand findeth to do, let them do it with their might. It may not seem to be easy work or profitable work, but if it is work which he appoints it shall not fail of a blessing at his hand.—*The Christian*.

WHATEVER may be the case in regard to religious teachers, this one thing is at least morally certain: that religion is for the masses. Religion, if it have any significance, or is to be of any use in the world, must go to the ignorant and strive to enlighten; must appeal to the wicked, and strive to lift them to a higher moral level; must go down to all men and women on the face of the earth and endeavor to imbue them with an inspiring draft of heaven's nectar.—*Selected*.

Sabbath School.

INTERNATIONAL LESSONS, 1895.

THIRD QUARTER.

July 6.	The Ten Commandments.....	Ex. 20: 1-17.
July 13.	The Golden Call.....	Ex. 32: 1-8, 30-35.
July 20.	Nadab and Abihu.....	Lev. 10: 1-11.
July 27.	Journeying to Canaan.....	Num. 10: 29-36.
Aug. 3.	The Report of the Spies.....	Num. 13: 17-20, 29-35.
Aug. 10.	The Brazen Serpent.....	Num. 21: 4-9.
Aug. 17.	The New Home in Canaan.....	Deut. 6: 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 VIII.—CROSSING THE JORDAN.

For Sabbath-day, Aug. 24, 1895.

LESSON TEXT.—Joshua 3: 5-17.

GOLDEN TEXT.—When thou passest through the waters, I will be with thee.—Isa. 43: 2.

INTRODUCTORY.

Before his death Moses invested Joshua with definite authority, in the presence of the people, and gave him a charge from God.

Moses died in the land of Moab at the age of one hundred and twenty years. Israel wept for him thirty days.

When in his eighty-fifth year (according to Josephus), Joshua took command of Israel, sent spies to Jericho, and moved the camp from Shittim to a place not over a mile from Jordan.

Here Israel paused three days, in which time they were made to realize how impossible it would be to attempt to cross the rushing, foaming waters of the Jordan. The officers gave instructions to the multitude to follow the priests when they should start with the ark of the covenant, leaving a space of two thousand cubits between them and the ark.

EXPLANATORY.

v. 5. "Joshua." The divinely appointed leader. "The people." A host of two and one-half millions.

"Sanctify." "To set apart to a holy or religious use." —*Webster*. "Sanctification means the cleansing of the soul, and the putting on of the white robes of purity and humility.—*Meyer*. Compare Num. 11: 18, 1 Sam. 16: 5. Israel must prepare their hearts before God could show his miraculous power on the morrow.

v. 6. "Ark of the covenant." An oblong box made of shittim wood (acacia), about two and one-half feet in width and depth and four and one-third in length, and covered on all sides with the purest gold. The ark contained the two tables of commandments, the pot of manna, and Aaron's rod that budded. Heb. 9: 4.

The priests carried the ark by means of two gold-covered poles which passed through rings at the corners of the ark.

v. 7. "Magnify." Exalt him. That Israel might acknowledge him their leader, having confidence in him. See chapter 1: 5, and 4: 14.

v. 8. As Israel's leader he is told to command the priests who bear the ark to stand still in the waters when they should pass down into the river.

v. 9. "Come hither." Joshua called the people together that he might tell them God's instructions.

v. 10, 11. A sign was to be given that God was aiding them and ready to drive out the nations from Canaan. These seven Canaanitish nations were full of iniquity and there were good reasons why God should drive them out. They were very immoral and given over to spiritualism (Deut. 18: 10-12), which the Lord forbids man to consider. The sign was the ark going before and the passage of the Jordan.

v. 12. "Take twelve men." Each tribe is to be represented by a man. Joshua 4: 2-9.

v. 13. The priests bearing the ark should pass into Jordan and resting there, the waters would divide before them and give passage room for Israel.

v. 14. "Came to pass." When the priests and people did as commanded, the waters separated.

v. 15. The Jordan then in harvest-time was swollen to the width of nearly a mile, its normal width being about a hundred feet, and easily fordable.

v. 16. "City Adam." Read R. V. Adam was about 30 miles above the spot where the priests stood. At this point the waters began to gather, the power of God proving an effectual dam; and below that point the waters flowed away leaving the sandy river bed dry, and down into this Israel hastened and passed over.

v. 17. The priests with the ark stood in the midst of the river Jordan until all the people had passed over, and until the memorial stones has been taken out,

Popular Science.

WE think the phonograph a wonderful invention, and true it is, but the Chinese, centuries ago, had a praying machine into which one repeated his prayers and then afterwards would make the machine say his prayers for him. What was that but an invention of the phonograph?

IN the observatory at Pekin they have correct records of the eclipses of the sun as far back as 2,000 years before Christ. Certainly astronomy must have been pretty well known long before even this, or Job would never have spoken of the Pleiades or referred to the bands of Orion. How is it that we are making no progress, for we are teaching the same heathen mythology in our schools of to-day?

A GENTLEMAN said to me the other evening, "I have heard a 'Katy-did,' and in six weeks, or forty-two days exactly, we shall have a frost." Now whether the "Katy-did" or the "Katy-didn't" understand the science of horology I cannot say, but I am prepared to say that if the "Katy-did" but know that her most deadly enemy, the "digger wasp," was listening to her joyful sounds, and the troubles and sorrows that lay in wait for her, she would never have disclosed the fact that she was versed in the science of horology or of refrigeration. No sooner did the cicada leave her home in the ground and seek the twig of some near tree and announce the event in notes from her cabinet organ in language saying, "Katy-did," "Katy-did," than the "digger wasp" set about digging a grave for her, and as soon as completed sought out the victim, stinging her, thus suspending animation, and then bearing her away for burial. The grave was dug in a slanting direction, and when at proper depth a tunnel was made at right angles of from six to eight inches in length, and at the end was excavated a cell or chamber. Down and through this tunnel to this vaulted chamber poor cicada was pushed and pulled by this inhuman wasp, yet still alive, but unable to defend herself in the least, and forced at last to remain in the position her enemy chose to leave her. The wasp then deposits on her body an egg and goes to work at once and closes the grave. He soon commences to dig another grave, and in due time to seek another victim. In about two weeks the egg is hatched and the larva feeds on the cicada. When fully grown it spins and weaves a cocoon about itself, then lies dormant nearly a year when it awakens, comes forth and listens to hear a cicada send forth her welcome arrival, saying "Katy-did," "Katy-did," which in horology is said to mean, "In six weeks we are to have frost," it having been settled by a cicada simply saying "Katy-did." Great is the science of horology.

H. H. B.

A CLOSE DEAL.—"How much for a pear?" he asked, and with a chuckle paid the three cents demanded. Then came the joke. "I only took a pair," he said, exhibiting two of the articles. And what a satisfied grin that punster started away with! "All right," shouts the huckster after him, "pears is only a cent apiece, but I know'd you to be up to some dodge. You keep the joke, old buster, and I'll keep the extra cent."

TROUBLESOME NEIGHBORS.

Oh, could there in this world be found
Some little spot of happy ground
Where village pleasure might go round
Without the village tattling,
How doubly blest that spot would be,
Where all might dwell in liberty,
Free from the bitter misery
Of gossips' endless prattling.

If such a spot were really known,
Fair Peace might claim it as her own,
And in it she might fix her throne
Forever and forever;
There like a queen to reign and live
While every one would soon forgive
The little slights they might receive,
And be offended never.

'Tis mischief makers that remove
Far from our hearts the warmth of love,
And lead us all to disapprove
What gives another pleasure.
They seem to take one's part, but when
They've heard our cares, unkindly then
They soon retail them all again.
Mixed with their poisonous measure.

And then they've such a cunning way
Of telling ill-meant tales; they say:
"Don't mention what I've said, I pray;
I would not tell another!"
Straight to your neighbor's house they go
Narrating everything they know,
And break the peace of high and low,
Wife, husband, friend and brother.

Oh, that the mischief-making crew
Were all reduced to one or two,
And they were painted red or blue,
That everyone might know them!
Then would our villagers forget
To rage and quarrel, fume and fret,
Or fall into an angry pet
With things so much below them.

—New York Sun.

INFORMATION WANTED.

1st. Relative to Pike Seventh-day Baptist Church of Clarke county, O. I have its record up to 1843, when it was dropped from the Association; but would like to know about it afterwards.

2d. Wm. West led a party of emigrants to Northern Ohio from Shiloh, N. J., about 1805. He is spoken of by our missionaries in the 1820's as "Rev. Wm. West." Where was he located?

3d. John Patterson, second pastor of Salem, W. Va., was licensed 1793, was pastor of Salem 1795-1801. Went to Ohio and died there. When was he ordained?

4th. James Dunn, of Piscataway, led a party from New Jersey to Crawford county, Pa., and then organized a church. When did he go to Pennsylvania?

Address, C. H. GREENE.

ALFRED N. Y.

LEAVING SELF OUT.

Self ought to be left out of our service for Jesus Christ. Indeed, it must be. We cannot serve Christ and have self uppermost in plan and effort. If self is served, then Christ cannot be. If Christ is served, then self must take a back seat. The Christian life is an unselfish life. The more we learn of Christ and the more we become like him, the more will we leave considerations of self out of our aspirations and work.

It is said that a young man who had attended a summer meeting of Christian workers not long ago, went away saying: "I will leave a great deal of myself at this camp." He had received such exalted views of Christ and what a life consecrated to him meant, while at the meetings in the grove, that he came to think less of himself and more of Christ. So he was going to leave self behind and put Christ in the forefront of his future life.

A rich spiritual blessing will lift many a Christian to this higher view of the Christian life. Happy would it be for all Christians if they would learn to leave out self in the camp meetings and revivals, when they take higher spiritual grounds, and return to their work filled with the Holy Spirit.—*Religious Telescope.*

JOHN BROWN'S SON DEAD.—Capt John Brown, Jr., died at Put-In-Bay island in Lake Erie, Friday. He was the son of the famous John Brown whose "soul is marching on," and was with his father through much of the exciting part of his life. He was born in Ohio in 1821. In 1854 he went to Kansas with his father and four brothers and engaged in the border warfare till the Harper's Ferry insurrection.

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 undersigned desires to call the attention of those interested in the California Colony to their ad. in this issue of the RECORDER, and shall be glad to meet any such at Plainfield, N. J., during the General Conference.

J. T. DAVIS.

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 next Annual Meeting of the Iowa Seventh-day Baptist Churches will be held at Grand Junction, commencing August 30th, at 10 o'clock A. M., and continuing over First-day. The delegate from the Semi-annual Meeting of Minnesota will preach the introductory sermon. The essayists are Martin Ling, Jennie Wells, Charlotta McWilliams, Grand Junction; A. M. Brinkerhoff, Bernice Furrow, Garwin; C. S. Sayer, Hattie O. Mudge, A. M. VanHorn, Welton; Mrs. Ida Mitchel, of Marion.

G. B. VANHORN, Sec.

THE Yearly Meeting of the Seventh-day Baptist Churches, of Southern Illinois, will be held with the Bethel Church, commencing Friday, September 27, 1895, at 11 o'clock, A. M.

Eld. C. W. Threlkeld is appointed to preach the introductory sermon. Eld. T. J. VanHorn, alternate.

Papers on the following subjects have been assigned:
1st. "Some of the Influences Leading our Young People Astray, and how to Counteract them." Howell Lewis.

2d. "How can our Evangelists and Missionaries more thoroughly Arouse the Consciences of the People in Regard to the Claims of the Bible Sabbath?" Eld. C. A. Burdick.

3d. "Three Essential Conditions of Church and Denominational Growth." Mrs. A. B. Howard.

We hope to see a good delegation from all the Churches, and pray for God's blessing on the meeting.

R. L.

It is scarcely possible to exaggerate the extent and value of the forests of Washington and Oregon. West of the Cascade range, especially in Washington the timber is inexhaustible. The finest body of timber in the world is embraced between the Columbia river and British Columbia and the Pacific ocean and the Cascades. The approximate quantity in the Puget sound district—nearly as large as the State of Iowa—is 160,000,000,000 feet. There have been about 3,000,000,000 feet cut, leaving a supply of 157,000,000,000 feet. The principal growths are fir, pine, spruce, cedar, larch and hemlock, although white oak, maple, cotton-wood, ash, and other varieties abound. Trees attain an unusual height, growing so straight, and gently tapering as to specially fit them for ship spars and masts. The yellow fir is not infrequently 250 feet in height; pine, 160; silver fir, 150; black spruce, 150, etc. Cedars have been found of 63 feet girth and 120 feet in height. Nor are these rare exceptions; the wonders of these forests must be seen to be appreciated.

INDIANA has been bounteously endowed by nature. In other regions rich in ore, coal and stone, the soil is usually thin and unproductive, or, *vis versa*, fertile lands are not rich in mineral treasure: but here, in Indiana, a bountiful and inexhaustible supply of mineral wealth is overlaid by the richest of soils; and, with cheap and abundant food, cheap homes, cheap wood and coal for fuel, and good clays, sands, and the finest of building material, she offers to the farmers, laborers, mechanics and manufacturers a share of her abundant blessings, resources richer and more useful to humanity than gold or silver or precious stones.

Literary Notes.

THE *Treasury of Religious Thought* for August has as frontispiece the portrait of Rev. Westwood Wright Case, D. D., (Methodist), of San Francisco, whose able sermon on The Law as a Teacher holds the initial place; and is followed by outlines and synopses of sermons by Rev. Philip S. Henson, D. D., of Chicago; Rev. Louis A. Banks, D. D., and Rev. Mr. McG. Dana, D. D., and Rev. H. M. Gallaher, D. D., of Brooklyn, and others. Applied Christianity is represented by illustrated articles on St. John's Guild, and the Gibraltar of Missions, by Rev. C. C. Creegan, D. D. There are scholarly articles on The Mode of the Atonement, by Rev. J. C. Jackson, D. D., and a Correct Ethical Principle, by Rev. Burdett Hard, D. D. The "Timely Occasion" anticipated is Labor Day, which is treated in an article considering the rise of wages and the humane spirit of many capitalists. Looking backward to the recent

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commencements, an article on the Practical Value of College Work is made from recent addresses of some of the most distinguished college presidents, by whose portraits it is illustrated. The entrance by graduation of such a reinforcement to the ranks of educated men is the subject considered in various lights in the editorial. The minor departments of the magazine are sustained with the usual discriminating fulness. Annual subscription, \$2 50. Clergymen, \$2. Single copies, 25 cents. E. B. TREAT, Publisher, 5 Cooper Union, New York.

DURING August the publication of a series of articles of exceptional interest to the people of the West will begin in *Harper's Weekly*. There will be an exposure of an extended conspiracy under the Civil Service Law; an account of the

efforts to rob the civilized Indians of their lands in the Indian Territory; a clear account of the practical results of co-education in Western colleges; a series of papers on experiments in municipal government in the West; a paper on Western streets; a paper on club life in the West; a paper on Western libraries, etc. These articles are the fruit of a tour through the Western States undertaken by Julian Ralph at the instance of *Harper's Weekly*.

HARPER & BROTHERS announce for publication some time in August the following books: *About Paris*, by Richard Harding Davis; *The Money We Need*, by Henry Loomis Nelson; *The Front Yard, and other Italian Stories*, by Constance Fenimore Woolson, and a new edition of Thomas Hardy's *Two On a Tower*.

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.

GLASPEY.—July 25, 1895, Arthur Grant, son of L. Frank and Anna Ayars Glaspey, of Shiloh, N. J., aged 18 years, 9 months, and 5 days.

He was drowned in Stoe Creek, near the Cumberland causeway, on the county line between Salem and Cumberland, N. J. I. L. C.

See particulars in another column.

FORD.—In Garwin, Iowa, July 18, 1895, Richard Ford, aged 73 years, 9 months.

In early manhood Father Ford was converted and united with the Seventh-day Baptist Church, at Salem, W. Va. On November 28, 1849, he was married to Miss Harriet Randolph, who still survives him. About twelve years ago they moved to Iowa and united with the Carlton Seventh-day Baptist Church, at Garwin, in whose fellowship Father Ford died. Funeral services were conducted in the Christian Church at Garwin by the writer, and the body was laid to rest in the Garwin cemetery. E. H. S.

CHANEY.—In the 68th year of his age, Deacon Hiram Chaney, of Bethel Church, near Crab Orchard, Ill.

Bro. Chaney had been a consistent, orderly member of the First-day Baptist church for about 30 years. Some five years ago, under the labor and efforts of the church and its workers, he became convinced on the truth of the Sabbath as we hold it, and came boldly out and united with our church, and spent the remainder of his days in that connection, being called July 30, 1895, to the Saints' rest, where no more trials or sorrows can come. Bro. Chaney was a good man. The funeral was conducted by the writer, assisted by Eld. F. F. Johnson. c. w. r.

BURDICK.—Mrs. Nancy C. Gray, wife of Albert S. Burdick, was born in North Stonington, Conn., September 25, 1826, and died in Ashaway, R. I., July 22, 1895, in the 69th year of her age.

Sister Burdick, while in health, was very helpful to people in times of sickness and death, showing especial ability in the care of the sick. With a letter from the Second Hopkinton Seventh-day Baptist Church she became a member of the First Hopkinton Church, November 29, 1873, and remained so till her death. Several times during her last sickness she expressed an abiding hope and trust in the Lord Jesus Christ. She was the mother of seven children, six of whom survive her. G. J. C.

JONES.—Alvina A. Jones was born in Vermont, June 4, 1824, and was instantly killed in a runaway accident in Oakland, Wis., July 23, 1895.

When sixteen years of age she professed faith in the Saviour, and united with the Methodist Church. In 1847 she was married to Chester Jones, and settled in Dane county, Wis. With the exception of a few years' residence in the West, they lived in Dane county, about sixteen years ago settling in Utica, where, during the pastorate of the writer, they became converts to the Sabbath, and were baptized into the fellowship of the Utica Church, remaining worthy members until called home. Sister Jones was a woman of quick sympathies, always ready to help, by the labor of her hands, those in sickness and need. The largely-attended funeral services were held at the home of her son-in-law, Lewis Benson, in Oakland, Wis., July 25th. The services were conducted by the writer. G. W. B.

GREENE.—Freelove Williams Greene was born Feb. 6, 1803, and died in Watertown, N. Y., Aug. 3, 1895.

She was the daughter of Henry Williams, and was married to Palmer Whitford Greene Feb. 27, 1833. After a married life of 52 years, her husband departed this life ten years ago. Five of their eight children still survive. In early life she became a Christian and joined the First Verona Church. She afterward was a member of the Watson Church, and for many years before her death of the Adams Church. She was an intelligent and devout Christian. The Bible was her cherished companion, and religious services her delight. She retained her mental faculties in a remarkable degree to the last. Peacefully she fell asleep at the age of 92 years and 6 months. A. B. P.

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