

THE SABBATH RECORDER.

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WHAT I WAS, AM, AND SHALL BE.



I WAS lost in a waste-weary world full of woe;
I was houseless, alone, I knew not where to go;
I am found, to my joy, by my shepherd so kind,—
I am housed, fed and clothed, all I need now I find;
I shall be with my Lord when he comes back to reign,—
What a heaven will it be in that joy to remain.

I an outcast did roam o'er the land and the sea,
I was friendless and poor as a beggar could be;
I am claimed by the king, he has made me an heir,
I am bound for my home in a city so fair;
In that home I shall be with the sanctified throng,—
I shall pass through their gates, I shall join in their song.

I was vile, full of sin, I was wretched, undone,
All too weak to perform what of good was begun;
Wholly now I am cleansed from pollution and sin,
Happy now I can sing, Christ without, Christ within;
Free from sin, free from wrath, like him now, I shall be
Safe from sin, safe from death, in eternity.

I was sold under sin by the curse of the law,
I was doomed to be cast into death's cruel maw;
I am bought by the blood of the crucified Lord,
I am saved from the stroke of the death-dealing sword;
And a crown I shall wear in the sweet by and by,
When the king comes again from his home in the sky.

Oh, the past, dreadful past, without hope, without God,
Till my soul steeped in sin felt the smart of his rod;
Oh, the joy now I feel, with my sins all forgiven,
Walking on day by day to my mansion in heaven;
Oh, the bliss that will be, when my Saviour I see!
All my foes then will fall, I shall have victory.

—Lester Courtland Rogers, in *The Golden Link*.

\$2.00 A YEAR

BABCOCK BUILDING

PLAINFIELD N J

Sabbath Recorder.

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PRESIDENT GARDINER presented the work and needs of Salem College in a few minutes allowed him on Education Day, at Conference, and in a short time had more than a thousand dollars pledged for the year to come to help the cause.

THE officers of the Conference for the coming year remain nearly the same as last year, excepting the change of president. Mr. W. H. Ingham, of Milton, Wis., was chosen president. It is an admirable custom to select strong and capable Christian laymen to plan during the year and preside at the sessions of the Conference.

A LETTER from Bro. O. U. Whitford, from Smyrna, Del., since the Conference, speaks encouragingly of Dr. Swinney. She is gaining in every way; but it is thought best to seek the quiet and bracing air of some mountain resort for a few weeks, and she will, with her brother, Dr. C. O. Swinney, make that change this week. Her case is very hopeful under careful treatment and needed rest.

How much valuable time is lost in brooding over the troubles of life, some of which are actually experienced, and some of which exist only in imagination. The mind that is busy in planning, and the hands in executing for the present and future good of men, have not much time for disparagement or despondency. Learn to live on the highlands and not in miasmatic valleys. Phillips Brooks once said, "Hurry across the lowlands, that you may spend more time on the mountain tops."

PASTOR WHEELER is now among the Eastern churches in the interests of the Boulder Church. He wants to raise \$700 more to put the cause in Colorado in good shape. Some of the churches have already contributed liberally, and will be glad to see this debt completely paid. There will probably be a picture of this solid stone church in the RECORDER in a short time. It is a credit to the enterprise and devotion of the pastor and his little flock, and we predict for that society a growth and influence equal to the very best of our pioneer churches.

THE next General Conference is appointed at Alfred, N. Y., with the First Alfred Church. A committee was appointed to consider the question of any change in the method of entertainment, and if deemed advisable, in consultation with the Alfred people, to inaugurate the change. The question concerning the advisability of such a change received very little attention in public during the Conference, but was mostly considered in a committee meeting, and no change in present methods was recommended. The new committee may deem some change advisable.

ALTHOUGH the RECORDER of last week was

filled with Conference matter, and was designed to be the Conference edition, still there will continue to be echoes from the Conference for weeks to come. This could not very well be otherwise, since, in the first place, there were papers and doings beyond the capacity of one issue, some of which were requested by vote, to be published in the RECORDER; and, in the second place, there was so much in spirit and planning for future work that must, from the very nature of the case, furnish material for future notice and comment.

THERE is a great variety in the experiences of those who have passed from death to life, or from the condition of slavery to that of freedom, commonly called "conversion" or "experiencing religion." To some minds the exact time when this change took place is an important point in this new life. To others the time when, is not of as much account as the fact itself, regardless of time. Paul said to Timothy, "I know *whom* I have believed," not *when*. Some one said touching this point, I may not know *when* I awoke this morning, nor even what awakened me, but I do know that *I am awake*. So the blind man knew the one glorious fact "that whereas I was blind, now I see." That is the great fact of which we need to be conscious; and being awake and able to see, we are qualified to work. And to work in the vineyard of the Lord is delightful.

PASTOR KENYON, of Shingle House, Pa., has for some years had an embarrassment to his work in the shape of about \$700 of debt on the Shingle House Church. At the Conference there was no suitable opportunity to make a statement of the present status of their indebtedness before it was necessary for Bro. Kenyon to return home. But we are glad to state that we learned that by private pledges the amount needed to clear this debt is now only about \$100. Will not friends who have not been aiding this measure feel it a pleasure to help lift this burden also? A letter with \$1 or \$5 enclosed and addressed to Rev. Geo. P. Kenyon, Shingle House, Pa., will undoubtedly reach its destination and be judiciously used in wiping out this debt. While we are lengthening our cords, let us not neglect to strengthen our stakes. While we are pushing out into new territory, let us not fail to hold every promising field already under cultivation.

THAT the Conference just past was in many respects of great value to our people and the various lines of work in hand, is generally granted. The real spiritual tone and determination to seek a higher type of Christian activity and consecration, were very noticeable. The devotional services held every day were of a marked character. The whole meeting, when there was opportunity for testimonies, was of the nature of a warm, wide-awake revival. At the Young People's Hour, Monday afternoon, there were probably two hundred testimonies given within fifteen minutes. To some this may appear like undue haste and too much religious fervor. If any one feels like making that remark, we will only say now, that had you been present at that service and seen and felt the Spirit's presence and power as others did, you would have laid aside all cold criticism and fallen into line with the rest. Bro. E. B. Saunders led the

PERSECUTION OF SABBATH-KEEPERS IN LONDON.

From the *Daily Chronicle* of August 3d, kindly sent us by Mr. C. B. Barber, of London, Eng., we clip the following, relative to the arrest and fining of five Sabbath-keeping women for alleged violation of the Sunday law. It is not so much a matter of wonder in the old world, where the boast of religious liberty has never been the chief inspiration of orators. The *Chronicle* says:

"At the Clerkenwell police-court yesterday, John Ingram Gibson, managing director of the International Tract Society, Limited, of Holloway-road, was summoned before Mr. Haden Corser for unlawfully employing two young women at their premises on Sunday, July 21, and three young women on June 23, contrary to the provisions of the Factory and Workshops Acts. The defendant pleaded guilty. The association, he said, was the missionary society of the Seventh-day Adventists, and believed in observing Saturday as the Sabbath. The young women were not over-worked, and were paid more than the trades union rate of wages. They were employed in the production of the society's publications on Sundays, and of course did no work on Saturdays. Mr. Cameron, who prosecuted on behalf of the Home Office, said the society was summoned to the court for the same offence last February, and subjected to fine and costs amounting to £3 18s. The defendant, Mr. Gibson, had sent him a letter, in which he wrote: 'The reason why we cannot recognize the Sunday as well as the Sabbath is briefly that God declares that the "seventh day is the Sabbath of the Lord," and commands men to keep it holy. This command we cannot obey while at the same time recognizing an institution established by human authority in opposition to the Sabbath of the Lord, even as no man can worship the Lord and at the same time regard other gods. As followers of the Lord we cannot take the responsibility of compelling any of our employees to cease working on Sunday. To do so would be to compel them, as far as our jurisdiction extends, to pay homage to the Sunday, thus placing ourselves on the side of a tradition which makes void the commandment of the Lord, "Remember the Sabbath-day to keep it holy. . . . The seventh day is the Sabbath of the Lord thy God."' The society refused to pay the fine inflicted in February, and a distress warrant had to be issued. The defendant in answer to the magistrate, said the society had carried on Sunday work for nearly six years before they were interfered with by the factory inspectors. Mr. Haden Corser said the society was deliberately disobeying the Act, and he would impose the full penalty in each case, £5. They were summoned in respect of five young women, and the fines would amount to £25 and £1 costs. In default of payment a distress warrant would be issued.

JUDGE SOLON O. THATCHER.

Since many of the readers of the RECORDER have known Judge Solon O. Thatcher for many years, it is well to mention in this paper the fact of his death, and to briefly review his eminent life. Judge Thatcher was born in Hornellsville, N. Y., August 31, 1830. His early education was obtained in the district schools of his native place and at Alfred Academy. From Alfred he went to Union College, where he pursued his course, and then studied law in the Albany Law School. He graduated in the latter school in 1856. He was quite an active politician, and after his removal to Kansas he became well known and was much sought after in all the free State movements connected with the early history of that struggle. In 1864 he was candidate for Governor. He was several times a member of the Kansas Legislature, and at the time of his death was State Senator.

Judge Thatcher was a member of the Congregational Church in Lawrence, Kansas, a man of high moral purposes, benevolent and of eminent abilities. He was modest and unassuming, and often declined honors that were proffered him. He was a loyal friend of Alfred University and always held in great esteem his early teachers and associates in that school. His loss will be deeply felt by a large circle of friends.

NEWS AND COMMENTS.

A TERRIFIC wind and rain storm swept over the city of Syracuse the 20th of August. Considerable damage was done.

ALUMINUM is now being manufactured in Pittsburg, Pa., by electric power derived from the great Niagara power, now being utilized.

THE corn crop this year, as now estimated by agricultural experts, will exceed two thousand million bushels. This will out-do any previous crop.

AUGUST 29th is set down as the hottest day of the month in New York. The hottest day of this summer was June 1st, when the mercury registered 95°.

CHOLERA is now making havoc in China, Corea, Formosa and Japan. This scourge, like an army of vultures, has followed the troops wherever they have been.

Six men have been arrested in New York and will be tried for criminal carelessness and neglect in the case of the collapse of the West Broadway building and the loss of fifteen lives.

JAPAN is making extensive preparations for war. She does not intend to yield readily to the demands of Russia, and will probably have a chance to try her fortunes with that great power.

TELEGRAPHIC communication by means of a cable will soon be established between Honolulu, on the Hawaiian Islands, and San Francisco. The contract has already been made.

It is a matter for congratulation that the force of public sentiment in the United States has been strong enough to prevent the proposed bull fights at Atlanta during the coming Exposition.

THE Socialists in Chicago in their parade on Sept. 2d were prohibited from displaying their red flag, by order of Mayor Swift. Chicago does not court a repetition of the Haymarket experiences.

THE Sultan has consented to certain reforms which the powers of Europe demanded, but declines to submit to European supervision. That would be a surrender of the independence of the Empire.

A LADY was robbed at the Ocean Grove Auditorium altar, the 28th of August, while kneeling to partake of the communion. Crowds of people kneel at such times, and among them are the ever-watchful pickpockets.

At length it is reported that our government has decided to take energetic measures to secure the release of ex-Consul Waller. A demand upon France, for his immediate release will probably be made on the ground that he has never had a legal trial.

THE most terrible accident ever occurring in Denver, Col., was the destruction of the Gumey Hotel on the night of August 18th. Twenty-eight persons are supposed to have been killed. The carelessness of the night engineer is said to have been the cause.

"ELLEN," a British schooner, was fired

upon until her sails were riddled, while in British waters, by a Venezuelan gunboat, August 16th, and finally boarded and her cargo examined. Probably the British lion will very soon roar so as to shake Venezuela.

ONE way to provide for church expenses has been found by a church in Kansas. They have a church farm of 160 acres of land which they sow to wheat. The members of the congregation furnish teams, and utensils, seed and labor, and use the proceeds to pay the preacher.

ROBBERS were foiled in their attempt to rob the Chemical works at Lemberg Point, N. J., last week, by the fumes of sulphuric acid and other chemicals which were liberated from jars by the concussion from blowing open the safe. The thieves fled at once to save their own lives. Why is not this a good hint for the protection of safes and their contents in general?

HERE is the platform of the World's Woman's Christian Temperance Union as adopted at its last meeting in London:

Resolved, That the basis of this Society is total abstinence, total prohibition of the liquor traffic and the opium trade, the enfranchisement of women, purity of personal life, and international peace and arbitration; and we invite all earnest women who are like-minded with us to join our organization, put on the white ribbon, and become soldiers in our peaceful war.

MISS LUCRETIA CLARK, who mysteriously disappeared from Plainfield, N. J., August 9th, was found in Fitchburg, Mass., after more than two weeks' search by the most skillful detectives and police. The mystery is not yet cleared away. Her mind was found to be affected, and she was working as a servant in a family. A most searching investigation will doubtless take place, and some cause for this singular affair may yet be revealed.

SOME idea of the wealth represented by a few men may be seen by the following figures recently published. The Chinese viceroy, Li Hung Chang, whose name has appeared in public matters many times of late, is regarded as the wealthiest man living. His fortune is placed at \$500,000,000; John D. Rockefeller, \$180,000,000; Duke of Westminster, \$100,000,000; Colonel North, \$100,000,000; Cornelius Vanderbilt, \$100,000,000. What vast opportunities these men have for doing good. By-and-by it will be said to each of them: "Give an account of thy stewardship?"

IN the New York *Independent* of August 29th is found the accompanying order issued by General Winfield Scott, at Rock Island, Ill., August 18, 1837. It is characteristic of the worthy general, and is worth the endorsement of all our civil and military officials:

The cholera has made its appearance in Rock Island. The Commanding General, who has seen much of the disease, *knows* that it is *intemperance* which in the present state of the atmosphere, generates and spreads the calamity, and that when once spread good and intemperate men are likely to take the infection.

He therefore peremptorily commands that every soldier or ranger that shall be found drunk or sensibly intoxicated after the publication of this order be compelled, as soon as his strength will permit, to dig a grave at a suitable burying place large enough for his own reception, as such grave cannot fail soon to be wanted for the drunken man himself, or some drunken companion.

This order is given as well to serve for the punishment of drunkenness, as to spare good temperate men the labor of digging graves for their worthless companions.

CONTRIBUTED EDITORIALS.

ACCORDING to the Louisville *Courier-Journal*, W. C. P. Breckenridge recently said to a reporter:

Really and truly, I am out of politics. I have had nothing to say since I left Congress. I wish to be forgotten as a politician. I have had enough. My heart has grown sick and tired of the malicious and contumelious reports of myself personally and politically. The highest political office within the gift of my beloved Kentucky friends would not tempt me now. I am done forever and forever. I never knew how sweet, or at least, never appreciated the pleasures of private life, until I settled down at my old home after an absence of ten years.

The American people wish Mr. Breckenridge well in his enjoyment of private life. They bear him no malice. They cannot forget, however, that it was not by his own choice that this retirement came. The standard in public life is not as high as we wish it were, but it is gratifying to know that any man who adds to immorality hypocrisy, and then brazenly demands public honors at the hands of his countrymen, will not be tolerated as an exemplar before the rising generation of young men. The kindest treatment for the dishonored name is to forget it. It can be remembered only in connection with the stain which must forever rest upon it.

THE "Louisville campaign" is now in its third week. The attendance has far exceeded expectations, and there seems to be a wide and growing interest in the meetings. We subjoin clippings from Louisville papers which fairly represent the situation:

The attendance at the evening meetings, corner of Brook and Oak, is beginning to tax the seating capacity of the tent. The audiences have trebled in size since the meetings began a week and a half ago. If the rate of increase continues the management will soon have to make further arrangements to accommodate the crowds. The Bethel Quartet is a prime favorite, and the preaching is followed with eager attention. A number have already expressed the desire to live Christian lives. The meetings will probably continue two or three weeks longer.

About four hundred people were present last night at the gospel meeting on the corner of Brook and Oak. Mr. Randolph preached on the "Price of the Soul." The attendance at these tent meetings has steadily increased to beyond the seating capacity of the tent. Arrangements are being made to-day to enlarge it, so that all can be accommodated.

FROM a local Kentucky paper, the Harrodsburg *Democrat*, we quote two sentences which tell a story carrying its own sad lesson:

Within three months two Harrodsburg young men have committed suicide as the direct result of repeated indulgence in whisky drinking. They were little more than boys who had met the first struggle of life, felt the awful power of the passion for drink, and despairingly sank into the inscrutable and eternal future, leaving a sorrow behind that will not be comforted.

ONCE a year—sometimes sooner—often later, the "class letter" comes its round, a heavy packet with a long array of postage stamps. Seven busy years pass quickly enough; yet it seems like a long time ago that we stood, eleven of us, on the Commencement platform together. Among the eleven there are now two physicians, one college professor, two preachers, one banker and one school teacher. Four are mistresses of homes of their own. It may fairly be said of us all that "our lines are cast in pleasant places." None are drones. Each has a work of his or her own to do which fills the swiftly flying days with thoughts, plans and labors. All are Christians, I believe, and centers of the noble

influences which should go out from every follower of the Saviour.

The transplanting of these saplings years ago from the college to active life was not unaccompanied with pain. The roots of old associations had to be cut and the fiber of the heart missed the warm genial soil in which they had expanded. But year by year now I read between the lines that the oaks are becoming sturdily rooted in their new soil. Seven homes have been founded, and seven "Junior '88s" have come to bless them. The old life of books and poetry have passed away forever. Here and there a sigh may arise unbidden at the thought of the "golden years" that are gone; but there is little disposition to look back upon the old days with longing, sweet and fragrant as their memory is. They have served their grand purpose in preparing us for life, and now it is grander to be out in the thick of the fight, doing the work of men and women in the world.

And so, last night while the rain beat a pleasant refrain upon the canvas roof, and I sat writing to "the old boys and girls," sweet thoughts of the past mingled with solid realities of the present, and bright anticipations of the future. In swift panorama, memory passed over the wonderful days when character was being forged and life forecast. And through it all there wove itself this song:

There are friends that we never forget
Though the paths of our lives may diverge,
We will each do our work in the strength of the Lord,
And our labors will earnestly urge.
There are friends that we never forget,
There are hearts that we ever hold dear,
Though the hills and the valleys may stretch far between,
Yet our souls will forever be near.

A WHITE-HAIRED darkey from the country was seen standing by a Louisville car track the other day waiting for the mules to drive by. When, instead, an electric car came gliding along—"no pushee, no pullee"—he regarded it with unbounded admiration for a moment, and appeared lost in thought. Then his tall form was raised to its full height and he turned to his companion. "Dinah," he said impressively, "thirty years ago de Yankees came down souf an' freed de nigger; now they've done come an' mancipated de mule."

The "emancipation" of the horse and his co-laborer, now being accomplished at so rapid a rate, is one of the signs of the mechanical revolution through which we are passing. The trolley is usurping the place of the horse car; steam continues to advance upon brute strength; the bicycle is making inroads upon the liveries; and even pleasure carriages run by electricity are coming into successful operation. The horse must abdicate. While it is hardly possible that the four-footed friend which has so long been man's companion and indispensable helper will entirely lose place in his good offices, his supreme position is certainly lost forever.

It is only a matter of a little time until we may close our eyes in Chicago and open them in New York. When the electrician has found out how to apply his power to a rapidly flying train, and the mechanical engineer has devised an axle which will keep cool on a sustained pace of a hundred and thirty miles an hour, and minor details are adjusted, Edison's prophecy will be fulfilled.

An elevated electric railroad across the continent may be the next wonder of the age. But inventors are also hard at work on air ships and all manner of other curious things.

It would be indeed risky to limit the mechanical possibilities of the opening of the twentieth century. Pray God that we may advance as rapidly in the matters which are the true essence of life.

EVER since the age at which we felt competent to form judgments for ourselves we have felt proud of our American literature. There may be comparatively little of it that will live in centuries distant from our own; but there is a certain wholesome tone pervading it which makes it good meat for a nation to feed upon. When we speak of literature, we do not of course mean trash. We always liked Mark Twain. His writings are not over-pious; yet we have always found him reverential toward genuine religion. Through all the subtle humor, of which he is such a master, there is a spirit of thorough honesty. First and last and all time he is a hater of shams.

We are proud of him once again in another sense, now that he has in a very simple manner proved himself to be an *honest man*—and "an honest man's the noblest work of God." In starting out at sixty years of age for four years work in the lecture field to earn money to pay debts, from which he would be legally free. Mr. Clemens is doing only what thousands of other men have cheerfully done; but his is a conspicuous case. The quaint *nom de plume*, "Mark Twain," which has had such a pleasant ring to our generation will, henceforth be given a new place of affection in the hearts of the people.

THE CONDITION OF THE SABBATH QUESTION AND A PLAN OF CAMPAIGN.*

BY IRA J. ORDWAY.

Do we fully realize the importance of the mission of the American Sabbath Tract Society? We have just listened to the history of the work for one year, and in some degree, at least, we must be impressed with the spirit of the Tract Board, as expressed in this report by its able Corresponding Secretary. In the year 1862 the call came to me to undertake the duties of that office, at which time the Society had only a nominal existence, its receipts being less than one dollar per year.

In 1870 I laid aside the Secretary's pen to take up my abode in that wicked city—Chicago. But how mighty has that pen become in the hands of my successors! Rev. J. B. Clarke, Geo. H. Babcock, Rev. L. E. Livermore, and now Rev. F. E. Peterson, are the honored names that cover this period of twenty-five years. Concerning the living I need not speak, but of the dead, tribute is due to that most precious name, George H. Babcock, for his able services as Corresponding Secretary, for financial support, and above all, for his wise counsel and almost superhuman insight into the future growth of Sabbath truth. Add to the twenty-five years of service given by these men, my eight years previously rendered, and you will see that for a third of a century I have had either an intimate connection with, or a special interest in, this Society.

To my mind the work of the American Sabbath Tract Society is pre-eminent above every other denominational interest. Sabbath truth is the core of our existence. On account of it we, as a denomination, "live, and move, and have our being." And we are the only

*A paper read before the American Sabbath Tract Society at its late session in Plainfield, N. J., Aug. 26, 1895.

people that couple this Sabbath truth with a sound theology. We come nearer to the high plane of admitting the absolute authority of God as he reveals himself by the "still, small voice" in the consciences of men than do most other orthodox denominations.

Who of us would ask a soul to accept of our teaching on this question against his conscience? Yet how few there are who will practice this truth when their consciences demand it. People will go straightway to the minister or some other religious teacher, and, if he has read the *Sabbath Outlook*, or has in any way become informed on this subject, he will forbear from trying to convince the inquirer that the change of day has divine sanction, and, not having courage to ally himself with the side of truth, will say, "It makes no difference which day you keep," and ten chances to one will add, "if you only keep Sunday." This same man had been preaching in the pulpit, teaching in the Sunday-school, or writing for his denominational paper, that the ten commandments are fundamental in authority and that the fourth is no exception to this rule; but somehow with him the command has been twisted to mean Sunday. He generally passes on without trying to explain how the shift was made, and but few will venture now to discuss the question with us on the old exploded theory of Nicholas Bownde, that the fourth commandment, though binding upon Christians, binds them to the first day because of Christ's resurrection.

The fact is that the leading advocates of Sunday are bewildering the people instead of instructing them; for the institution of Sunday has no Bible under it. This statement applies especially to the Protestants. The Roman Catholics claim the right, and have exercised it, to make Sunday one of the "Holy Days." The Episcopal Church claims to be "the Church of Christ," and to be vested with the same power, even to make laws supercessive of the Mosaic commandments." To these people canons and not Bible are authority. The Protestant denominations stand diametrically opposed to this pernicious doctrine, and but for such errors of Catholics and Episcopalians Protestantism would never have existed as an opposing force; but the religion of the Bible as defined by Christ and the apostles would have remained fundamental and become universal. The fact is that the denomination that is most firmly seated upon divine authority as revealed in the Bible has the best claim to the name, "Christ's Church." Seventh-day Baptists are logically not only such a people in their own estimation, but also in the estimation of hosts of learned and thinking men. Let me mention one or two instances of such men.

The Rev. Wm. Bayard Hale is better authority upon the tenets of the Episcopal Church than upon the religious conditions of Westerly. In the February number of the *Forum* he says, "The Baptists are the most consistent Protestants"; and of the Seventh-day Baptists, "They are the modern representatives of a long line of dissenters from the teaching that there is in the world a Church of Christ," meaning the Episcopal Church, which, he says, "Proclaims the unity of the family of men . . . by taking in its arms the yet unconscious babe and solemnly and authoritatively pronouncing it a child of God, so uttering for each new-born man humanity's glad welcome into the redeemed

and consecrated fellowship." In this he states clearly a well-established fact, viz., that the Episcopal Church has assumed to be of divine authority.

Let us pause right here and survey the situation. The Papal Church and the State Church claim and practice the right to change or to obliterate the authority of the Bible, the right to introduce into the church the unconverted, and to form church relationship without the consent or even the knowledge of the persons to be added to the church roll. Protestantism in all its different wings says that only converted men are to make up the church. "Of such is the kingdom of heaven." The entrance to the church is through repentance, regeneration, and baptism. Regeneration begets evangelism, the grand work of redeemed men and of the Holy Ghost.

Now how clear it is that one of these systems must be false! It must be that they antagonize each other, and in the long and dreadful controversies that are to come, whatever wing of the Protestants is best armed with God's holy truth and has the fewest of the errors that originate from the enemy will be the best fighters. Some denominations will have to say to the Baptists, "We have adopted infant baptism and we have other errors copied from the Papal Church; our knees are too weak to let us march up against the enemy." The Baptists will reply, "Our knees are strong; we always told you that baptism by immersion was biblical and that Roger Williams was sound when he founded that Baptist colony in Rhode Island." But there will come an hour in this battle when the ordinary Baptist armor and arms will be found inadequate, and in the consciousness of that weakness their hearts will fail them. What is the trouble with you, Brother Baptist? "Why, you see, we have been keeping the enemy's Sunday, and for three hundred years we have been trying to tack it onto the fourth commandment. We really thought that Bownde, in 1595, put the nails in the right place so that they would hold forever. But of late our great Dr. Hiscox has destroyed our last hope in that direction, and our *learned* men are patching up some kind of an armor for us to fight in; and while this is being done we must stay inactive and continue to teach our own people the Bownde doctrine until our big men get the new theory ready. Also remember that there was a little mishap in that Roger Williams business. Seven members of the Baptist Church at Newport insisted on keeping Saturday, and they were excommunicated and driven to form a separate church in 1671. Now there are seven churches in that little State and about one hundred more in this country; and quite a number over the sea. Also there has arisen another denomination, the direct fruits of these Seventh-day Baptists, calling themselves Seventh-day Adventists; and they have grown to several times the number of the Seventh-day Baptists. These denominations are rapidly educating the people in regard to Sabbath truth, teaching that the Bible recognizes only the Sabbath of the fourth commandment. These adherents of the Seventh-day seem well armed and confident of their strength." Since the enemy continues to press on, the Baptists will have to appeal to us and say, "Brother Sabbath Baptist, go to the front and hold the enemy at bay while we fix up this matter and put ourselves in fight-

ing trim. But with our big men one by one admitting that Sunday is not to be found in the Bible, and leaving us in this predicament, we are not sure we can ever get in fighting trim again."

Brethren, in the front rank of this controversy is where the Seventh-day Baptist denomination belongs to-day. Because we reject the holy days of the Episcopal and Catholic Churches as well as their creed, we are respected by those churches for our consistency. The logical and biblical ground upon which rests the foundation of our denomination is granted. The Catholic position as defined in our tract, "Roman Catholics and the Sabbath," is the logical alternative to our position and is sharply defined. The Episcopal position is made equally clear by Mr. Hale. That writer, after saying that consistency demands that Protestants put away infant baptism, adds the following:

The Baptists are, therefore, the most consistent Protestants. Among Baptists in England there developed, during the reign of Elizabeth, the further idea that Protestantism was still incomplete so long as the Church was acknowledged in the keeping of its chief festival, the Lord's-day. These thorough-going men pointed out that the observance of the first day of the week rested upon precisely the same authority as that for the holy-days which had been abolished among dissenters, and they demanded the restoration of the Jewish Sabbath. This position, like that of opposers of infant baptism, is absolutely valid from the Protestant standpoint, and it was defended with ability. I find that the Crown deemed it wise to command replies from learned Churchmen. Among Independents, Baxter and Bunyan wrote against it, but not with the skill of Nicholas Bownde, who, in a book issued in 1595, set forth for the first time the theory that the fourth commandment remained in force, but might be applied to Sunday instead of Saturday. A majority of the Puritans and Baptists were content to be inconsistent. Embracing the compromise proposed by Bownde, they were successful in impressing a Sabbatical character upon the feast, and the illogical institution known as the Puritan Sabbath came into being. It is not Protestant, and it is not Churchly, and observers of the Seventh-day point out that the test of time has stamped it an absurdity and a failure. All that religious enthusiasm and civil enactment could do for the Puritan Sabbath has failed; the world will have none of it.

So stands the case by this clear logic of Mr. Hale. Our Protestant friends find themselves in a worse predicament than those who pin their faith to the Holy Church. Let me quote another writer. Recently the Rev. J. G. Wright preached a sermon on "The Lord's-day" before the Synod of the Diocese of Springfield, Ill. This address is commended by Bishop Geo. F. Seymore of Springfield. Mr. Wright says:

It is true that of late years a sect has arisen which seeks to overthrow the Christian Sunday, and substitute, or rather re-establish the Jewish Sabbath. And it is also true that this sect is rapidly increasing in numbers. The cause is not hard to find. A large number of those who profess and call themselves Christians, have unwisely rallied to the cry of "The Bible, and the Bible only, as the religion of Protestants," and as the change from Saturday to Sunday is neither authorized nor even mentioned in the Bible, they are of course defenseless against the attack of the Sabbatarians. When these advance their arguments, the so-called Bible Christians have nothing to reply, and if they are really consistent, they must leave the denomination to which they belong and unite with the Sabbatarians. Many of them are doing so; more will certainly follow, and it need not be a matter of surprise if the boundary lines of Protestantism are entirely changed by the attacking forces of this comparatively new sect.

It is clear, however, that the Church cannot be affected by these changes. Aside from the Divine assurance of her continuity, she stands, in this matter of the Lord's-day, upon firm and solid ground. We, her children, reverently accept the Bible, the gift of God to man for the rule and guide of his faith and practice, from her hands: and we accept her Sunday with the same degree

of reverence and confidence. Sunday and the Bible are *two gifts* coming to us from the same source and through the same channel, and we should be both ungrateful and unreasonable if we used *one gift* to destroy *the other*. The thought is far from us; we accept the one, on the Church's authority, as the Word of God, and we accept the other, on the same authority, as the Day of God.

The Bishop says in an introductory to Mr. Wright's sermon as published in pamphlet form:

The Commandment itself remains the same as truly binding upon us Christians as it was upon the ancient Jews. The authority for the change is the same as that, which gives us the Holy Scriptures, the Faith once delivered unto the Saints embodied in the Creed of Christendom, and the prayers of the Apostles, even the Church. Discredit her as to our authority for keeping *the first day* instead of the *seventh*, and no one can logically maintain her competency to be the witness and keeper of the Bible, and the custodian of the faith, and of the ministry. All must stand or fall together. You cannot pick and choose what God gives you *through the same channel*, and say practically I will accept this, and reject that. In the presence of God you must be consistent and true, you must not dare to trifle.

Mr. Wright further says:

Secure then in our position as to the Christian's day of obligation, we next notice that the Church has transferred thereto the sacredness of the Jewish Sabbath. She has thought fit to order that the Decalogue be read before her altars, and the people make response after each commandment. This response is read after the Fourth Commandment, which bids us to keep Holy the Sabbath-day; "Lord, have mercy upon us, and incline our hearts to keep *this law*." And when the whole code is read, the people respond, "Lord, have mercy upon us, and write *all* these thy laws in our hearts, we beseech thee."

Is not the intention clear? From the very nature of things, this commandment must apply to our observance of Sunday. It could not possibly apply to anything else, and therefore we see that the Church, in her most sacred service, and in the words of Holy Scripture, admonishes us to keep holy the Sabbath-day.

Before the end of this sermon he admonishes the reader in the following language: "If we fall into error, with the rest, what better are we than they? If we knowingly violate one of God's Commandments, we are indeed worse than the children of this world, and blind leaders of the blind; we shall fall at one and the same time with those we ought to lead both by precept and example."

If there ever has been written a more thoroughly, ludicrously, and diabolically bad piece of logic than these statements of the Rev. Mr. Wright and the Right Reverend, the Bishop of his Diocese, we should be glad to see the curiosity. Here one of God's commandments is obliterated by the Episcopal Church and a new one made by herself, is made obligatory by the Word of God; and he who violates it is "worse than the children of this world." In other words, the Bible is first supplanted by canon and then the manufactured canon is enforced by Bible authority.

Does not this state of things call for opposition on the part of all Protestants? Seventh-day Baptists, more logically than any other Protestant denomination, set their faces against Pagan and Roman practices. Therefore we have a fearful duty to perform toward the other Protestant denominations. Has not the time come when we *shall* cry aloud and spare not? This duty devolves on us with increasing obligation because Protestant denominations as well as those of Rome and England are ignorantly or purposely misleading the people. In the great jubilee in Chicago which convened to rejoice over the victory of closing the World's Fair on Sunday (which by the way did not close), Elliot

(Continued on page 568.)

Missions.

MISSIONARY SOCIETY.

Receipts in July.

A. L. CHESTER, Treasurer.

In account with the

SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

Dr.

Mr. and Mrs. F. W. Hamilton, Alfred, N. Y.	\$ 10 00	
Bequest of Henry Ernst, Sr., Alden, Minn.	19 41	
Collections at Big Springs, So. Dak., C. M.	4 19	
Smyth, So. Dakota, H. M.	2 29	6 48
Friendship Church		6 03
G. F.	6 13	
Farina Sabbath-school, G. F.	3 49	
C. M.	4 47	
Hills Tent	13 32	27 41
Dividend, Union National Bank, P. F.		36 00
New Auburn Church		9 60
Plainfield		58 07
Hornellsville Sabbath-school		6 69
Interest on Mortgage Note, P. F.		147 00
Rotterdam Church, H. M.	5 00	
C. M.	3 00	8 00
Berlin, N. Y., Sabbath-school		11 00
New Auburn Birth-day offering		
for S. M. S.	5 44	
Collection at Association, Jackson Centre	12 50	
Dividend, National National Bank, P. F.	9 00	
Interest on Mortgage Notes, P. F.	380 00	
Nile Sabbath-school, support scholar S. M. S.	10 00	
Second Hopkinton Church	40 00	
Alfred	3 86	
Hammond Church	8 75	
John Congden, Newport, R. I.	10 00	
Mrs. Wm. B. Witter, Oneida, N. Y., C. M.	5 00	
A Friend, New Richmond, Wis.	1 00	
Alfred Collins, Charlestown, R. I., to make Life Member	25 00	
C. B. Barber, London, England, towards expenses of Rev. Wm. C. Daland to visit Mill Yard Church	10 00	
Prof. Wm. A. Rogers, Waterville, Me.	25 00	
Mrs. C. D. Potter, Belmont, N. Y.	100 00	
Hornellsville Church	9 00	
Y. P. S. C. E.	1 00	10 00
Collection at Western Association	50 00	
Berlin, (Wis.) Church	6 00	
Rev. H. D. Clarke, Dodge Centre, Minn.	5 00	
Interest on Mortgage Notes, P. F.	88 56	
Mrs. S. P. Maxson, Charlottesville, Va.	1 00	
W., Farina, Ill.	5 00	
Filetus Cartwright, Bolivar, N. Y.	1 00	
Walworth Church	9 50	
First Brookfield Church	7 56	
New Market	10 50	
Mrs. D. I. Green, Miss Burdick's salary	5 00	15 50
Chicago Church, G. F.	4 54	
C. M.	2 00	6 54
Little Genesee Sabbath-school, S. M. S.	10 00	
Collection Children's Day, S. M. S.	10 00	20 00
Berlin, N. Y., Church	10 00	
Hebron Centre	2 00	
Adams Centre	46 74	
W. H. Greenman, treasurer, Young Peoples' Committee for Dr. Palmberg's salary	94 54	
Evangelistic Work	12 29	
Chinese Missions	2 14	
General Fund	49 49	158 40
Collection, Quarterly Meeting, Scott, N. Y.	55 55	
Otselic, N. Y.	3 00	
Otselic Church	3 25	
Lincklaen Church	2 00	8 80
Shiloh Female Mite Society	15 89	
Interest on Mortgage Notes, P. F.	36 00	
M. M. Jones, Boscobel, Wis.	1 00	
Milton Church	35 92	
	\$1,531 74	
Balance June 30th	69 87	
By Loan	\$1,601 61	
	500 00	\$2,101 61
	Cr.	
By Payments in July	1,424 24	
Balance July 31st	677 37	
E. & O. E.		
	A. L. CHESTER, Treas.	
	WESTERLY, R. I., August 1, 1895.	

WOMAN AS A FACTOR IN THE WORLD'S EVANGELIZATION.

BY DR. ARTHUR T. PIERSON.

"History ceases to be a mystery so far as insight into God's plan furnishes the key to the succession and correlation of events. He who made the matter-worlds made and framed together the time-worlds also, and through all the historic order one unending, unceasing purpose runs.

"Now that the work of woman, in its organized form for missions completes its first quarter century, it is natural to note the striking development of what may be called the feminine factor in missions.

"This quarter century has been marked by what, for want of a better term, can be called the epiphany of woman—the shining out of consecrated womanhood after long obscurity.

"When God made woman at the first, it was the embodiment of his own wise purpose. 'I will make an helpmeet for man'—literally, one over against him, his opposite, his counterpart or correspondent. So far from a suggestion of subordination, that original decree suggests rather completeness. Woman was to be man's complement rather than

vassal; his equal companion, not his servile subject. As in the achromatic lens, it is the perfect union of the crown glass and flint glass which insures this triumph of optics, so man is a generic term, including both man and woman as necessary to a complete whole. 'God made man in his own image; in the image of God created he him; male and female created he them.' Man was not complete without woman. If he possessed what she lacked, she also was proficient when he was deficient, each helping to supply the other's need.

"It was the curse of sin that this crowning act of creation should be perverted from its primal purpose. 'Thy desire shall be to thy husband, and he shall rule over thee.' And a sad history it has been of male sovereignty and tyranny. The original decree has been misread for thousands of years; it has been construed to mean that woman was made at best to be man's subordinate and helper. He has assumed to be lord of creation, and has assumed that she was simply tacked on as a kind of supernumerary to his lordship, to be of what help she might. What conception of any independence in planning or working, originating or executing ever entered into the mind of man as to woman's capacity or sphere before the advent of Christ? Nay, even in the Christian dispensation, up to a late date, how slow has man been, and even woman herself, to learn that God has fitted her and foreordained her to be in every best and highest sense an operator as well as co-operator in all holy service!

"This last quarter century has been rapidly bringing woman out of her long eclipse to hold her true place as one of the luminaries in the firmament of missionary history. And now in the light of modern developments we begin to read the Word of God anew.

"From the time of Christ's birth, of a Virgin of Bethlehem, he has elevated woman-kind in the eyes of men and lifted her more and more toward her true level. It has been well said that the passage in the fifth chapter of Ephesians, where God's ideal of the marital relation is set forth, is of itself a sufficient proof of the Divine origin of the Scriptures. Where did Paul get such a conception of husbandly love and duty? 'Husbands, love your wives,' etc. Here Christ's sevenfold devotion to the church, his love for and self-giving for her, his washing and cleansing her, his nourishing and cherishing her, and his final presentation of her to himself as his companion in holiness and glory, is made the type of husbandly affection, consecration, and devotion. Paul could never have written those words had he not been taught of the Spirit, for there was not a nation in the world, nor a teacher, however advanced, that held such views of the marriage relation. All this was as much beyond any existing usages or even conceptions as the central idea of the Gospel—God seeking man, is ahead of the universal conception of heathen faiths—man seeking God.

"One other sentence in Paul's letter to the Philippians is pregnant with a prophetic sense which even he probably never understood. 'Help those women which labored with me in the Gospel.' Truly in four thousand years the order had undergone a radical inversion. For four millenniums man had been the leader and lord of creation, and woman had been at the very best his helper—

and only in a very narrow sphere; now woman begins to take the lead, and man is bidden to come to her help! 'Help those women!'

"What a blessed day for the Church of God when woman waked up to her own capacity and high calling! Who shall write the history of these twenty-five years of organized work in missions, whereby woman has been made such a mighty factor in a world's evangelization?

"There are several new lessons which we have all been taught in this quarter century which deserve great emphasis at this 'silver anniversary.'

"Our sisterhood have taught us all the value of cheap literature for spreading missionary intelligence. Instead of the cumbersome volumes which it takes money to buy and time to read, look at the missionary leaflets scattered abroad, often without price, and yet in a brief space embodying matters of the most attractive sort for perusal, and in the most condensed form that could be inclosed in a letter, read in a horse car, and which stimulated appetite for further research.

"How the women have taught us the power of many little gifts to make a full and steady stream of beneficence! Woman has for the first time accomplished the organization of the littles, depending not on a few large gifts from the rich, but on countless little offerings—a cent a day; \$3.65 a year—and what is the consequence! Behold this stream of gifts pouring into the Lord's treasury amid all financial depression, with scarce a diminution in the most critical years—nay, with a regular advance, from \$8,000 in 1870 to \$76,000 in 1895!

"These woman's boards have put a new emphasis on the value of frequent meetings for conference and prayer. The church has been depending too much on annual sermons and great occasions. We need a perpetual impulse and inspiration. The women have undertaken to supply this by a multitude of smaller gatherings, frequently held, where there has been contact with representatives of the mission field, new and systematic dissemination of intelligence, and joint prayer for all the precious interests involved.

"These twenty-five years have revealed the great source of supply of laborers—viz., a consecrated home life. Woman is the mold of the generations to come. The mother's womb and breast and cradle—who shall ever tell how much they mean in the perpetuation of God's seed of servants! Hence, when woman began to come to the front in missions it was natural and inevitable that there should speedily follow a new uprising of sons and daughters. And so came, in 1886, the Student Volunteer Movement, the new crusade of missions, which is to my mind the most surprising and marvelous uprising of youth ever known in Church history. It may be directly traced to the higher intelligence and consecration of wives, mothers, daughters, and sisters twenty-five years ago.

"Woman has taught us the value of the individual in mission work. Every member of the body has its own adaptation and adjustment to the body's wants and its own function and office, so that none can say to any other, 'I have no need of thee.' A large part of the unevangelized in heathen, Moslem, and pagan lands have been unapproachable by

man. The harem, zenana, seraglio, have excluded men, even as physicians. The comical experience of an American doctor in Syria is an illustration. Being urged to prescribe for the favorite wife of a pasha, he insisted that he must see the patient. This being denied, he must at least see her tongue and feel her pulse. Presently from behind the curtain a hand was thrust and a tongue protruded through a slit. He said, 'This is a healthy pulse and a normal tongue; there is nothing the matter with your wife.' 'That is not my wife's hand and tongue, of course,' said the pasha; 'that we could not allow; it is the hand and tongue of her maid.'

"Did it ever occur to us that God may have permitted the exclusive laws of the zenana and harem to shut out man in order to call forth the energies of woman as the only possible angel of ministry to the sisterhood of the Orient?"

"This quarter century is not a goal, but a starting-point. To rest upon past successes is to forfeit future advance. There must be a new standard of giving, praying, working—a new self-oblivion in God and his work. Coleridge wrote of

"The petty done; the undone vast."

—The Missionary Review.

A QUESTION OF MORALS.

ALICE E. PINNEY.

Is the liberty attained by bicycle riding going to benefit the minds and morals of our young people? In these days when bicycles are in the height of popularity, so that even the children appear to have "wheels in their heads," we sometimes ask, Is this new liberty going to prove a benefit to the morals of young boys and girls? The question whether a wheel is a benefit to health is still an unsettled one, the yeas and nays being about equally divided. There is no question about their enjoyment of riding and the liberty it engenders, and doubtless the yeas will be in the ascendant until time and a new crop of hip diseases, spinal complaints and kindred ailments may possibly prove the nays right after all. But what of the morals in the meantime? This does not touch the question of the right or wrong of riding on Sabbaths, which has been agitated somewhat. It may have been proved beyond a doubt that our American young men and women are sufficient unto themselves, though no one thinks less of a young girl for being accompanied by a chaperon, but that is not saying that our little girls and boys will be benefited by allowing them to ride off miles from home with no older persons with them, and I for one question whether it will be any advantage to them.

Only a few evenings ago as twilight was falling I was startled by a childish voice calling back to her companions, who were boys and girls no older than herself, "I am going to raise Cain all the way home. I'm going to holler at everyone I meet and call them all the horrid names I can think of." Yet those were apparently the children of well-to-do people, as their clothing and wheels testified, and I shuddered to think of what the outcome of such liberty, and neglect of easy-going parents, might be. I wondered if they would not have many anxious hours later, and I wondered if a reminder of what might follow would be of any use now? For although those parents may excuse themselves as to being their brothers' keepers, they may not find the world so ready to accept excuses in regard to the care of their little children. The sins of the father may be visited upon the children unto the third and fourth generations, yet there can be nothing harder for parents to bear than the burden of their children's sins, knowing in their secret hearts that however heavy that burden may be, it is of their own making. —American Agriculturist.

Woman's Work.

WOMAN'S HOUR AT CONFERENCE.

(As reported by Miss W. J. Curtis.)

The Woman's Hour in connection with the General Conference this year was held the evening after the Sabbath, Aug. 24, 1895, Mrs. E. M. Dunn presiding.

After an anthem by a male quartet, John 15: 1-17 and Psalm 121 were read by Mrs. T. R. Williams, and prayer was offered by Mrs. M. J. Moore. A hymn by the congregation, "Jesus, Saviour, Pilot Me," was followed by the report of the Corresponding Secretary, Mrs. Albert Whitford, read by Miss Phoebe S. Coon. This contained the reports of the Associational Secretaries, and some account of all the branches of work taken up during the year. The report of the Treasurer, Mrs. E. B. Saunders, was read by Mrs. C. B. Hull.

The Boys' School at Shanghai was the subject of an earnest and impressive address by Miss Susie M. Burdick. She said that the school had now been in operation five years, and for the past year consisted of eighteen boys. She was so convinced that it would be unwise to give up the school when the working force was reduced by the return of Mr. and Mrs. Randolph, that she decided to continue the work herself with the assistance of Mr. and Mrs. Davis; but it is plainly evident that the care of both the Boys' and Girls' Schools is too much for one person. The boys are mostly from the lower classes of Chinese society, but that is no disadvantage to the Mission. They are taken for a period of eleven years, and because it is anticipated that there may be some trouble in keeping them the full time, it is all the more necessary that the work of the school be of such a high grade that the parents will be convinced it is for the boy's interest to remain. The clothing for each boy costs about seven dollars a year, which the parents furnish unless they send them the clothes instead. The Chinese think all labor degrading to students, but these boys are taught to assist in doing their own washing and cooking in the hope of eradicating this false idea from their minds. There is need of an industrial department in which certain kinds of manual labor could be taught, as not all the boys are fitted for ministers or teachers. The schools are not an expensive method of working, as the thirty-eight boys and girls there are being supported and educated for about what it would cost for five in America. There is a literary and a Christian Endeavor Society in the school. Miss Burdick closed with a strong appeal for missionary work in China as well as upon the home field. Some say to her that the Chinese are a blood-thirsty people and not worth saving. If they are blood-thirsty, they have had some reason to be so, for, in speaking of the recent war, she said that Japan had been planning for years to overthrow China. Then the opium, liquor and vile literature sent there from America has done much to demoralize the people; but they have souls of equal value in God's sight with our own, and they are well worth saving.

The programme was continued by a paper on "Loyalty to our Work," by Mrs. W. A. Rogers, the key-note of which was the "old story of working, praying and giving." After singing, "Abide with Me," a paper on "Systematic Giving," setting forth the duty and

privilege of giving systematically to the Lord's work, was presented by Mrs. A. H. Lewis. A beautiful poem by Mrs. W. L. Clarke closed the programme, as, owing to the lateness of the hour, Rev. O. U. Whitford did not give the address he had planned. He briefly outlined the work he wished to suggest for the Woman's Board on the home field as follows: 1. More thorough and complete organization for denominational work. 2. The support of an evangelist on the home field. 3. Starting RECORDER funds in various places for those too poor to take the paper. 4. Schools in the South. 5. Bible reading and colporteur work. It was suggested by Mrs. O. U. Whitford and voted by the Board to send a message of love to Dr. Swinney, and, after a short letter from her and her brother had been read by Mr. Whitford, an anthem had been sung by the quartet, and the reports of the Corresponding Secretary and Treasurer accepted by the Conference, Mrs. L. A. Platts was appointed to write the letter. The meeting was closed with the benediction by Mr. Whitford.

SYSTEMATIC GIVING.*

All discussion of this theme rests upon the accepted truth that it is a duty, a privilege to give money for the Lord's cause. Too many people leave this fundamental fact an open question.

To such ones "systematic giving" has little or no meaning, since they do not expect to give at all, unless it be under special demands and extraordinary circumstances.

The mite-box, with which many of our sisters are familiar, is much better than the infrequent and spasmodic way, which has characterized former times. Much is gained, though it stands as a silent monitor waiting and asking for every stray coin which comes to hand. If you are quick to respond to its invitations and add to each gift a prayer of thanksgiving for your many mercies, much is gathered for the cause of the Master, and much spiritual strength is added to your own heart.

But what if in the hurry and worry of an especially busy season, such as we often experience, one becomes accustomed to the presence of the box, but does not respond to its calls? Then the Lord's fund does not increase, and when the box is opened, it is hard to believe that there can be so little when you need so much.

There must be some better way of doing the Lord's work than that which depends mainly upon impulse and convenience. Every Christian woman needs a definite fund of her own from which she may draw to meet the many worthy calls which demand her help in charitable and religious work. Every house-keeper knows that system, with definite plans, is essential to success. What is true in secular things is equally true in religious things. What is true in our individual work is true in the Lord's larger and more sacred work. It has been fully demonstrated that the systematic envelope system is the easiest and best way of raising all funds for the work of the local church. The work of our denominational societies is only another form of church work. The work which they undertake demands a constant and definite supply on which to base plans and work.

This they cannot have, unless those who

*A paper read at the Session of the Woman's Board at the General Conference in Plainfield, N. J., Aug. 24, 1895, by Mrs. A. H. Lewis.

furnish the little sums which fill the general treasury, lay aside a certain portion at a certain time, making this as imperative as any other Christian duty.

It must not be optional, nor as we "happen" to have something we can spare. We must plan to have and to give at each stated period. The weekly plan is undoubtedly the best, and though the individual gift may be small, the aggregate will be surprisingly large.

Each must decide for herself what amount to give, but each should decide to give something.

The Levitical system of tithing, which was a tax laid upon the Jews, may be adopted, if one feels that to be best; but we think that the "enactment" which demanded thus much under circumstances very different from those which surround us, has yielded to the higher law of love, which in us ought to yield larger and richer fruits; for as Paul would put it, "The kingdom of God is not sacrifices nor tithes, but righteousness and joy and peace in the Holy Ghost." The principle under which Christ calls us, is larger than any law of "enactments," and under that principle, systematically applied, most of us, if not all, can do more than was done under the tithing system of the Jews. God judges more by our purposes than by the amount we give. If one has a willing heart, it is accepted according to what one wills to do, even though she may not accomplish the highest of her purposes. There is a beauty here in Christianity which many fail to understand. When supreme love for Christ fills the life, and carefully-executed system prevails in giving for his cause, the coffers of the Lord's house will be full and the souls of his servants will be abundantly enriched and satisfied with spiritual good things. The obligation to do this is never removed from us. If we do it not, our covenant vows are broken, the Lord's treasury is empty, and our lives are lean and barren.

Dear sisters, are we obedient to the Lord's command, "Occupy till I come?" They are happiest who are most consecrated and most absorbed in obeying. When each church member is constrained by divine grace to do the utmost for the Lord's work, when prayers and alms go together under a sanctified system, there is neither embarrassment, anxiety, nor retrenchment, but great enlargement of Christ's work and constant fulfillment of his commands. Love and systematic giving are the chief factors in securing such results.

THAT HOME.—What? Why, your home. It ought to be the most attractive place in the world. Not because of its adornings, but because of its inmates. Live in the sunniest room in the house. Use the best furniture every day.

Throw back the shutters and let the sunlight stream in and fade the carpet, well, let it fade; better that than no home spirit.

If there is a gloomy room and it must be used, make a spare-room or reception room of it.

Keep the boys and girls at home, not by command or force, but by making it the most enjoyable place in the world.

Make your home not only a place to sleep, but to live in.—*Selected.*

Not by coast defences and forts, nor by cannon and battle-ships, can you fortify such a people as this. Only as you strengthen the forces of good can you fortify this Republic.—*McLarin.*

The Condition of the Sabbath Question and a Plan of Campaign.
(Continued from page 565.)

Sheppard, Joseph Cook, and a host of noted men participating, the Scriptural lesson read was: first, the Fourth Commandment; second, passages from the Old Testament enforcing the Fourth Commandment; and then, in the New Testament, that comforting passage for them, "Not one jot or tittle of the law shall pass till all be fulfilled." Dr. Parkhurst, also, in that same vast audience-room, the Auditorium, in his lecture on "Municipal Reform," referred to the ten commandments time and again, as the foundation stones of law and government. The immense and misleading influence of such public teaching as this cannot be doubted. We as Seventh-day Baptists are bound to raise our voices against such sophistry.

The ten commandments are God's definition of man's relation to God and that of man to man. They are written in the heart. No-lawism, like denial of free moral agency, cannot be acted upon. You may argue in favor of predestination as strongly as you please, and the next moment you will act as an accountable human being. So you may reason to blot out one of the commandments and every violation of it brings it back to life. Whoever steals or lies is by his very act under the law. Every Christian people, who have destroyed the Sabbath of the fourth commandment have tried to substitute a day of rest in its place and vainly tried to make this holy. The clamor of the Roman and Episcopal Church as well as that of the different sects of Protestantism for civil laws to establish and protect Sunday is the most positive proof that the Sabbath idea is a necessary and fundamental law of human life. In the Sabbath law is most strikingly manifest an eternal, divine, indestructible principle. After the "Higher" criticism finishes its work, if there is anything left of the Bible, we shall have the ten commandments in the Old Testament and Christ's Sermon on the Mount in the New Testament. The former establishes the Sabbath, and the latter says not one jot or tittle of the law shall be done away.

OUR RESOURCES.

But to leave the theological side of the question, let us look at our resources as Seventh-day Baptists, and our practical duties. We are now a people matured by the experience of two and a fourth centuries in America. We are ripened with more than a half century of culture by our own schools. We have a ministry second to that of no other denomination, in proportion to denominational membership. Our young people are as fully equipped for active service by education and Christian Endeavor organizations as those of any denomination. With proper encouragement on our part from thirty to fifty young men will enter the ministry, as a special preparation for it, during the next five years west of Chicago, and one-half that number east of that city. Three years ago when a dozen young men were about to enter the ministry, alarm was felt that these twelve young men would overstock the market, and lay upon the shelf worthy pastors. But during these three years nearly that number of their active ministers have been called on high. Every one of those young men is actively engaged in pastoral and evangelical work. We have evangelists

of no small repute and missionaries that reflect great honor upon us as a people. We have a laity that by wealth, education, energy, and devotion to our cause, have well supported our ministry. Of our ministers what more shall I say? Their deeds speak for themselves. I know of none who was ever conquered in a Sabbath argument! They are the grandest set of men that it has been my lot to become acquainted with. Well educated, good theologians, fair thinkers. Can I say as much for their energy and their hope for our cause in the future? That they need to be consecrated to the great mission that Seventh-day Baptists have in the world, and inspired with the glorious importance of truth, there is no question. May they see their opportunity to lead this people into the promised land! We have a leader the like of whom there has not been in any of the past generations. He has been called of God to do more for Sabbath reform than any man since John James was beheaded in 1661. The latter gave his life blood, the former is giving his life-work to this cause. Can not all these facts inspire us to greater activity? Has not the time come when new methods shall receive careful and prayerful attention?

A PLAN.

The method I would urge to be put in operation before the new year, is a systematic attack in some given locality. Let the work be both evangelism and Sabbath reform. Take for example the field of Bro. Hills in Alabama, send there twenty or thirty good laborers. Scatter them in different but adjacent localities, in companies of twos and fours or more, as circumstances demand. Let the whole force be under the direction of one leader, and that leader have an able staff of executive officers both for consultation and for action.

The result will be opposition, may be persecution. It will make a stir. People will talk, local papers will take up the matter, and the news of the battle will spread far and wide. The press may be mainly against us, but it will be much better to have it fight us than to remain silent. If a given locality can be thoroughly aroused, then press and pulpit will scatter the news throughout the breadth and length of the land.

If this plan be of God let this people hear the "spirit's call," and if it be adopted let him that shall lead be stripped from all fear, and them that go with him be filled with righteous courage.

May the Christ who made the law, and gave his life to establish truth, send his angels to watch over the workers; and may this people offer continual prayer for the re-establishment of all truth and the complete salvation of man.

A HORSE'S ELEVEN REQUESTS.

1. Don't pound or beat me.
2. Cover me when I am too warm or cold.
3. Don't stand me in a draft.
4. Don't overload me.
5. Don't compel me to work when I'm sick.
6. Don't cut my feet too much when I'm shod.
7. Don't over-drive and under-feed me.
8. Remember that I have feelings.
9. Don't water me, when I have been driven a long distance, until I am cool.
10. Talk to me kindly.
11. Treat me as you would like to be treated if you were a horse.—*Our Dumb Animals.*

IN MEMORIAM.

On the morning of the assembling of our General Conference this year in Plainfield, N. J., August 21st, there passed away from this earthly life in her home in Little Genesee, N. Y., one of the purest of spirits and one of the brightest ornaments of the First Genesee Church. Very unexpected was the death of Margaret Brown Burdick, and it has cast a cloud of sadness over our entire community. Miss Burdick had been planning to go to Conference, but instead, has joined the assembly of the church triumphant, where her voice will evermore be heard in praise to the Lamb that was slain.

She was the daughter of Benjamin F. and Julia A. Crandall Burdick, and was born in Little Genesee, N. Y., Feb. 15, 1873. She was the youngest child, and as such was always specially loved. When but eleven years old, in 1884, she gave her heart to Jesus and was baptized into the fellowship of her church by Rev. G. W. Burdick, at that time pastor of the First Genesee Church. Mr. Burdick had but recently come, and Margaret was one of the first to be baptized by him. The Christian life so happily begun at an early age continued with unabated progress and depth of experience until the end. Always possessed with a great love for music, she employed every means to cultivate it, and served with great acceptance in her church choir. Her chair is empty now. We shall miss her voice in the worship of the sanctuary which she devotedly loved. Miss Burdick possessed a mind with rare intellectual endowments and acquired a rich fund of general knowledge. She always possessed such knowledge of the Bible as made her a capable teacher in the Sabbath-school. Indeed the Bible was very precious to her, for none could exemplify so rich a Christian character without Bible knowledge and prayer.

In our Young People's Society of Christian Endeavor Miss Burdick had rendered some of her most valuable services. She was one of our best members, and by her wise planning and active exertions had greatly helped to strengthen the society. She had served as one of the most successful of committee leaders, and, for a time, was superintendent of the Junior Christian Endeavor Society, having been one of the earliest to advocate the establishment of that society. No words of mine can express how we shall miss her in the Christian Endeavor Society.

One of our fairest flowers has been plucked. One of the brightest gems that adorned our church has been torn from its setting cheerful and happy in the love of Christ. Miss Burdick made many friends. Brave and patient and uncomplaining in trial, her spirit has gone to that untroubled land where she shines in the light of God.

The funeral was held on Sabbath-day, August 24th, at 3 P. M., at the church. The empty chair in the choir was appropriately draped, and beautiful floral pieces had been prepared by loving hands. A large concourse of people were in attendance, almost all of whom may be said to have been mourners. The young people entered in a body and occupied a large part of the church in reserved seats.

Strangely enough, not very long ago Miss Burdick had expressed a preference to some young friends that John 14 might be read at her funeral, and that "Lead Kindly Light"

might be sung. Accordingly her wishes were carried out. In addition the solo, "Nearer My God to Thee," was beautifully rendered by Mrs. M. O. Burdick. The text was from John 14: 1, 2, and the sermon preached by her pastor. At the close of the services the following verses were read, written by Mrs. A. C. Sanford, who loved Miss Burdick well.

S. S. POWELL.

LITTLE GENESSEE, N. Y. Aug. 26, 1894.

Our Broken Circles.

You have gone from your home, sweet sister,
You have left a vacant place,
Again is the home circle broken,
Again there's a missing face;
But we know that because of their sorrow,
A Comforter sweet has come,
And they strive while weeping to whisper,
"Dear Lord, Thy will be done."

You have gone from our church, dear sister,
Here too is a vacant place,
We will listen in vain for your music,
Look in vain for your smiling face.
We can only weep and wonder,
Why to us such a loss should come,
But we feel that God knows a reason.
So we say, "Thy will be done."

Gone from our Sabbath-school, sister,
Another circle is broken,
Here too you were true and faithful,
Here too has your sweet life spoken.
Your life was a beautiful picture,
At which we all love to gaze,
And our only comfort in saying,
God's ways are not always our ways.

And our C. E. circle is broken,
Dear Sister, we shall miss you there,
You were always ready for duty,
In our work always ready to share.
We ask the question, "Why was it?"
And perhaps we never can tell,
But with God in his infinite wisdom,
We will try to believe, "All is well."

We know all is well with you, Maggie,
'Tis but for our own loss we grieve,
And although all these circles are broken,
May we still have the faith to believe,
That a blessing of peace and salvation
May descend like a plentiful shower,
Because God has visited his garden,
And has taken the fairest flower.

FINED FOR WORKING ON SUNDAY.

AUGUST 15, 1895.

To the Editor of the SABBATH RECORDER:

Please to insert the adjoining extract from the *Christian Commonwealth*. This religious weekly has been very friendly to us for a number of years, and is the only one which will give an opportunity for discussion of the Sabbath question. It has been friendly to us as long as I have been a member of the Mill Yard Church, twenty-two and one-half years. One of the editors, with whom I have an acquaintance of thirty years, is an advocate of goodness, justice, truth and right.

Yours respectfully,

CHAS. B. BARBER.

"I am very glad to find that you inserted the letter of your correspondent upon the above; for by so doing you prove that your paper is for 'the Advocacy of Good and Right and Truth.' Still, I was surprised beforehand that such an obnoxious clause as that in the Factory Act should be allowed to exist, much more that any should be mulched in the sum of £15 for the breach of it.

"My paper (the *Standard*) said at the time, 'the magistrate must carry out the law, whether it be right or wrong.'

"But are we not all laboring under a mistake? I mean in respect to Sunday.

"Jesus said, 'The Son of Man is Lord also of the Sabbath,' and surely by this he intended not Sunday but 'the Sabbath,' the seventh day. His day is, therefore, 'the Sabbath.'

"But now we hear of the Jewish Sabbath and the Christian Sabbath—two different periods of time, or two different days, and many seem to read into the words of our Lord before cited: that he claimed the right to institute another Sabbath—'Lord also of a Sabbath.' But Jesus never did this or said this. Nor does any inspired writer ever hint at two Sabbaths, there being nothing at all said as to the keeping of Sunday—a day so weak in itself that it has to be bolstered up by 'prize

essays,' 'tracts,' 'associations,' and the like to establish its sacredness. Surely the many plans pursued are a proof of its weakness, and go to show that Sunday is not the Lord's day.

"The Lord's-day is the same as that which belongs to God the Father—or what is the meaning of the word *also*? Does it not mean 'too,' or in addition to one there is another? Jesus Christ therefore claims the same portion of time, or the same day, as the Father does. 'The Son of Man is Lord also of the Sabbath,' not another day but his. So, as there is one body, and one Spirit, and one hope of your calling, one Lord, one faith, one Baptism, so there is one Sabbath (day), not two, as we here in England allow.

"To me it seems, instead of honoring Jesus by attempting to keep another day, it is making him a rival to the Father (God), whereas he himself said, 'I and my Father are One.'

"I, therefore, do hope this matter will be looked into and fairly dealt with, whoever the parties are who are called to suffer at the present time."

Yours respectfully,

CALEB C. BROWN.

MERTON, London, August 10th.

WHO WILL HELP DO IT?

The Boulder Church was an absolute necessity. The work could not possibly go on without it. This fact caused the little band to vote to buy the lot and build with only \$2.00 in the treasury. But the young people had given assurance of help, and they did well. The membership did well, and the business men and citizens of Boulder did well. The church and lot cost about \$2,000. The house is 44 feet by 26 feet, stone walls, with stained windows, and now everybody says, "What a neat little church you have." It is really a great credit to our people and gives us a good standing in the city. But there is a debt upon it and still the work is not finished. There is a note of \$400 due any time, for the lot, and the pastor is personally responsible for the other debts. By arrangement with the Missionary Board the pastor is at full liberty to take the time, go out among the churches and raise this money. This church should be well established that it may be unembarrassed in doing the large and important work at hand. Boulder, a city of 6,000 or 7,000, is a city of schools. The state university is here. This Boulder work was begun two years ago under direction of the Missionary Board, who sent out and now sustain Bro. Wheeler as missionary in Colorado and pastor in Boulder. It will be wise to act in the Napoleonic way, make this point strong. Now at once. Who will help do it?

You cannot carry this message of God's love on your lips unless you also carry it in your hearts. You cannot tell men that God is love, and yourself be indifferent and careless; there is no meaning in that message. . . . No, message of love cannot be merely spoken; it must be lived. It is to be a message of love uttered as Christ uttered his. To carry that love of God, wherever you are and whoever you are, . . . always carrying love with you because you carry God with you, because you have seen and walked with him, and love him and love men as his children; to declare that love in face and eye and hand and daily deed,—that is our mission. That is what Christ did, that is what we are to do. It does not require greatness, it requires goodness; it is very simple, though I do not say that it is very easy.—*Lyman Abbott*.

It needs, therefore, in us, infinite carefulness and watchfulness as we walk ever amid other lives, lest by some word, or look, or act, or disposition, or influence of ours, we hurt them irreparably.—*J. R. Miller, D. D.*

A FRIEND sharing my sorrow takes away half its weight; sharing my joy, he makes it double.—*Taylor*.

Young People's Work

TO MILTON COLLEGE, AFTER A LONG ABSENCE.

BY ALUMNUS.

O Milton, can it really be
That once again I now behold
Thy rustic beauty as of old,
Unchanged indeed, but changed to me?

I scarce can feel that I am here,
That I have left the noisy strife
Of active busy business life
To view once more these scenes so dear.

'Tis true, again I see the place,
Where years ago I used to work
Sometimes, and sometimes maybe shirk
The task of meeting face to face

The "Elder," late at night, when out
To see why all the girls and boys
Were making such a dreadful noise,
In hanging baskets all about.

Fond memories, these which now come back,
As forth I wander up and down
The streets of Milton, good old town,
My wishes you shall never lack.

Yes, Milton, thou art just the same;
But I am changed, and gone for years,
And friends I loved, and left with tears;
But thou for this art not to blame.

We come, O Milton, to thy halls
To stay awhile and gather strength
For nobler, better work; at length,
To part and go where duty calls.

With fond regret we gaze once more
Upon the scenes of long ago;
We hail thee now, may blessings flow,
May brighter days be in thy store.

Then straight we turn and say, "good-by,"
Farewell, ye scenes, we can not stay,
Farewell, ye friends, we must away;
We'll come again, though, by-and-by.

"CLEANLINESS is next to Godliness."

It is easier to keep clean than it is to get clean.

Boys, be clean, keep clean, don't be any other way except clean.

KEEP your faces and hands clean, keep your whole bodies clean, keep your clothes clean, keep your words clean, keep your thoughts and imaginations clean. "Create within me a clean heart, O God."

KEEP your mouths clean, your teeth clean, your breath clean. Do not defile these with cigarettes or tobacco, or intoxicating drinks, or nasty stories, or coarse jokes, or vulgar conversation.

BE "clean cut" in your business transactions, strictly honest, do a full day's work, pay every cent you owe or make some arrangement about it. Be *clean* — "clean through."

POINTS WORTHY OF NOTICE.

I. PROMPTNESS.

The Preacher was There, and so were the People.

Elder K. was a missionary pastor. Once each month he drove across the country, through the woods and over the hills forty miles to the little village of C., to preach Sabbath morning and again in the evening to a little church of faithful Sabbath-keepers, who always welcomed his coming with great pleasure. Sunday morning early he again hitched up "Old Fan" and with his wife, for she seldom failed to go with him on these trips, he drove on twelve miles farther to meet a little band of worshipers in a small school-house in the back woods.

One cold wintry Sunday morning, when the snow was flying and the roads were badly drifted, the Elder's friends tried to persuade

him that it would be better to stay in the village than to try to reach the school-house; but he was determined to keep his appointment and went on, although he found but three people waiting for him when he arrived. It so happened that one Sunday the next summer a severe rain-storm delayed the Elder, for it did not stop him, and he was nearly an hour late in reaching the school-house. He thought that quite likely the people had gone home, but no, there they were sitting, waiting patiently, and some one remarked as he came in, "we were looking for you, we knew you would come."

The people of that community have complete confidence in the Elder and give earnest heed to what he has to say, but the two sermons which helped to give them that confidence more than anything else were those trips in the snow and rain. They know that they can depend on him every time.

This is a true story. I hope it may influence many a boy and many a girl to be prompt in keeping all their engagements, that people may have absolute trust in their word; for say what you may, make all the promises you like, and yet people judge us by what we do, by the promptness we show in keeping these promises.

II. MISFITS.

The Horse and the Low Breeching-Strap.

"What ails our horse Dick?" said Henry. "He acts as though it hurts him to hold back the carriage when he goes down hill."

"Oh, I guess it is only a habit he has got into lately," said Fred. "The hired man lets him run down the hills, and he has found out that it is easier than to hold back, so he wants to do it all the time."

"It looks to me," said a friend who was riding with the boys, "that the breeching-strap is too low down; the pressure comes too near the horse's heels, too far from the hip-joints which act as a fulcrum. The horse works at a disadvantage."

"That's so," replied Fred, "I had not noticed it though before. When you boys have taken the train and I get out of town on my way home I will fix it better."

The harness was changed, and sure enough the horse acted better and did his work easier. "There," thought I to myself as I noted the difference, "how many of us are doing poor work in the world when we might do better were it not that *the breeching-strap is too low!*"

How many of us are fretting and worrying at tasks that we could perform much more easily were it not that *the breeching-strap is too low!*

How many of us are criticised and blamed and censured and misunderstood all because *the breeching-strap is too low!*

How often we find fault with others and attribute weakness and failure to their efforts all because *the breeching-strap is too low!*

How often, as in the case of the hired man, do we assign to the wrong person the responsibility of things of which they are wholly innocent, all because *the breeching-strap is too low!*

III. FIDELITY.

The Ox with the Sore Neck.

The Rev. P. S. Henson, of Chicago, told in substance the following story in a sermon one Sunday morning last May.

One day as a farmer was unyoking his oxen from the plow at noon he noticed that the neck of one ox was all sore and bleeding, galled by the yoke. "Poor old ox," he said, "you ought not to work with such a neck; you shall have a rest until the sore has healed."

So after dinner when he returned to his work he brought out a third ox. The ox with the sore neck was lying down for a rest, but when he saw the farmer yoking the oxen, he got up, walked over toward the new ox, and shook his head as much as to say "No you don't, no you don't; that's my place," and crowding the new ox away he deliberately walked up and put his blistered, bleeding neck under the yoke, taking his place ready for the afternoon's work.

Noble old ox! You are a good example to many a man and many a woman who may be feeling that they are sore and tired with the duties of life and that they ought to be relieved and have a rest.

Noble old ox! A fit example to the man who thinks that he has given to the Lord's cause until it hurts him, and says to the pastor when he asks for a contribution to the missionary cause, "I have already given more than I can afford."

Noble old ox! A fit example to the man who is sacrificing for the cause of education among us. No matter if the neck is sore and the burden hurts, walk nobly up and take the task without shirking.

Noble old ox! A fit example to boys and girls who may sometimes feel that the duties and requirements of home are irksome and unnecessary.

Noble old ox! A fit example to all who wish to be true and faithful to duty, however heavy the burdens, however weary, however chafed and exhausted they may be.

IV. SHODDY.

The House with the cracked wall-paper.

"My dear," said a young wife to her husband, "have you noticed how the wall-paper is cracked in the library and in the north-west corner of the sitting-room?"

"No," replied he, "what is the matter with it? Let us go and examine."

They had just moved in, having recently purchased the place. The house was by no means an old one, perhaps ten or a dozen years, but it had been remodeled. In making the changes, two door-ways had been closed up, but instead of putting in a solid, smooth wall where the doors had been, the owner of the house had thought to economize by boarding up the openings and covering the walls with paper. For a time no one could have told the difference, but after a year or so, the shrinking of the boards cracked the paper, and in the winter cold draughts of air told all too plainly of the shoddy work.

"But," said the wife, "what is the cause in the library?" A brief examination here also disclosed the fact that the walls had been enclosed with poor lumber.

"It all goes to show," said the husband, "that it does not pay to do poor work, for cover it up the best we can, sometime it will show itself. In building our characters let us be sure that we do no shoddy work. Let us not put in any poor material, or patch up some spot and then hope to put on the outside a nice-looking wall-paper, for just as sure as the world, that paper will sometime crack,

and then no power can conceal the cause or hide the defect which had been for the time covered up.

"THE DAILY CONDUCT OF CHRISTIAN ENDEAVORERS."*

BY LEONA HUMISTON.

We have for our consideration at this time one of the most essential topics for Christian Endeavorers to meditate upon, for by our conduct we influence all with whom we associate; and when Christ has had his perfect way within us, everyone within our reach is, somehow, made better by our faith in him. What is our conduct but the expression of our inward life? "For out of the abundance of the heart the mouth speaketh."

We have given us but the one example of perfect conduct, the living example of our blessed Saviour, "who was tempted in all points like as we are, yet without sin." To such an height of perfection we cannot expect to attain, but we *can* and *must* reach higher than we have, for many around us are fast going down to destruction, and we are not throwing out the life line to the perishing souls.

"Don't reach out to a drowning man the icy end of a stick, or to a perishing sinner the tip joint of a kid glove."

We must ever bear in mind that the children of the world will not read the Bible, but will judge Christianity by our daily conduct, which they read with great care, and with this thought in mind, let us remember that "closet preparation for service is far more important than toilet preparation. While any neglect of the latter is inexcusable in sight of the world, a neglect of the former is inexcusable in the sight of God, and our conduct in this matter is a true index as to which we care most to please, God or the world. In the Sermon on the Mount we read, "Ye are the salt of the earth, but if the salt have lost its savor wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out and trodden under the foot of men. Ye are the light of the world, a city set on a hill cannot be hid." No true Endeavorer can hide his light as did the young man, who, soon after he was converted, went to work in a lumbering camp far from home and Christian influences, surrounded by those who did not reverence Christ. Returning, in the spring, he was requested to relate his experience. In a few well-chosen words he told how well he had been treated and how pleasantly the winter had passed. Why! said the class leader, "How is that? Did not those ungodly men laugh and jeer at you for being a Christian?" "Why, no!" said the young man, "I don't believe they ever mistrusted it."

This surely is an example of the salt without the savor, the light hid under a bushel.

Oh! how pitiful are such sights when Christ hath made us "the light of the world." We all know this is not what the daily conduct of Christian Endeavorers should be, for it is our duty as well as privilege to tell the glad story abroad, to tell sinners of Jesus who died for them, and though they may sneer at us, this is not worthy to be compared with what Christ has suffered for them and for us, and Paul tells us, "These light afflictions, which are but for a moment, work out for us a far more exceeding and eternal

weight of glory." I will not take your time to speak of what the daily conduct of Christian Endeavorers is, but rather of what it should be. We will now look at our pledge for a moment, and it reads, "Trusting in the Lord Jesus Christ for strength, I promise him that I will strive to do whatever he would like to have me do."

The words "Whatever he would like to have me do," imply far more than all the rest of the pledge. It goes without saying that he would like to have us honest and truthful in all our ways, "for long prayers will not make up for a short yard-stick or faulty weights," kind and loving in all our deeds, patient and long suffering in all our trials, for we can never know in this world the good a kind word or action may do.

"You may not see, I may not know,
The deeds to which our kind words grow;
But they are never lost, I know."

"There is nothing so small but that we may honor God by asking his guidance, or insult him by taking it into our own hands."

"Let your light so shine before men that they may see your good works and glorify your Father which is in heaven," but let us ever remember that "we cannot be an electric light in the church unless we are more than a tallow candle in the home." Our very presence among sinners should be as the beam of sunshine on the cold, damp earth in spring, bringing warmth and life into their cold, stony hearts.

It has been said, "If we live in the full sunshine of Christ, and have him not merely playing upon the surface of our mind, but sunk deep into it, transforming our whole being, then some one will, as he looks at us, be filled with strange longings, and will say, "Come, let us walk in the light of the Lord."

"Let the weakest, let the humblest remember, that in his daily course he can, if he will, shed around him almost a heaven. Kindly words, sympathizing attentions, watchfulness against wounding men's sensitiveness, these cost very little, but are priceless in their value."

Whatever our trials or misfortunes may be, we should ever be patient, never complaining because our lot is hard and the road steep and rugged, for Christ knows the place we can best fill, and we should ever remember that we are only the clay, he is the potter. These words from the pen of Frances Havergal should be carefully remembered by every Endeavorer, for they picture so plainly the power of influence.

"A vexation arises and our expressions of impatience hinder others from taking it patiently. Disappointment, ailment, or even the weather depresses us, and our look or tone of depression hinders others from maintaining a cheerful and thankful spirit. We say an unkind thing, and another is hindered in learning the holy lesson of charity that thinketh no evil. We say a provoking thing, and our sister or brother is hindered in that day's effort to be meek. How sadly, too, we may hinder without word or act! For wrong feeling is more infectious than wrong doing; especially the various phases of ill temper, gloominess, touchiness, discontent, irritability, do we not know how catching these are."

"When a Christian scolds and scowls there is always one smiling face near by—the devil's." Let us often read the third chapter of James, and be very careful to what use we put the tongue, for he says, "Out of the same mouth

proceedeth blessings and cursings," and adds, "My brethren, these things ought not so to be."

We do sincerely hope and pray that such is not the case with any of our Endeavorers; but are we *sure* we do not engage in idle, foolish words, jesting, exaggeration? Against all such talk we should guard ourselves.

Let us rather use our tongues in giving praise and thanksgiving to God, both inside the sanctuary and out, before Christian and non-Christian, never standing a silent listener when Christ is on trial, wherever it may be. If we as Endeavorers would follow the instruction given in these lines by C. Overton, we surely would straighten many crooks in our daily conduct:

"Thou God seest me."

When you think, when you speak,
When you read, when you write,
When you sing, when you walk,
When you seek for delight.

To be kept from all evil, at home and abroad,
Live as always under the eye of the Lord.

Whatever you think, both in joy and in woe,
Think nothing you would not like God to know.

Whatever you say in a whisper, or clear,
Say nothing you would not like God to hear.

Whatever you read, though the page may allure,
Read nothing of which you are not perfectly sure.

Consternation at once would be seen in your look
If God should say solemnly, "Show me that book."

Whatever you write, in haste or in heed,
Write nothing you would not like God to read.

Whatever you sing, in the midst of your glees,
Sing nothing that God's listening ear can displease.

Wherever you go, never go where you fear
God's question being asked you, "What doest thou here?"

Whatever the pastime in which you engage,
For the cheering of youth, or the solace of age,
Turn away from each pleasure you'd shrink from pursuing,
Were God to look down and ask, "What are you doing?"

Finally, fellow Endeavorers, may we not strive harder this coming year that our daily conduct may show us to be *living* examples of believers, in word, in conversation, in charity, in spirit, in faith, in purity?

"Till all the world shall hear thy gracious word,
And own Thee as their King and sovereign Lord!"

YOUNG PEOPLE'S PERMANENT COMMITTEE.

One of the Secretaries said at the end of her first year, "There was much to be learned," and the meaning of her words has been realized during the past year. To two members of your committee the work has been like one's life—something new that they were not expecting, so that at times reports have been incomplete and delayed, and the progress of work would have been seriously retarded had it not been for the hearty co-operation of the young people.

Nearly all societies report good spiritual condition, while thirteen have been engaged in some special work, keeping their members banded together, carrying on meetings in school-houses and other towns, paying a part of the pastor's salary, or aiding the poor of their villages.

Three Senior Societies, two in the North-Western, and one in the Western Association, have been organized during the year, and one in the North-West, one in Central and one in South-Eastern have been discontinued; while two or three are having a hard struggle to maintain their work. Perhaps help from other societies would be very acceptable. Thus we have a total of 56 societies, from 49 of which we have received reports. The figures for the others were taken from last year's statistics. Our total membership is 2,577; 1,983 active, 399 associates, and 195 affiliate. Our membership roll has lately been revised, and in some places is not complete, thus making our membership less than last year. More than one-half of the entire membership

*This paper was read before the Louisiana State Conference at Crowley, and requested by the Hammond Christian Endeavor Society for publication in the RECORDER.

are in regular attendance at the weekly prayer-meetings; 22 societies report an aggregate of 129 conversions. Milton has the largest membership, or 114 with 23 conversions, while Leonardsville had 25.

The whole amount of money as reported as raised is \$1,728 60, or \$221 08 for the Tract Society; \$286 82, Evangelistic work; \$301 90 Dr. Palmborg's salary; \$408 79, other foreign missions; and \$342 66 for unspecified purposes. In the raising of money, Plainfield excels, reporting \$289 56.

Last year each society was allowed to judge of its ability to give to the different branches of work, but this year pledge cards were mailed to each together with an apportionment sheet. Your committee realizes that an apportionment by members is unfair; as in many cases there is a large membership in places where drouths have affected crops, or hard times visited them to such an extent that it is difficult to maintain their meetings or meet their local expenses, so that our apportionment this year was based upon a former apportionment and the amounts the societies paid last year. That this was quite incomplete was shown by many of the amounts pledged; some falling below, some pledging the amount suggested, some doubling, while one nearly trebled the amount of their apportionments. Yet we feel that better results have been reached by apportionment and pledge cards.

The advisability of our assuming one-half of Dr. Palmborg's salary, or three hundred dollars a year, was brought before the young people in July before the last Conference, and again at the General Conference, when it was unanimously agreed upon, and although nearly one-half of the year in which our pledges are to be paid is yet before us, your committee are glad to report more than this amount, or \$301 90, is paid.

The deep interest manifested in Dr. Palmborg's work upon the foreign mission field is steadily increasing. Marked interest in other lines of mission work is also noticable. Several societies are regularly contributing to some branch of foreign mission work. One reports \$100 given toward the support of Miss Van der Steur. One is paying the expenses of a student in Alabama. A number helped their church by bearing a part of the current expenses or the expense of a revival, while others aid the Mizpah Mission. The interest shown by the young people in their work is exceedingly gratifying, yet we feel that some are permitting their sister societies to carry too much of the responsibility, and we wish that *all* might feel how dependent we are upon each one of them for the carrying out of plans which, unless adopted by all, fail to accomplish their aim. As an example, 19 of the then 58 societies responded to the annual letter as requested. Each of the others were written to, once, twice, and in some instances as many as five times, with no replies. Whether the plans are satisfactory to them or not we were unable to determine. We can tell you the plans, but it lies with you to carry them out. We hoped more reports of the distribution of tracts and Sabbath literature would reach the Mirror.

Our busy Juniors are not sleeping as is shown by the organization of 5 societies, making a total of 18, with a membership of 510 active and 50 associate, or a total of 560; 16 report \$143 25 raised, but do not

specify in full what distribution is made of the amount.

The Mizpah Mission is generously remembered, not only with money, but by many little gifts prepared by willing hands in remembrance of special occasions. Dr. Palmborg also holds a prominent place in their work, while some societies bear the expenses of a delegate to State or District Conventions. Leonardsville organized in July, 1894, with a present membership of 18, leads in the amount of money raised, as \$35 is reported. Three others organized in 1894 report \$12 15, \$14 30, and \$15 respectively. Yet not all the Junior's work is represented by the money raised, for many a person's daily work is lightened by a few flowers or a cheery call as an expression of their good will.

Dear friends, the Juniors need your sympathy and help in their work. Will you be on the alert to aid them?

Respectfully submitted in behalf of the committee,
RETA I. CROUCH, Sec.
MILTON, Wis., Aug. 2, 1895.

FROM CHINA.

Dear Friends in Christian Endeavor:

A letter to our page in the RECORDER is one of the things that has been on my mind for months past; but it has seemed such a great undertaking that it has been put off from time to time. Now I feel that I can put it off no longer, because I will have no better opportunity in the future.

We have been saddened, and in a measure bereaved, by the departure of Dr. Swinney and Miss Burdick for America; but we feel that it is better than it might have been. We were all very grateful that God spared Dr. Swinney's life, when to human minds it seemed so impossible. We hope that in his goodness they will be allowed to return to us soon. We need your prayers that we may be enabled to take up the added burdens here. Missionary work in the West of China has received a temporary check by the riots in the Szechnan province, most of the missionaries being driven out and to the coast, and their property destroyed. These riots, it seemed, did not commence among the common people, but were incited by the local officials. And they were not directed especially against missionaries, but against all foreigners. The mandarins, especially in the West, are enraged at the result of the war, and hate all foreigners. Their cry is, "Drive the foreign dogs into the sea!" But the authorities at the Capitol think differently, and those in the West are meeting with their punishment. Therefore, mission work will probably soon be re-established there. Many of the missionaries have said that as they were leaving, numbers of the people begged them to return as soon as possible.

Here in the East we have had the opposite picture before our eyes in the form of the Y. P. S. C. E. Convention held at Shanghai some weeks ago. I would like to give you the statistics in regard to the number of societies; etc., but I have them not. It was impossible to attend all the meetings, but I am satisfied that it was very much like a Christian Endeavor convention at home, except in numbers. There was much enthusiasm in Christian work, which is a wonderful thing and shows that Christianity is taking good root. I believe enthusiasm in good things is a great rarity in China. One little boy of Shanghai, giving the report of the Christian Endeavor Societies of Day Schools had to speak very

fast to say all he wanted to in the time allotted him. Among other things he told what good had been wrought through the society in the children who were members. That now they liked to be quiet and attentive in church, when before they had been in the habit of playing and disturbing the service. Now they liked to come to the different services, etc., when before they did not. He also gave instances to show that their hearts were growing better in every way since they had had a Christian Endeavor Society.

In our own little mission we have two Christian Endeavor Societies, one in the Girl's School, and one in the Boy's School. Of their real work I know very little yet as I cannot understand them very well. But I think they are doing well.

It seemed necessary that I should have a short vacation before commencing this next year's work, so I came with Dr. Swinney and Miss Burdick as far as Nagasaki, where they had to change steamers. The day we left Shanghai our sadness was tempered with gladness by the baptism of five of the boys from the school and the old man who helps in the school. We hope they will grow in grace and become real helps to our work.

I have been in Nagasaki three weeks to-day, and either to-day or to-morrow I will return to Shanghai. As I sit here by the window and write, I can see in the harbor below the beautiful white ship that is to bear this letter home, my "Empress," that brought me so safely to this land, and which I cannot help regarding as a sort of friend. I hope no one has felt because I have delayed writing so long that I do not think often of you and thank you from my heart for the interest you feel in me and my work. And I shall count myself now as ever, one of you.

ROSA PALMBORG.

NAGASKI, Japan, July 29, 1895.

SCHEMES.

FOR THE SOCIAL COMMITTEE.

"Well, my dear, how did you enjoy the Sea Evening, and how was it carried out?" "Oh, very much indeed, mamma; but the answer to your second question is a long story.

"The parlors were so changed by the decorations that you would hardly have known them. Everything had a suggestion of the ocean. The windows were draped with fish-nets, with oars for curtain-poles. On an easel made of three oars stood a fine painting of a storm at sea, while hanging on the walls and scattered on the tables were other marine views and photographs. In a small room at one side was a fine collection of shells and other sea curiosities. Uncle Nat dressed as an old sailor, explained all about these, and entertained the children with many sailor's yarns.

"Oysters and lobster salad, with hard-tack and sea-foam crackers, formed the main part of the refreshments, while the little cakes served with the ice-cream were baked in the form of scallop shells.

"The entertainment was mostly musical. Nancy Lee, The Three Fishers, Sailing, and The Harbor Bar, were some of the selections. At the close of the regular program the whole company gathered around the piano and spent half an hour in singing those good old hymns, such as 'Throw out the Life-line,' and 'Peace, be still.' I do believe it was one of the best socials that we ever had!"

"I am glad that you enjoyed it so well, my dear, but now you must run away to bed. Good night!"

MASSACHUSETTS.

OUR MIRROR.

THE Nortonville Society elected officers as follows: Fred Maris, President; Frank Maxson, Vice President; Eva Maris, Recording Secretary; Edna Titsworth, Treasurer; and May Stillman, Corresponding Secretary. The attendance is increasing and a deeper interest manifested by those present; \$30 of the \$35 pledged for the support of Dr. Palmberg has been raised.

THE Louisiana State Convention was held at Crowley, a flourishing town 166 miles west of New Orleans, on the Southern Pacific R. R. Nearly 70 Endeavorers were present and enjoyed a profitable session. The work throughout the State has grown during the past year, and minds have broadened, yet there is still a chance for more broadening. The society at Hammond was represented by three delegates, the pastor, Rev. G. W. Lewis, L. A. Benthall, of New Iberia, who is a Christian Endeavorer and lone Sabbath-keeper, but a member at Hammond, and the Corresponding Secretary, Miss Leona Humiston.

THE Hammond Society elected officers the first of July as follows: President, F. M. Barker; Vice President, Leona Humiston; Secretary, Mrs. Grace Booth; Treasurer, Herbert Saunders; Organist, Lettie Lamphere, and Chorister, Lou Babcock. A sunrise prayer-meeting was held July 30th with a fair attendance and a very good degree of interest. In the evening a "poverty" proved an enjoyable occasion. August was ushered in with a thorough cleaning of the church.

LIFE is made up, not of great sacrifices or duties, but of little things, in which smiles and kindness and small obligations, given habitually, are what win and preserve the heart and secure comfort.—*Sir Humphrey Davy.*

REPORT YOUR RALLY.

The Boston Convention will long stand as a monument of Christian Endeavor journalism. The effect that the splendid reports of the sessions had upon the public can be continued, and, in a measure, repeated, if society and union officers would see to it that their Convention echo meetings are all fully noticed by the local and religious press. A very little effort will bring this about. If your paper has a large enough staff, ask to have a reporter assigned to the meeting, or, in the other case, write the article yourself. Especially should your denominational paper be remembered. Be brief and bright, and aim to convey the Christian Endeavor Convention spirit through your works. Thus shall the blessed influence of Boston, '95, still go on, and grow stronger throughout the world.—*Golden Rule.*

NOT more necessary are constant supplies of water to the growth of vegetation in the sultry regions of the East, than the influence of divine truth to the existence of human happiness. If a tree, planted by the margin of a refreshing river is proof against the heat of the sun, or the unfavorableness of seasons, he, also, who into a well-prepared heart receives continual infusions of religious wisdom, is flourishing and happy amidst all the inconveniences of life.—*Bishop Jebb.*

HE often acts unjustly who does not do a certain thing; not only he who does a certain thing.—*Marcus Antoninus.*

Sabbath School.

INTERNATIONAL LESSONS, 1895.

THIRD QUARTER.

July 6.	The Ten Commandments.....	Ex. 20: 1-17
July 13.	The Golden Calf.....	Ex. 32: 1-8, 30-35
July 20.	Nadab and Abihu.....	Lev. 10: 1-11
July 27.	Journeying to Canaan.....	Num. 10: 29-36
Aug. 3.	The Report of the Spies.....	Num. 13: 17-20, 23-33
Aug. 10.	The Brazen Serpent.....	Num. 21: 4-9
Aug. 17.	The New Home in Canaan.....	Deut. 6: 3-15
Aug. 24.	Crossing the Jordan.....	Joshua 3: 5-17
Aug. 31.	The Fall of Jericho.....	Joshua 4: 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 X.—CALEB'S REWARD.

For Sabbath-day, Sept. 7, 1895.

LESSON TEXT.—Joshua 14: 5-14.

GOLDEN TEXT.—He wholly followed the Lord God of Israel. Joshua 14: 14.

INTRODUCTORY.

As the children of Israel were on their way from Egypt to the promised land, and while encamped in the wilderness of Paran, the Lord directed Moses to send twelve men (a ruler from each tribe, Num. 13: 2,) to "search the land of Canaan." Accordingly Moses selected the men and sent them on their important task. They were to ascertain if the land was "good or bad," if the inhabitants were "strong or weak, few or many," and also what cities they dwelt in, whether in tents or in strong-holds." After spending forty days searching the land, they return with very glowing accounts of its natural resources; "a land that floweth with milk and honey." But they represent the people as very large and powerful, their cities as walled and very great; whereupon the children of Israel are very much discouraged and fear to attempt to drive these great men out, for the spies said, "We be not able to go up against the people for they are stronger than we." There were two, however, among these spies who were not discouraged. These were Caleb, from the tribe of Judah, and Oshea (Joshua) from the tribe of Ephraim. They rebuked these cowardly spies, encouraged the people, and reminded them that their strength was in the Lord. As a reward for their faithfulness Joshua became Moses' successor, and Caleb was promised the land that he trod upon (Hebron) for his possession. Deut. 1: 36. The lesson gives an account of the fulfillment of this promise.

EXPLANATORY.

v. 5. "And they divided the land." According to Num. 35: 2, and Josh. 21: 2. v. 6. "The children of Judah came . . . and Caleb." Caleb as a member of the tribe of Judah would receive their approval to his claim. "Gilgal," the place of their first encampment near Jericho. "Caleb . . . the Kenezite." The son Kenaz, rather than, as some think, a title given him on account of some victory he gained over the Kenezites. "Thou knowest." Reminds Joshua of their experience together, and the Lord's promise concerning them.

v. 7. "Forty years old." Now eighty-five. "Brought him word again as it was in my heart." While his companions discouraged he encouraged; while they feared he was courageous, because it was in his heart to believe and trust God. v. 8. "My brethren . . . made the heart of the people melt." Imported a like distrust and fear to the hearts of the people, as was in their own hearts. "But I wholly followed the Lord." Had the courage of his convictions. v. 9. "Moses swore . . . saying," etc. See Num. 14: 24, Deut. 1: 36. "The land whereon thy feet have trodden shall be thine." A promise made forty-five years before. Though long deferred, it is verified at last.

v. 10. "The Lord hath kept me alive as he said." The fulfillment of this promise was a guarantee of the other. v. 11. "Yet I am as strong as I was." As capable of contending in battle, and therefore a confident assurance that he was able to possess the land. v. 12. "Therefore give me this mountain." He has proven his right to it. Perhaps not the particular mountain of Hebron, but the surrounding mountainous region. "The Anakim." A race of giants; the sons of Anak. "If so be the Lord will be with me," etc. Not an expression manifesting doubt, but recognizing the Lord as the only hope of success. v. 13. "And Joshua blessed him." Joined with his gratitude for the courageous declaration, an expression of his good wishes and prayer for the success of his undertaking.—*Lange.*

LESSON XI.—THE CITIES OF REFUGE.

For Sabbath-day, September 14, 1895.

LESSON TEXT.—Joshua 20: 1-9.

GOLDEN TEXT.—Who have fled for refuge to lay hold upon the hope set before us. Heb. 6: 18.

INTRODUCTORY.

In the early history of human society, before courts of law were established, the one who committed murder had no chance for a trial, but by the crime itself was condemned to death. The nearest male relative was called the GOEL or AVENGER, whose imperative duty it was to pursue and kill the murderer wherever found. The Israelites of Canaan adhered to the same custom but with the marked improvement found in the cities of refuge. Within these the one who had taken life "unawares and unwittingly," might find an asylum where he would be safe from the avenger of blood.

EXPLANATORY.

v. 1. "Unto Joshua." As leader of Israel. v. 2. "Speak to the children of Israel." The Lord addresses his children through his appointed servants. "Appoint . . . cities." These cities were a necessity as a means of protection to the innocent. Any one without the slightest intent to murder might take life accidentally. "By the hand of." Through the agency of.

v. 3. "The avenger of blood." The nearest relative of the murdered one, whose duty it was according to custom to avenge the blood of their slain relative by taking the life of the slayer. v. 4. "Stand at the entering of the gate of the city," i. e., not outside of the gate of the city, but in the forum or public place of judgment. Compare Ruth 4: 1, 2.—*Cambridge Bible.* "Declare his cause." Protest his innocence. v. 5. "Then they shall not deliver the slayer up." If he should be guilty the city of refuge would afford no protection. The elders would be obliged to deliver him into the hands of the avenger.

v. 6. "And he shall dwell in the city until he stand before the congregation." The rulers and representatives of the city who are frequently spoken of as if they were the body of the people. Compare Josh. 24: 1, 2, 19, 21.—*Peloubet.* "And until the death of the high priest." About equal to an imprisonment, and would impress upon them the necessity of being careful, as most accidental deaths at the hands of another are caused through carelessness.

"Then shall the slayer return . . . unto his own city." The avenger dare not molest him then. v. 7. "Kedesh," holy, was the most northerly in the tribe of Naphtali . . . "Mount," mountainous or hilly region.—*Peloubet.* "Shechem," at the base of Mt. Gerizim. "Hebron," alliance, fellowship. "Bezer," fortification. The southernmost city of refuge on the east of the Jordan. "Ramoth," high or exalted. "Golan," joy or exultation. The most northerly city of refuge on the east of Jordan. It will be interesting as well as instructive to take a map of Palestine, (No. 7 in Oxford Teacher's Bible is a good one), and with a pencil or pen make a distinct dot at the location of each of these cities of refuge. In this manner the situation of the six can be easily taken in at a glance.

THE LOVING ACT OF A DOG.

During mother's long illness, Carlo took great interest in all that pertained to her, watching the doctor very closely and sitting by the half hour with his chin on the bed by her side. We bought our bread, and knowing Carlo's fondness for warm biscuit the baker often gave him one, which he quickly dispatched. Once during a severe attack of mother's when we were doing our utmost to tempt her appetite, Carlo came in early one morning bringing his warm biscuit untouched and laid it on the floor by mother's side. She was too sick to notice this act of his, but not to be disappointed in his own plan he came forward and lifted the biscuit to her pillow and retired again to his corner to wait some look of thanks from her. It came, and such a happy dog. He had brought his choicest offering, a warm biscuit, and it had been recognized. Was there not a loving plan and careful observation in this act?—*Mary E. Holmes.*

THOMAS SPURGEON speaking of his sainted father is reported to have said, recently, "Charles Spurgeon was faithful in his friendship, he was also faithful to his office. They asked him to go a-lecturing and offered him large sums of money; but he said, I have sheep to care for, orphans to provide for, souls to win."—*Preacher's Magazine.*

Popular Science.

THERE has long been felt a want of a substitute for wood that would combine lightness with strength, and would not crack, or splinter, and occupy even less space. The best substitute yet found is made from waste cork, or for that matter, of any kind of cork. The cork is cut into small pieces, and being nearly non-combustible, is subjected to some 400 degrees of heat, which melts a resinous gum contained in the cork, then it is pressed into blocks, or timbers, in any desired shape, under heavy pressure, which glues the particles together in one solid mass more firmly than they could have grown together. These blocks, or timbers, can be sawn into boards of any thickness or form, and handled or worked the same as wood. Cork is also quite a non-conductor of heat, and therefore is being used in the manufacture of various articles, such as refrigerators, etc. Cork boards are used to quite an extent in the building of many German vessels, and our navy construction board contemplate giving them a trial in some of our ships now under construction.

HALF a century ago, on my first visit to New York, one of the first things that attracted my attention was a high tower standing near the foot of Beekman Street. On inquiry I was told it was the "Shot Tower," and noticing little windows all the way up I was just verdant enough to believe that they were to shoot from, and that the tower was made as a means of defence for the city; however, I was not long in finding out it was a factory for the manufacture of shot. There has been no marked improvement in making shot from the very start, and it is the only industry known, of long standing, that has not shared the benefits of modern science or invention. New York and St. Louis are the only important places where shot is made in the United States. The tower I first saw is 215 feet from the water tank at the bottom to the top floor, where the lead is melted and poured into sieves, from which the drops in falling the 215 feet cool before striking the water. The bottom of the water tank being on an inclined plane, the shot roll down into the pockets of an endless chain and are carried back to the top of the tower, where they are run into a drying cylinder, and from that into a polishing one, where, by rolling over each other with a little black lead they receive the final gloss. The next movement is to separate the perfectly sound from those that are imperfect; this is done by a series of steel tables set at angles with a space between. The first is set at an angle of 30 degrees, and the others, some four in number, from 5 to 10 degrees less, over which the shot is to run. The perfect shot will gain momentum sufficient to shoot over the open space from one table to the other, while most of the imperfect ones will fall between the first and second tables, but if successful in jumping the first, and even the second, they are certain to meet defeat and fall between before the last table is reached, so that none but perfect shot is landed into the sorting machine. These machines are cylinders of the trapezoidal pattern, having holes punctured of the size of the shot desired, beginning with the finest and so on to the coarsest. They are sized to the fraction of a hundredth part of an inch, so that a No. 5, or a No. 8 shot is the 5th or 8th hundredth part of an inch in diameter. After being sized they are put into bags containing 25 pounds each, when they are ready for market. In proportion as the muzzle loading guns have gone out of use, so the sale of shot has diminished, and except in the South but few are used but by cartridge manufacturers. The difference in price between lead in bulk and in shot ready for market is said to be only a cent a pound.

H. H. B.

Home News.

New York.

WATSON.—Previous writing mentioned very dry weather in Watson, but on the 21st day of July rain fell in sufficient quantity to stay the drought in time to insure a good crop of potatoes, but the grasshoppers have injured them in some places. At the present writing there seems to be sufficient rain to make the parched earth bring forth grass again. Corn has been injured some by the grasshoppers and drought. The hay crop is very light, and many farmers are selling their horses and cattle because hay will be very high.

On the 17th of July, Mr. Stephen R. Burdick, with his horse and buggy, took the pastor on a visit to Pitcairn, St. Lawrence county, where Brother Geer lives. He will be 88 in September. He is a firm Seventh-day Baptist. There are a few other Sabbath-keepers there, including at least Sister Geer, one son and his wife, who are Seventh-day Adventists. It was the custom of Eld. Reed and others from Watson to visit these people occasionally. The pastor of the Watson Church only preached three times, but attended two other meetings held by the Methodist minister, of Harrisville, at both of which he assisted by the courtesy of the minister. The pastor was urged to come to Pitcairn again, which he intends to do early in the fall.

U. M. B.

Wisconsin.

ALBION.—We have been having very warm, dry weather all through the summer with but very little rain.

The corn crop is very materially shrunken, yet will doubtless be much more than enough for home use.

As a Society we have been highly favored with a number of visitors from the East, whose presence was greatly enjoyed.

None of our people seemed to feel that they could attend the Conference, yet there is a good degree of interest in our denominational work.

Some are giving regularly for our various lines of work, and it is truly to be hoped that the many will be found doing likewise in the near future.

The ladies' Monday afternoon prayer-meeting, started at the close of the extra meetings last winter, is kept up with fair interest, and we feel is doing much good.

Thursday, August 22d, the Sabbath-school held its annual picnic in Captain Perry Saunders' grove, on the shores of Lake Koshkenong. A good time was had by those who attended.

Sabbath-day, September 7th, will be the time of our next regular covenant and communion season. We shall be glad to hear from as many of the absent ones as possible. It is truly hoped that all who can consistently do so will be present to enjoy this precious occasion.

PASTOR.

Iowa.

GARWIN.—Until the last few weeks we have had sufficient rain to keep everything in fine growing condition. Oats, wheat and early potatoes are all good. Corn and late potatoes are suffering from rain, but we are very thankful that it is not nearly so bad as last year.

Possibly the spiritual condition is not as much in advance of last year, as the above would indicate in regard to the crops.

We have our regular appointments, but since the Adventists have been here we have not had the weekly prayer-meeting, attending with them at the tent, and they have either spoken or given Bible reading for us on the Sabbath. They will probably remain until some time in September. What the result will be we cannot say.

A goodly number are making arrangements to attend the Annual Meeting at Grand Junction. Some will go this week, others later. Eld. Socwell and family are expected to join the company, and we expect them here over Sabbath (August 24th) and then take the two days drive to Grand Junction. Pray for the meeting.

Special Notices.

ANNIVERSARIES.

SOUTH-WESTERN ASSOCIATION, Fouke, Arkansas, Oct. 31, to Nov. 4, 1895.

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. KELLY, 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 Quarterly Meeting of the Seventh-day Baptist Churches of Hebron and Shingle House will convene with the Hebron Centre Church, commencing September 13, 1895. The following programme, subject to necessary modifications, will be presented:

1. Introductory Sermon, by S. S. Powell, at 8 P. M.
2. Sabbath, 11 A. M., sermon by G. B. Shaw.
3. Sabbath, 2 P. M., sermon by M. G. Stillman.
4. Sabbath, 8 P. M., sermon by G. B. Shaw.
5. First-day, 11 A. M., sermon by G. P. Kenyon.
6. First-day, 2 P. M., sermon by S. S. Powell.

COMMITTEE.

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." Howel 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.

H. L.

STOPPING THE PAPER.

Mrs. James Willis sat lost in thought, not very pleasant thought either, judging from the manner in which she knit her brow and tapped an impatient foot. The fact was, Mr. Willis had been complaining that family expenses were increasing instead of decreasing. Something must be done to cut them down, that was evident; and she, Mrs. Willis, must be the one to devise some plan whereby the income must be made commensurate with the outgo of the family funds.

"The very foot with which I am tapping the floor this minute needs a new shoe," she soliloquized, "to say nothing of Jamie and Jennie, who need not only shoes but rubbers and mittens to keep out the cold, and to-morrow the milk bill will be left. I owe Mrs. Jenks two dollars for making Jamie's pants, and next week two dollars and a half must be forthcoming to pay my subscription for our religious paper for the year—that is, if we continue to take a religious paper. I wonder"—here she again became lost in silent thought, but her brow was still knit in perplexity, and the impatient tapping of the shabbily-booted foot went on.

Pretty soon she broke out again, but more impetuously than before:

"I believe it will have to be done. Of course, I can't expect James to give up his daily paper; a man wouldn't know where to find himself without his paper, and I'd be ashamed of a man who would be content not to know what was going on in the great world from day to day. It will come hard, awfully hard; but really I begin to think it my duty to deny myself the luxury of a religious paper. With our growing family and increasing expenses, I must make the sacrifice, and might as well go about it at once. Shoes we must have, school-books must be bought, food is a necessity, and help in the kitchen I cannot do without; so I see no other way to begin saving but to write and stop the paper."

She was not a weak-minded woman by any means, Mrs. James Willis; but, once convinced a certain course was the inevitable or the best one to pursue, she set about pursuing it forthwith. So down she sat and penned a little note full of regrets, but said plainly the pressure of unavoidable expenses necessitated the act on her part of stopping her paper. "And it was my paper, and I loved it," she said, as she closed the envelope; and brushing away a falling tear, she called Jennie and bade her post the letter on her way to school.

When Friday night came Mr. Willis remarked to his wife, that, as he was to take part in the meeting, he should like to run over her paper a moment.

"I've stopped it," she said.

"Stopped it!" he ejaculated blankly. "Why, wife, what made you do that?"

"Because you said we must cut down expenses," she answered, her voice trembling; "and besides, she added gently, "you have said for two or three successive years, when the subscrip-

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tion price was due, that it seemed a useless expense."

"Very true, so I have," assented Mr. Willis; "and I believe we can very well do without it, at least better than we can afford to pay for it year after year."

So Mr. Willis departed for the meeting of prayer without the useful hints with which the religious paper might have furnished him had he been able to afford it.

On Saturday morning a neighbor ran hastily in, asking Mrs. Willis if she would allow her to see her paper for a moment. "I heard," she said, "there was another list of those useful recipes, such as you allowed me to copy, and I knew you would spare it a few moments."

"I've stopped my paper," faltered poor Mrs. Willis.

"Stopped it! O well, never mind;" and the neighbor departed, rather confused.

"What made you tell her you'd stopped it?" asked Mr. Willis, who was just leaving for his business when the neighbor appeared. "I'm a little ashamed to have it known we, a Christian family, take no religious paper."

"I'm not half as ashamed of it as I am regretful," his wife answered gently.

Friday night found the week's work nicely done, the children had taken the usual bath, and now gathered about their mother, lesson papers in hand.

"Come, mother," said Jamie. "Jennie and I are ready for our Sabbath-school lesson. Where's the paper? I'll get it."

"We have no paper to-night, Jamie," Mrs. Willis answered cheerfully; "so we'll try to get along without its help."

"Why, where is it?" persisted Jamie.

"We could not afford it this year, my son," spoke up Mr. Willis. "You can learn your lesson just as well without it."

"O dear me," piped up Jennie. "What shall we do?"

"And there's the story mother always read to us after the Sabbath-school lesson was learned," wailed Jamie. "What shall we do without that?"

"Come, come!" exclaimed Mr. Willis impatiently, "don't let me hear any more about that paper; make the best of a necessity. We can't afford it, that's enough."

No more was said that night.

The next morning, which was Sabbath, just as Mr. and Mrs. Willis were starting for church, a man so lame that he walked laboriously, and only crept painfully along, was seen coming up to the door.

"Ah, here comes poor old Mr. Edson," said Mr. Willis; what could he have come all this distance for? Good morning, Mr. Edson, how is your wife this morning?"

"Better, sir, thank you; considerably better. She is sitting

up to-day, and I came over, seeing she was so smart, to see if you'd kindly lend me your paper. Wife said it would be good as cordial, any day, to hear me read."

Mr. Willis hastened nervously to forestall his wife's forthcoming declaration.

"I'm very sorry, Mr. Edson, very sorry, but our religious paper didn't come this week. I'll find last week's copy for you, and next week I'll send over one of the children with this week's issue, if possible."

Nothing more was said on the subject until the family was seated at their ample dinner; then Jennie asked, a little timidly:

"Pa, are you going to take mamma's paper again?"

"Yes, Jennie, I am; and I'm going to black my own boots hereafter to help pay for it."

The children were very quiet for a moment, then Jennie asked thoughtfully:

"And wouldn't it help if we didn't have raisins in the puddings?" I'd a great deal rather have one nice story and a lesson every week than to have plum pudding."

"Yes, Jennie, that would help," replied the mother; "and as Margaret is about to leave, I'll hire a less expensive girl and do more of my own cooking; that will probably be a great saving in more respects than one. I miss the information and pleasure derived from my paper enough to make the extra effort willingly."

It was surprising how much happier they all felt, and when, towards the last of the week, the paper came, impulsively Jennie actually kissed it.

"Why, it looks just like an old friend," she exclaimed.

"Yes, and it is a friend in more ways than we realized; and not only a friend, but a helper and a teacher," replied her mother.

Mr. Willis was silent; he saw the child's enthusiasm and heard the mother's comments, but afterwards, when only himself and wife were in the room, he said:

"Wife, I am positively ashamed that I ever could have been so blind and stupid as not to properly appreciate the worth of a good religious paper. Absolutely ashamed that my poorer neighbors and my own children knew more of the worth and teaching of the religious press than I did. We will economize in some other direction than this in the future, do without something not actually indispensable to our comfort and satisfaction, and I promise you you have heard the last from me you are ever likely to about not being able to afford one religious paper. We can't afford not to have it."

And that is how Mrs. Willis

succeeded in stopping her religious paper.—Selected.

MARRIAGES.

PELLS—HIGHTZMAN.—At his home, near the village of Albion, Wis., on the evening of August 10th, by the Rev. E. A. Witter, Mr. George M. Pells and Miss Jennie M. Hightzman, both of Albion.

RANDOLPH—WEBSTER.—At the home of the bride's mother, in Utica, Wis., on the evening of August 14th, Mr. Reuben G. Randolph and Miss Edith R. Webster, both of Utica.

DRAKE—CALDER.—At the home of the bride's parents, near Albion, Wis., on the evening of August 16th, Mr. Wallace W. Drake and Miss Emma P. Calder, both of Albion.

BURDICK—JONES.—At the home of the bride's parents, in Edgerton, Wis., on the eve of August 22d, Mr. Frank L. Burdick and Miss Leonora Belle Jones, both of Edgerton.

MATHEWS—EGNEW.—At the home of the bride's parents, near Hammond, La., August 18, 1895, Mr. D. Harry Mathews and Miss Minnie R. Egnew, Rev. G. W. Lewis officiating.

SMITH—JOHNSON.—At Marlboro, N. J., by Rev. J. C. Bowen, August 17, 1895, John D. Smith and Miss Ida C. Johnson, both of Roadstown, Cumberland county, N. J.

WILSON—LASHER.—At Piscatawaytown, N. J., August 28th, by Rev. John W. Sarles, Howard Stillman Wilson, of Dunellen, N. J., and Lillian Marsh Lasher.

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.

BURDICK.—At Little Genesee, N. Y., August 21, 1895, Margaret Brown Burdick, youngest daughter of Benjamin F. and Julia Crandall Burdick, in the 23d year of her age.

A more extended notice of her life will be found in another column of this paper.

CHESEBRO.—In Clarke's Falls, Conn., August 18, 1895, Ella J., wife of Ellsha Chesebro, in the 39th year of her age.

Sister Chesebro embraced religion a number of years since, during the labors of Rev. I. L. Cottrell while he was pastor of the First Hopkinton Church, and united with said church, of which she remained a worthy and useful member till death. She joined cheerfully and helpfully in the religious movements in the community, and was Corresponding Secretary of the Y. P. S. C. E. of Clarke's Falls. The funeral was largely attended, thus bearing witness to the high esteem in which she was held. By request, the pastor of the Second Hopkinton Church conducted the service, and preached from Psa. 116: 5. L. F. R.

RIDGEWAY.—At Marlboro, N. J., August 22, 1895, Anna Mary, wife of John P. Ridgeway and daughter of Rev. and Mrs. J. C. Bowen, in the 35th year of her age.

Sister Ridgeway professed religion twenty-one years ago, and united with the Marlboro Church, of which she remained a worthy member till death. The large concourse of people who attended the funeral witnessed the great esteem in which she was held in the church, the community, in school districts where she had taught as well as in the immediate families who mourn the loss from their number here of a dear companion, child-sister and friend, but they are comforted with the fact of the full assurance that she is now at rest. By request of the deceased, L. F. Randolph, of Hopkinton, R. I., who was pastor of the Marlboro Church when she joined the church, attended the funeral and preached from Rev. 22: 1., Rev. I. L. Cottrell assisting in the service. L. F. R.

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