

THE SABBATH RECORDER.

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

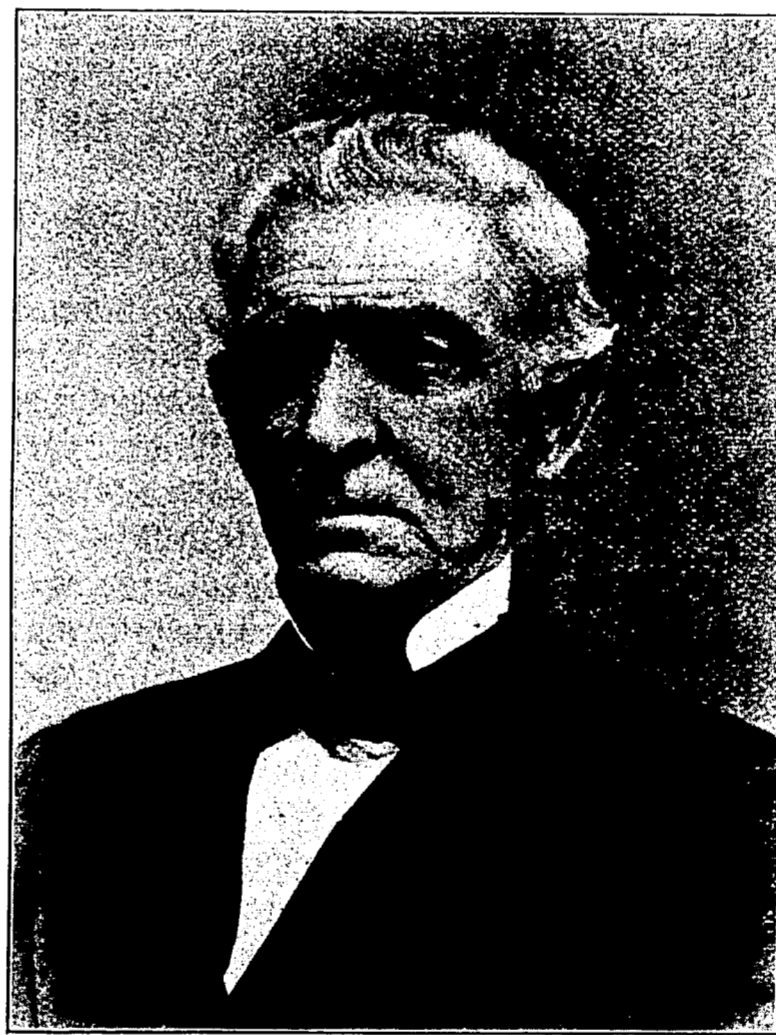
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REV. ALEXANDER CAMPBELL.

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PLAINFIELD N J

Sabbath Recorder.

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THE *Helping Hand* was mailed to the various Sabbath-schools and subscribers last week, but of course not in time for distribution before the first Sabbath in the quarter. The copy did not reach the office in time to be printed at an earlier date.

THE last week's RECORDER went to press earlier than usual, and there was no time to make reference to the Commencement exercises of our University. Hence there is the more to be said this week; and this paper may seem like a University number. But knowing very well the great interest our people have in education in general, and in our own schools in particular, there is not much danger of their feeling surfeited with what may justly be said concerning them. And since Alfred University is, in the nature of the case, our principal school to which both the other colleges are tributary, the entire denomination will be glad to learn as much as they may be able, of its present status and future promise.

ONE of the most important and gratifying movements of the Trustees of Alfred University at its annual meeting, June 23, was the decision to keep the Ladies' Boarding Hall strictly for ladies, and use another building for dormitories for gentlemen students. This plan was made possible through the generosity of Wm. C. Burdick, who gives the school the use of his newly-finished and fine-looking building, standing near the Public school building. This arrangement will be a great benefit to the school and relieve many parents of their chief objection to patronizing the University. Indeed, so well was this plan regarded that some of the non-resident trustees did not hesitate to say that it was worth more to the school in its moral influence and power to give confidence, than the complete endowment of one or more professorships. Let it be understood that there will be entirely separate dormitories hereafter for the ladies and gentlemen, though they can board at the same tables.

ALEXANDER CAMPBELL.

We can give only a few words introducing to our readers the picture of the late Rev. Alexander Campbell, whose autobiography was edited and published by his nephew, Rev. Chas. A. Burdick, in 1883. Our readers should have a copy of this book, and doubtless many of them have it. Any one desiring the book can communicate with Rev. C. A. Burdick, Farina, Ill.

Eld. Campbell will be well remembered by many of our older readers. He was born May 15, 1801, in Plainfield, Otsego County, N. Y. He was of Scotch descent. His parents were Presbyterians, and he connected himself with that body when in his fifteenth year. At the age of seventeen he began to awaken to

his need of an education, and to avail himself of every opportunity for study.

When he was about twenty years of age his attention was called to the seventh day as the Sabbath instead of Sunday, as he had been taught to believe. He had a great trial, but his conscience and loyalty to God's Word prevailed and he embraced the Sabbath. At the age of twenty-four he was licensed by the Adams Seventh-day Baptist church.

He was subsequently ordained and engaged in missionary labors in Western New York and Pennsylvania, also in Ohio and Virginia. He was one of the foremost spirits in the founding of DeRuyter Institute. He was engaged much in revival work and held several pastorates. His autobiography was published while he was still living, and 83 years of age. We have not at our command the exact date of his death. But this we know, that he "Came to his grave in a full age, like as a shock of corn cometh in his season."

ALFRED UNIVERSITY.

Sixtieth Commencement.

One can hardly write up even a *brief* of the Commencement exercises of this enterprising university town this year without first stopping to notice the beautiful "welcome" extended to all who entered the village. Three magnificent evergreen arches span the streets at points where all who enter the village from the main-street, north or south, and overshadowing University street at the stone bridge, must pass under them. Pendant from these arches, in large artistic letters, are the words, "ALFRED UNIVERSITY, SIXTIETH COMMENCEMENT, WELCOME." This device owes its origin and much of its execution to the enterprising and generous treasurer of the University, W. H. Crandall. It made all former students, friends and patrons of the school feel at home, and inspired a feeling of confidence and hopefulness to be thus welcomed. Flags and bunting, decorating the private houses and public buildings, greeted the many visitors during Commencement week, giving the village a genuine national holiday appearance. To us this beautiful village never before looked as lovely and prosperous as now. The extension of the macadam roads through the principal streets, the new flag-stone and brick-laid sidewalks, the paint-improved dwellings and University buildings, with the well-kept lawns, all speak in eloquent language of the enterprise, taste and public spirit of the citizens, trustees and faculty. Never were there better prospects or higher hopes for the future of this school, the years of which now number three score. The next decade bids fair to add a crown of wisdom and glory through its improved plans and methods, together with largely increased facilities and the addition of experienced and eminent educators.

ANNUAL SERMON.

Sometimes the Baccalaureate Sermon introduces the services of Commencement Week; but this year the Annual Sermon before the Christian Association came first, and was preached by Rev. O. P. Gifford, D. D., of Buffalo. His text was 2 Chron. 29: 31, "Then Hezekiah answered and said now ye have consecrated yourselves unto the Lord." The theme, consecration, was treated in a clear, eloquent and deeply impressive manner. The large audience was greatly pleased with the ser-

mon. President B. C. Davis and Pastor J. Lee Gamble assisted in the service.

THE BACCALAUREATE SERMON,

By President Davis, was delivered Sunday evening, in the chapel, to a very attentive audience. Pastor Gamble and Dr. L. A. Platts took part in the preliminary services. The theme, "God's law of progress applied to human life," was drawn from the text, Matt. 4: 28, "First the blade, then the ear, after that the full corn in the ear." This sermon was worthy the occasion, and was much appreciated by all who heard it. The readers of the RECORDER will probably have the privilege of reading it before long.

THE LYCEUMS.

For many years the four literary societies of the University, known as the Alleghanian, Orophilian, Alfridian and Athenæan, have formed an important factor in the facilities for a practical education. The two first named are societies for gentlemen, and the remaining two for ladies. Each society is allotted either a half day or an evening during Commencement Week for a public session. The small sum of fifteen cents is charged all who attend these exercises, and this helps to defray the expenses of the societies. The chapel was well filled at nearly all of these sessions, and the exercises generally were of a high order, and very creditable to the students. We have not time or space to make individual mention of the orations and papers presented, but a very good report can be found in the *Alfred Sun* of June 25, together with the programs of each session. The address before the Orophilian Lyceum on Tuesday morning, by Judge Seymour Dexter, of Elmira, is worthy of more than ordinary mention. His theme, "The Ideal Life," was treated in a masterly manner, and contained many excellent and practical things. This address was the product of much mature thought and experience. It was clear, logical, and throughout there was manifest a devout spiritual sentiment, giving practical illustration of its three leading thoughts and recommendations, "work, love, faith."

THE ANNUAL MEETING

Of the Trustees and Stockholders was held in Memorial Hall, occupying all of Tuesday, except an hour in the forenoon, when they adjourned to listen to the address of Judge Dexter. Many important items of business were transacted; and while there are yet some knotty problems of finance to be solved, still there was a very hopeful feeling apparent with all the Trustees.

The policy of the Trustees to conduct the school upon a safe financial basis, bringing all plans for expenditures within the assured income, required careful management, but it is hoped that the plans will be entirely successful and satisfactory.

Several changes in the faculty have been provided for. In consequence of the resignation of several members of the faculty, the committee to provide teachers has succeeded in supplying the vacant chairs with able and experienced men and women, so that the commencement of the seventh decade of the University will open with more radical changes than at any other period in its history.

While the former teachers who have chosen

to go to other fields of labor will be greatly missed in the school and community where some of them have labored long and devotedly, still it is a great pleasure to announce that their places are to be so well filled. The chair of Latin, made vacant by the resignation of Prof. Waldron, is to be filled by Prof. Scott, formerly of Alfred, and one of the most competent and popular teachers of the Latin language and literature in the United States.

Prof. Post, the growing and efficient teacher in the department of Natural History, has resigned to enter upon the practice of medicine and surgery, for which he has eminent qualifications, and his chair in the University will be filled by Prof. A. R. Crandall, for many years State Geologist and Professor in the State University of Kentucky. His reputation in Natural Science, and his well known ability as a worker and educator, will at once place that department among the most prominent and popular in the country.

By the resignation of Mrs. Main in the department of Music, it became necessary to secure some one to take her place, and for this position the committee is to be congratulated in its success in securing Miss Toop, of New York, a lady with fine musical education obtained in London, and several years of successful teaching in this country. She comes to Alfred with excellent testimonials.

Radical changes are also taking place in the Art department. In consequence of the declining health of Miss Amelia E. Stillman, who has been a faithful teacher in this department for twenty-five years, she has resigned, and the Trustees have extended a call to Miss Elizabeth Cristy, of New York, a lady of exceptionally rare opportunities and qualifications. With several years of study in the best schools of this country and in Italy, qualifying herself in the different lines of art, followed by several years of successful teaching, if her services can now be obtained the school of Fine Arts will not suffer by the change. Miss Christy has the best of testimonials, and strong hopes are entertained that she will accept the position.

The trustees and faculty are fully conscious of the importance of making the study of the English language and literature more prominent than it has been hitherto. Miss Eva St. C. Champlin, who has become a specialist in this department, has been secured for the coming year, and will organize classes for extended studies. It is the aim of the trustees and the President of the University to provide specialists in each department, and they are making rapid strides in that direction.

The annual report of President Davis to the Trustees was very able and comprehensive. Its recommendations and plans for the coming year were heartily adopted, and several improvements not mentioned here were inaugurated. Hon. A. B. Cottrell was elected president of the Board of Trustees, and Charles Stillman, Esq., Secretary.

ALUMNI DAY.

The only rainy day of the week was Alumni Day, Wednesday, June 24. But the rain did not prevent at least a fair audience, though the chapel was not crowded. After an opening prayer by Dr. L. A. Platts, a piano solo by Miss Toop, of New York, and a brief address by the President of the Association, L. E. Livermore, Dr. Daniel Lewis was introduced and gave the principal address of the

day, a Memorial Address of the late President, Jonathan Allen. This address abounded in touching tributes to the worth and grandeur of this truly great man. The address was requested for publication by the Association, and all who knew him should have and keep a copy when published.

The afternoon was devoted to a brief address by Judge Seymour Dexter, of Elmira, Judge Norton, of Friendship, a song solo by Miss Susie M. Howell, a piano solo by Miss Toop, and the regular business meeting of the Association. The plan of the proposed Club Hotel was presented by W. H. Crandall, and approved by the Association. After adjournment, a meeting of the stockholders in the new Hotel was called and an organization effected by the election of officers, appointment of committees, etc. The Alumni Association elected Dr. Daniel Lewis President; Prof. A. B. Kenyon Vice-President; Prof. W. C. Whitford Secretary, and E. E. Hamilton Treasurer.

In the evening the Banquet was the occasion of more than ordinary interest. One hundred and sixty guests were seated at the tables and served to most dainty and palatable courses. The menu was under the supervision of Miss Velma K. Crandall, and the well-trained corps of waiters was under the direction of Prof. E. P. Saunders. The after dinner speeches were prompt and highly entertaining. President Davis responded to Our Future; Judge Dexter, Our Banquet; Dr. R. A. Waterbury, Education. Since many other schools were represented both by the Alumni of Alfred University and other guests, a feature of especial interest was responses for other schools. Dr. Platts spoke for Milton College; J. T. Harris, Michigan University; Prof. L. C. Rogers, Williams' College; Dr. E. H. Lewis, University of Chicago; Miss Eva St. C. Champlin, Bryn Mawr; Miss Susie Burdick, Wellesley; Prof. H. C. Coon, Cornell; Prof. W. C. Whitford, Colegate.

The banquet ended at mid-night while many were aching, either with the bountiful dinner served or the unspoken words of wit and wisdom that for want of time were tabled until next year. The general feeling of good cheer and loyalty to our *Alma Mater* and of high appreciation of education in general, were apparent in every word and look.

COMMENCEMENT DAY.

After all, the chiefest of all the days of commencement week was this one, Thursday, June 25. The others could not be unless this one were. This marks the completion of the collegiate year, and, to some, the completion of the course or courses of study required to entitle them to the degrees which the University confers.

The day was beautiful and cool. There was no dust and the face of nature was washed clean in the showers of the previous day. At 10 A. M. President Davis and the ex-President of the Board of Trustees took their places on the stage, followed by a large chorus of young men and young women, who sang with excellent effect, "O hail us ye free," with Mrs. Main pianist. Then all joined in singing, "All hail the power of Jesus' name." L. E. Livermore read the 22d chapter of Proverbs and offered prayer. Then all united in singing, "Onward Christian Soldier."

The first oration, by George Stillman Browning, of Westerly, R. I., on "Signs and Superstitions" was delivered with fine enun-

ciation and excellent elocutionary effect. The oration showed much careful thought and observation. Floyd Edgar Gilbert, of Friendship, spoke on the theme "Is our Civilization Perishable?" and Gardiner Burdick Kenyon, Hopkinton, R. I., on "The Turkish Empire and Civilization." We regret that we cannot give as much as an abstract of each of these excellent orations. They reflected much credit upon the speakers as well as upon their instructors. Each of these gentlemen received the diplomas of the institution at the hands of President Davis, and Henry Clark Moore, A. B., of the class of '92, received his Master degree, his thesis having been previously submitted; theme "A Community of Active Individuals, or Histological Elements." The remarks of the President to the graduates were brief but comprehensive.

The afternoon was devoted to field sports, and the evening to class exercises and the reception by the President and his wife.

Altogether the week was one of marked success. It was greatly enjoyed by many visitors, both old friends of the University and new uniting in words of praise, confidence and encouragement.

A LESSON FROM THE ASSOCIATIONS.

BY A. H. LEWIS, D. D.

There is much pleasure, and not a little weariness, in "making the rounds of the Associations." Out of these some wisdom ought to come. Among the prominent questions which have come up for consideration during the late sessions has been "The Relation of Evangelism to Sabbath Reform." The writer was a little startled at the South-Eastern Association to hear the following resolution, which was unanimously passed:

Resolved, That we recommend that the Sabbath question be brought more prominently forward in the evangelistic work of our denomination.

The writer does not know who the author of this resolution was, nor whether it was prompted by any special experience. The same idea appeared in one or more forms in all of the Associations, and the question is one that demands reconsideration. It is not wholly safe to judge on such a point by single experiences or isolated examples, though each experience must enter into the aggregate on which much of final judgment must rest. The form of evangelistic work which began with the student's quartet, in 1892, and is now being pushed by the Missionary Board, is, in some respects, experimental, and experience is better than theory concerning it.

It goes without saying that men will not keep the Sabbath, truly, except from religious convictions. It is, therefore, easy to formulate a proposition like the following, *viz.*: "Men are more likely to accept the Sabbath when they have been brought to Christ." Therefore evangelism is the best preparation for Sabbath Reform.

Without careful analysis, this proposition seems to be without defect. But experience is proving what the philosophy of the case indicates, that there is an almost fatal defect in it, or in the definition of the phrase, "brought to Christ." The popular definition of this phrase is superficial and deceptive. One has expressed the popular notion thus: "Rejoice in pleasant emotions, and quit your meanness for a while." One fact is evident, the popular notion of coming to Christ does not involve much regard for the law of God,

Popular evangelism—we do not now speak of Seventh-day Baptist evangelists—deals mainly with emotions and questions which enter into the relations of men with men. But the long-continued influence of no-lawism has plucked the vigor from public conscience, and left little or no ground on which to base the *authority of God* in human life. Popular theology has forgotten to emphasize the truth set forth by Paul in Romans 3:31, that faith *establishes* the law. On the contrary, it teaches the falsehood—a deep and baneful falsehood—that faith *abrogates* the law. Law is at a discount in popular evangelization, and a more or less false conception of love is pushed to the front.

History and philosophy combine to show that if Seventh-day Baptists teach no higher idea of coming to Christ than this, they will never bring men to the Sabbath. If men are taught directly or by implication that they can come to Christ “without coming to the Sabbath,” and keeping it as Christ kept it, few will stem the popular tide by accepting the Sabbath. If one is taught, or left to conclude, that he can “accept Christ” without accepting the law of God, and, therefore, the Sabbath of Christ, he will feel no grip of conscience, or sense of obligation to become a Sabbath-keeper, especially when “all the world” assures him that he is “in Christ redeemed and accepted,” without the Sabbath, and that the Sabbath is a mere “peculiarity.”

Logically it is clear, therefore, that any system of “bringing men to Christ,” and *afterward* to the Sabbath, will be a failure. Various experiences reported at the late Associations seem to demonstrate this conclusion. The experience of “union” evangelistic efforts has demonstrated the same fact in scores of cases. If the keeping of the Sabbath is not important enough to be made one of the elements of duty in “coming to Christ,” it cannot be added afterward as a denominational peculiarity. The logic of the case is inexorable, and experience sustains its conclusions.

It is of no avail for Seventh-day Baptists to shrink from this logic, nor from the fact that in the present state of public opinion some unpleasant conclusions must follow it. Every great reform involves such conclusions, and if they are not respected the reform will be a practical failure.

Whatever may have prompted the resolution quoted above, the question it raises cannot be ignored. It is not a time to pass unfavorable criticism upon evangelistic work as it appears in the past. Neither is it a time to insist on any specific theory as to how evangelism can be made to aid Sabbath Reform. It is rather a time for learning by experience and for careful definitions. The following points need study and prayer.

1. How much have popular no-lawism and the authority of custom perverted the true idea of “coming to Christ?”

2. While men will not come to the Sabbath without becoming Christians, how much does the popular idea of “coming to Christ” help men in accepting the Sabbath?

3. Must not Seventh-day Baptists preach the law of God, hence, the Sabbath, as the true basis of evangelism?

Christ and his Sabbath go hand in hand, in all logic and in all history. He who comes to the one, fully, comes to both. This conclusion does not assume to decide who are Chris-

tians. It does not imply that God does not accept men who come according to the light they have received. It does not imply that God is not patient with error and with men who are “slow of heart to believe.” But it does forbid Seventh-day Baptists to expect anything of value to Sabbath Reform from any system of evangelizing men which does not begin and end with a complete and unabrogated law of God, in the heart of which the Sabbath of God is enshrined.

BERLIN, Wis., June 25, 1896.

CONTRIBUTED EDITORIALS.

Bicycle Versus Saloon.

Collector Mize, of the Internal Revenue office, thinks that the prevailing bicycle enthusiasm has closed up several hundred saloons in Chicago. The annual prepayment of the special tax on saloons was due July 1. The applicants are not nearly as numerous this year as in former years. The brewers' trust, by its weeding out process, has doubtless had something to do with this result, but the Collector is inclined to give the bicycle a good part of the credit. The indications at present writing point to a falling off of about 1,000 saloons from the number carried on the books last year.

Milton and the Gospel Ministry.

President Whitford informs us that Milton has ten students who are pledged to enter the Gospel Ministry. If we remember correctly this does not include those who expect to preach in other denominations. In addition there are some young men who, while they have taken no pledge, have the same work in view. There are still others whom some of us older ones are watching with deep interest, praying that in time the heart may be inclined and the latent abilities developed in that direction.

It has been our profound conviction that the specialty of our own schools is to make men and women. If they have a mission too in developing leaders of men to stand in the pulpit with mind alert and heart aflame, let us thank God for the reinforcements appearing. It is a crown of glory to any school to have the reputation of graduating a large percentage of students for the ministry. It is a mark of a high standard of manhood and a healthy Christian atmosphere. The two specialties go well together.

Convocation Week at Chicago.

Quinquennial Convocation Week, which is now on the calendar at the University of Chicago, may be regarded as another landmark in its history. Some of the special features of the occasion are the presence of its founder, John D. Rockefeller; the dedication of the new Haskell Oriental museum; laying the corner stones of what will be the most complete biological laboratories in the world; the presentation of the Synagogue Service of the times of Christ by twenty men in oriental costume; and, to please the athletes, a series of base ball games between Brown University and the University of Chicago, champions respectively of the East and West, for the College pennant. The marvelous growth of these brief years, without a parallel in educational history, is a matter for sincere congratulation from the friends of the University. The Western Editor being its friend as well as its

occasional critic, rejoices with it in its prosperity.

The readers of this journal will be glad to know that the musical department of the University has shared in the general prosperity, and that its Director, Wardner Williams, has won golden opinions both as a musician and as a cultured, Christian gentleman. Under his direction the University Chorus in their recent annual concert sang Mendelssohn's Hymn of Praise. The first time that this production had ever been rendered in the West, it was received with enthusiasm by a large and critical audience. We are glad to say that the Director of Music is one of the most popular men on the Campus. Perhaps we are sometimes over modest in recognizing merit among our own numbers. It is one of our hobbies that, if a man is doing a good work, it will do no harm to mention it before he dies. “Tribute to whom tribute is due; honor to whom honor.”

In The Public Eye.

Some one who probably spoke from sad experience has said that a man spends the first half of his life in trying to get into the papers and the last half in trying to keep out. The saying is brought to mind sometimes by the newspaper sketches of prominent men in which the gifted reporter evidently intends to lay bare the inmost secrets of the victim's heart. The interest of the gentle public in the details of a millionaire's private life is not usually ill-natured; but the recipient of these honors must, in time, grow weary of the flattering notice. As a mild instance: “John D. Rockefeller, President of the Standard Oil Company, who has given so many millions to the University of Chicago that President Harper has to sit up nights to count them, reached the city at 7.35 o'clock to-day over the Lake Shore road.

Many ardent admirers of Mr. Rockefeller's bank account heard of his arrival, and began making preparations to do him honor, but—he chose Lake Forrest as the point at which he wished to be secluded, and Cyrus H. McCormick, whose guest he is, poured several barrels of oil on the lake's surface so that his guest would feel at home.”

This notice will doubtless strike the public quite humorously; but it is a question whether the man who has been so persistently viewed and interviewed, will not probably feel like a weary dove that would fain fly away and be at rest. The citizen who enjoys privacy and independence does not always realize what he has to be thankful for.

“Heroic Measures.”

Mining horrors are common enough these days; but there were features of the disaster at Pittston that demand more than a passing notice. It was understood when the men were sent down, that the mine was in a very dangerous condition. While they were at their work of fixing new props for weak places they were imprisoned in their living tomb. Whether the mine-owners knew that such an accident was probable or not, it is not ours to say. It would seem that they might have known, had they secured the advice of an expert. The case is given a dark coloring by the newspaper account which reports: “A consultation of mine officials was then held, and it was decided that heroic measures would have to be resorted to to prevent heavy damage to the mine.” It is difficult to understand

what was meant by "heroic measures" unless it meant the determination to send those scores of men down to what proved to be their death.

It is easy to hire more laborers; but a new mine is not to be had every day. Human life is cheap and a man must take risks—and the supreme end is money. Ah, who shall say that the men who were sacrificed were not as precious in the sight of the heavenly Father as were the mine-owners themselves? What shall it profit a man if he gain the whole world and lose his own life? And by what right shall gambling capitalists take desperate chances on the lives of their fellow men?

GOD'S SURPRISES.

BY MRS. F. M. HOWARD.

We sometimes think God asks us to do very trivial things—so trifling indeed that we are led to doubt whether it is his voice which directs us, and by neglecting the small duty miss the great opportunity.

The child greatly desires to enter a closed room. It longs for the beauty and pleasure which lies just the other side of that closed door, and the mother tells him to turn the little key in the lock. If, with ready obedience he performs this small service, the door opens, and he is led toward his heart's desire. So God sometimes tests our loving obedience, and the little service is the key turned in the lock, and the door to great opportunity is thrown open wide.

It is such a small thing to press the button which flashes the light upon the sensitive plate of the camera, but a picture is produced which is as perfect in every minute detail as if some great process of skill had given it birth.

God often repays some small sacrifice of obedience or love from us by flashing the sunlight of his glorious presence into our souls, making a picture there of his grace and goodness which can never be effaced. He delights to surprise us even as we love to surprise our children by some unexpected pleasure, and Christian souls can testify to many an instance where God's surprises have come into their lives with a power and sweetness which an every-day possession of that particular blessing could not give, for we become so much accustomed to the things in our possession that we fail to appreciate them at their true value. We do not appreciate freedom from pain until some sickness takes us in its grasp. One of God's sweet surprises came to the writer when suffering from a painful attack of rheumatism. I had been almost helpless for several days, when one morning, with a particularly trying day's work before me, I was wondering how I could ever accomplish the required labor in the condition I was in. Kneeling at the family altar, I became conscious that my pain was slipping away, as a garment slips off one's shoulders, and I arose from my knees free from pain. My day's work went on to its close without inconvenience, and, best of all, the suffering has not returned. The precious sense of God's presence and care for me, as revealed by this sweet, surprising token, cannot be expressed.

It was not in answer to prayer, for it had not occurred to me to pray for relief; just simply his loving tenderness, which removed the burden unasked. "Before thou callest I will hear, saith the Lord."

At another time of peculiar trial, when everything seemed so dark that there was not a perceptible ray of light anywhere, he sent into the gloom a ray of mercy so bright that its meaning could not be mistaken; a blessing for which I had been striving long and earnestly, and coming into the darkness as it did that morning, it came with a double significance as from his very hand. It brought strength and hope with it; the difficulties which looked so formidable opened out as by an unseen hand, and the danger was past, without the harming of a hair of our head. "He that keepeth Israel shall neither slumber nor sleep."—*The Standard*.

FEARLESS AND HONEST.

A Scotch lad landed at Castle Garden, the brightest, yet the loneliest, passenger of an emigrant ship. He was barely fourteen, and had not a friend in America, and only a sovereign in his pocket.

"Well, Sandy," said a fellow passenger who had befriended him during the long voyage from Glasgow, "don't you wish that you were safe now with your mother in the old country?"

"No," said the boy; "I promised her when I left that I would be fearless and honest. I have her fortune to make as well as my own, and I must have good courage."

"Well, laddie, what can you do?" asked a kind voice behind him.

"I can be loyal and true to anybody who will give me something to do," was the quick response.

A well-known lawyer, whose experience with applicants for clerkships in his office had been unfavorable, had taken a stroll down Broadway to ascertain whether he could find a boy to his liking. A canny Scotchman himself, he had noticed the arrival of the Glasgow steamer, and had fancied that he might be able to get a trustworthy clerk from his own country. Sandy's fearless face caught his eye. The honest, manly ring in Sandy's voice touched his faithful Scotch heart. "Tell your story," he said, kindly.

It was soon told. Sandy's mother had been left a widow with little money and a child to bring up. She had worked for him as long as she could, but when her health failed she had bought his passage to America, and given to him what little money she could spare.

"Go and make your fortune," she had said. "Be fearless and honest, and don't forget your mother, who can not work for you any longer."

Sandy's patron engaged him as an office boy.

"I'll give you a chance," he said, "to show what there is in you. Write to your mother to-day that you have found a friend who will stand by you as long as you are fearless and honest."

Sandy became a favorite at once in the office. Clients seldom left the office without pausing to have a word with him. He attended night school and became an expert penman and accountant. He was rapidly promoted until he was his patron's confidential clerk. After sharing his earnings with his mother, he went to Scotland and brought her back with him.

"You have made my fortune," he said, "and I can not have luck without you."

He was right. When he had studied law

and began to practice at the bar, his fearlessness commanded respect and his honesty inspired confidence. Juries liked to hear him speak. They instinctively trusted him. His mother had impressed her high courage and sincerity upon him. His success was mainly her work.—*The Household*.

HELPS TO PATIENCE.

A woman, whose life has been long checked with many reverses, said lately: "Nothing has given me more courage to face every day's duties and troubles than a few words spoken to me when I was a child by my old father. He was the village doctor. I came into his office, where he was compounding medicine one day, looking cross and ready to cry.

"What is the matter, Mary?"

"I'm tired! I've been making beds and washing dishes all day and every day, and what good does it do? To-morrow the beds will be to make and the dishes to wash over again."

"Look, my child," he said, "do you see these empty vials? They are all insignificant, cheap things, of no value in themselves, but in one I put a deadly poison, in another a sweet perfume, in a third a healing medicine.

"Nobody cares for the vials; it is that which they carry that kills or cures. Your daily work, the dishes washed or the floors swept, are homely things, and count for nothing in themselves; but it is the anger, or the sweet patience, or zeal, or high thoughts that you put into them that shall last. These make your life."

No strain is harder upon the young than to be forced to do work which they feel is beneath their faculties, yet no discipline is more helpful. "The wise builder," says Bolton, "watches not the bricks which his journeyman lays, but the manner in which he lays them."

The man who is half-hearted and lagging as a private soldier will be half-hearted and lagging as a commander. Even in this world, he who uses his talents rightly as a servant is often given the control of many cities.

"They also serve," said John Milton, "who only stand and wait."

"Even Buddha," says a Hindu proverb, "was once a cart-horse, and carried the loads of other men."

We should remember, above all, that the Greatest of all men spent thirty years of his earthly life waiting the appointed time to fulfil his mission.—*Youth's Companion*.

TESLA'S OSCILLATOR.

Actual tests have shown that only five per cent of the energy used in making incandescent lights with dynamos operated by steam power manifests itself in light. Nikola Tesla has invented an oscillator, which is a combination engine and dynamo, which will save the enormous waste under the present system. By Tesla's process steam is forced into the engine at high pressure, which produces an extremely rapid vibration of a steel rod, and this rod or piston is so adapted to a set of magnets that the mechanical energy of the vibration is converted into electricity. Fly wheels and governing balls and eccentrics and valves and all the rest of the complicated mechanism required for the purpose of control or regulation are done away with. The oscillator requires less than one-tenth the space needed for an ordinary engine and dynamo.

Missions.

THE North-Western Association extends over a large territory and is composed of nearly forty churches. Its session was held with the Albion Church, Wis. The attendance was large. There were delegates from Kansas, Nebraska, Iowa, So. Dakota, Minnesota, Ohio, Kentucky, Illinois and Wisconsin. The churches were well represented by communications and delegates, and the reports given showed a good spiritual condition and activity among them. Some of the churches had been blessed with precious revivals. More than ordinary interest and enthusiasm prevailed in all the sessions of the Association. Among the marked features of the meetings were the many good singers and quartet singing which gave fervor and inspiration, and so many young and younger ministers in attendance who gave to the session much of cheer, life and hopefulness.

The wide frontier of this Association brought to view many open doors and needy fields for evangelistic labor, and fine opportunities for Sabbath Reform work. The small churches sent in earnest appeals for help to strengthen the things which remain and to extend and build up the cause among them. As the many open fields were brought before us with all their possibilities for evangelism and the sowing of truth, how it made us wish and pray for means to put a large force of workers upon this broad and propitious harvest field for Christ and the Sabbath. It seems to us there *must* be put on this grand field as large a force of workers the coming year as possible.

There was so much discussion in the various sessions of the Association of the denominational lines of work, and there being present representatives from many parts of the denomination, it made the Association seem almost like a General Conference.

The Missionary Hour was very much like that in the other Associations, the same interests and needs being discussed and how some urgent demands could be met. Dr. A. H. Lewis showed in his telling remarks how pastors can lead their people to higher planes of denominational thought, spirit and effort. They can do more to bring their people up to greater and nobler effort in evangelism and Sabbath Reform than anyone else. They can do it by loving instruction, by their own inspiration, life and example. A. McLearn thought that while our people are doing nobly they could give more for the work. A. H. Lewis made an earnest appeal for systematic giving. It would do more to furnish us funds than so many special efforts to raise money. E. H. Socwell made a tender appeal for the small churches and for evangelistic work among them. He showed how evangelism and Sabbath Reform work go together, how Calvary and Sinai are united in true Christian effort. J. M. Todd called attention to how pastors can interest their people by sermons on denominational lines of effort. Miss Susie M. Burdick, by several addresses during the Association, interested the people very much in the work of evangelizing China and the needs of our own mission in Shanghai, which should be provided for to make it more successful. SEC.

ONCE on an incline, time and gravity will settle how far down we go.—*Anon.*

MISANTHROPY.

S. S. CONVERSE.

In a walk this morning I met the misanthropic Mr. B., and the fixed frown on his brow, so indicative of real heart misery, cast such a chill over my spirits that a ramble through the green meadows, with all the dear, delightful sights and sounds of early spring, could hardly restore me to cheerfulness. But now that I am home again, where the sparrows are singing in the budding shade-trees, let us reason, dear reader, of the wicked folly of the misanthrope. And for an illustration let us review the character of Mr. B., whose heart in childhood and early youth was warm and tender, and whose songs gushed forth in gladness as the spring came round with its birds and flowers.

But manhood came, and on going forth into the world he saw so much of wrong practiced by his fellowmen, and found so much of deceit and treachery to mock his trusting confidence, that, disgusted by the abuse of life, social comfort, he cherished a vindictive zeal for the right, till his once amiable temper was soured, and he became incapable of appreciating the joys still left to gladden the heart of the pure and good. Like the miller of Mansfield, he fancies every man's hand against him, because, forsooth, his hand is against every man. Hence his misery and the dark shadow cast by his influence.

Dear reader, is he wise? True, earth groans from the effects of sin, and in view of this, the sensitive soul may often exclaim, "My ear is pained, my soul is sick with every day's report of wrong and outrage with which earth is filled;" yet, in brooding over these woes, should our hearts be assimilated to stone, and we forget "God gives much peace on earth, much holy joy; opens fountains of perennial spring, whence flows abundant happiness to all who wish to drink." And if to the individual the cup has more of sour than sweet, the blame is in the drinker, not the cup; since each within himself holds the means to "turn the bitter sweet, the sweet to bitter." How false, then, to the interests of our own souls are we who not only widen the breach in love's circle, and diffuse the evils of that hardness of heart which we deplore, but turn our own cup to bitter, by the misgiving and distrust with which we meet our fellowmen, and the vengeful feeling we cherish for each detected fault. For, it is written, "Avenge not yourselves," and, notwithstanding the evils found in the human family, "Be ye kindly affectioned one to another with brotherly love."

Such directions may appear simple to the proud and high-minded, but only in simplicity of action are we happy. The most childlike in regard to malice and the train of dark thoughts resting in the misanthropic bosom are nearest the seat of bliss, for "of such is the kingdom of heaven."—*The Morning Star.*

GLADSTONE ON THE BIBLE.

Mr. Gladstone may be out of politics, but he is not out of sight—out of mind. There is no man living whose word is listened to so eagerly even yet. Indeed, there are few men living whose word is so well worth listening to. His recent "Essay" on the Bible has attracted widest comment and attention in England. There are few passages about the Bible more truly eloquent and beautiful, and that because perfectly true, than the para-

graph with which the essay closes. It deserves the widest reading that quotation can give to it:

"Heaven and earth shall pass away, but my words shall not pass away.' As they have lived and wrought, so they will live and work. From the teacher's chair and from the pastor's pulpit, in the humblest hymn that ever mounted to the ear of God from beneath a cottage roof, and the rich, melodious choir of the noblest cathedral, 'their sound is gone out into all lands, and their words unto the ends of the world.' Nor here alone, but in a thousand silent and unsuspected forms will they unweariedly prosecute their holy office. Who doubts that, times without number, particular portions of Scripture find their way to the human soul as if embassies from on high, each with its own commission of comfort, of guidance, or of warning? What crisis, what trouble, what perplexity of life has failed, or can fail, to draw from this inexhaustible treasure-house its proper supply? What profession, what position, is not daily and hourly enriched by these words which repetition never weakens, which carry with them now, as in the days of their first utterance, the freshness of youth and immortality? When the solitary student opens all his heart to drink them in, they will reward his toil. And in forms yet more hidden and withdrawn, in the retirement of the chamber, in the stillness of the night season, upon the bed of sickness, and in the face of death, the Bible will be there, its several words, how often winged with their several and special messages, to heal and to soothe, to uplift and uphold, to invigorate and stir. Nay, more, perhaps, than this; amid the crowds of the court, or the forum, or the street, or the market-place, when every thought of every soul seems to be set upon the excitements of ambition, or of business, or of pleasure, there, too, even there, the still small voice of the Holy Bible will be heard, and the soul, aided by some blessed word, may find wings like a dove, may flee away and be at rest."—*Church Union.*

A REASONED FAITH.

The diffusion of intelligence has had its effect on religious faith. The simple-minded faith of a few generations ago is no longer possible. Popular education has strengthened the rational faculties, and religious beliefs have now to stand the test of the intellect as well as of the heart. Men insist upon a reasoned faith that meets the demands of rational consistency at the same time that it satisfies the heart. This does not mean that there need be any change of the great basic truths of religion. The great fundamental doctrines now meet the religious wants of man as they always have done, and always will do. But the new conditions do require a change in the modes of statement for these great doctrines. It has become necessary to so state the fundamental teachings of religion that men shall see their relations to the constitution of things. The teachings of Jesus Christ are founded in the necessities of human life and the facts of human experience. They are not mere assertions resting simply on authority for their force. They are verified by the deepest laws of man's spiritual being. The preacher who can successfully and clearly show this correspondence between the gospel and the deepest facts and laws of man's being is peculiarly fitted to present the truth in this age and generation. He can meet and defeat unbelief on its own chosen ground. He can show that Christianity meets the demands of the reason as well as of the heart.—*Methodist Recorder.*

Woman's Work.

THE TOILERS.

BY MRS. E. R. DUNBAR.

We wept as we went forth, for all the land
Was flooded, where we hoped to sow and reap.
Vainly we strove to moor our little bark
Beside some sunny shore, but futile seemed
Our wisest human plans. Around were clouds,
And loving voices echoed far away.

Then came, afresh, these strange, familiar words:
"Cast on the waters bread, and thou shalt find
A waving harvest, after many days."

Still, faltering faith
Betrayed itself in fears, such a wild waste
It lay. No quickening sun, or freshening winds
To warm it into life, or bloom, or fruit.

But, through the hovering mists,
"Lo, I am with thee," came, laden alike
With love and majesty. Then, falling tears
Became ascending prayers, and precious seed
Was strewn at morn and eve, 'mid dews and damps,
In sunshine and in storm, unstinted
And broadcast.

When next we passed that way, lo, all the mead
Was dry, and we beheld the golden harvest
Bend, thickly, o'er all the ground.

Our full hearts said,
We doubt no more that whatso'er is sown
In tears and darkness, as our Lord shall bid,
Will be forever reaped in light and joy.

O, the appealing need of deathless souls!
Linked unto ours by countless human ties,
And all momentous with a life beyond.
May we rejoice in humblest service given,
By him, who draweth, with redeeming love
And endless joy, these wandering, homeless souls.

There may be ways,
Bordered more gorgeously, where ease invites
And pleasure lures, but Oh, we know
The nobler walks of loving sacrifice
Uplift the soul to purer heights,
To rarer bliss, to grander recompense,
And to the love of an approving God.

Dear Sisters of the Eastern Association:

I want to give you a few extracts from a number of the *Christian Alliance*, which seem so pertinent to this occasion.

"If statements from the field are true and conditions at home not misrepresented, Christian women must have a much larger share in the work of discipling all nations than they now have, before the evangelization of the world in this generation becomes a fact." Missionaries and travelers unite in asserting that women more than men perpetuate idolatry. An enlightened native of Calcutta declared, "It is our women who keep up Hinduism by their bigotry and idolatry." Of the \$400,000,000 given annually in China for the temple worship, seven-eighths is given by women. Heathen mothers carry their children who are too young to talk, to the altars and shrines and teach them to bow before the idols and to lay offerings before them, so that they are entrenched in idolatry before any outside influence can reach them. Oriental women are conservators of heathenism because their present condition is so miserable they feel the need of some hope for the future, however slight, and are kept in bondage by the priests lest a worse fate come upon them.

The burdens of heathenism have drawn women down into the very dust. They cannot rise. In their hopeless condition they scarcely struggle. They shake their heads mournfully and say, "We have no souls, we are only cattle;" 500,000,000 heathen women live in sad-eyed ignorance of the Christ who alone has given American women their happy lives.

If then the evangelization of heathen lands is so vitally dependent on the conversion of the women, and if this can be accomplished best by women missionaries, what is our duty? what part have we to do in this work? We cannot all go to foreign lands, but we have a vital position to fill at home. Every woman may make her life so felt in her home church

and with those with whom she comes in touch, that many now indifferent will be aroused to their *duty* and *privilege*, and only God knows what may result.

Think of it, dear friends, "12,000 women die every day in China without hope, without God. Start your missionary to China tomorrow, and before she shall have reached its shores, one and a quarter million will have sunk into Christless graves." Let us then be loyal to our missionaries whom we have sent to carry the gospel for us. Let them feel that we are co-workers with them by our sympathy and hearty support, that they may never plead in vain for helpers or funds to meet the demands of the Lord's work.

I regret that our devoted sister missionaries, Dr. Ella Swinney and Miss Susie Burdick, cannot be with you to-day in person, to press upon your hearts the needs of the Boys' School in heathen Shanghai, a need we cannot and *must* not ignore.

As an Association we have reason to feel encouraged. The societies have met their pledges promptly and cheerfully, and a few have responded to the call for the Boys' School fund. Many more will do so, we trust, before the close of the year. An old and worthy society has buried its prejudices and joined hands with the Woman's Board, and new interest has been awakened and put into action among the Junior societies, and some have adopted the use of the Thank-offering boxes. We wish that every one would recognize the helpfulness of a continual thank-offering, and the deeper receiving of the life which grows by giving.

The Woman's Board has asked for the same amount as last year (\$625), and we hope before Conference to be able to report the whole apportionment raised, beside generous donations to the school fund. And so we close this already too lengthy paper with this appeal, "Give as unto the Lord."

AMANDA T. MAXSON,

Sec. of Eastern Association.

MAY, 1896.

HIGHER EDUCATION AMONG WAGE-EARNING WOMEN.

BY HARRIETTE KNIGHT SMITH.

Amid the multiplication of woman's organizations, developed mainly by her larger place in industry, there are some significant elements which remain almost unemphasized, chief among which is the great work woman herself is accomplishing for her higher intellectual life. This impulse first expressed itself in America, during the early days of the Lowell cotton factories in which the daughters of New England farmers worked for half of the year in order to support themselves at schools like Bradford Academy or Ipswich Seminary, or to help earn the college expenses of their brothers at Yale, Williams, Dartmouth or Harvard.

For the first twenty years the Lowell factories might have been classed as a select industrial school for the higher grade of New England's young people. The girls there were just such young women as to-day are knocking at the doors of Smith, Wellesley and Vassar Colleges. They went to Lowell to labor with their hands, but this did not hinder the employment also of their minds, as their overflowing mental activities manifested. These young women who toiled together cleared away the first weeds which concealed the path of independent labor for other women, and by their association as

factory operatives practically said that in America no real odium should ever be attached to any toil that an honest, self-respecting woman may undertake. Girls had never before tried this organized experiment, but they found that it evolved in them a dormant strength of character as well as of intellect. The societies for mutual improvement which they organized, the magazines they edited, the poems and essays they wrote, were but the beginnings of this line of work throughout the land.

Without reference to their wealth or social standing, all women are to-day placed in one of two ranks—women who *do* something and women who *do nothing*. Society leaders have not wrought this condition of affairs, but the working girls have led others in their higher valuation of an all-around education, and to their influence can also be traced the establishment of colleges distinctively for women. For a half-century Boston has been the nerve-center of this movement, largely through the influence of Lucy Larcom, herself a Lowell factory girl. In this city there was organized several years ago, in one of the most aristocratic of the Back Bay churches, a society among its young women called The Friendly Workers' Club, whose object was to bring into a closer acquaintance and mutual helpfulness the rich young women and the wage-earners of its membership. For years this has been maintained in a cordial spirit, the society girls acknowledging that the actual contact which the business girls held with the dollar-and-cent world has been the source of great gain to them. Regular courses of study have been maintained by this organization, while such subjects as Banks and Banking, Strikes, and various other phases of political economics, have been carefully discussed.

At this point I am brought to describe the helpful work which has been accomplished in this and other Boston organizations by one who has persistently sought to conceal herself behind the cause in which she delights. A graduate of Ipswich Academy and a pupil there of Lucy Larcom's, her association with this form of education is logical, and is but the evolution of the Lowell idea. For fifteen years thousands of readers of *The Congregationalist* have been familiar with the initials "F. J. D.," and occasionally have seen the full name of Frances J. Dyer, who was the founder, under Mr. Richardson's management, twelve years ago, of its Home Department, and whose unostentatious but important work has weekly enriched multitudes of homes. Yielding to the desire of representative persons and of her young students also, *The Congregationalist's* editors have accorded me the privilege of putting into words an outline of what she is doing for wage-earning women.

Seven years ago Miss Dyer became a member of Berkeley Temple (an institutional Boston church) and an impulse to be of actual service led her to see that few of the self-supporting women of this congregation had time for a daily perusal of the newspapers. Realizing that her editorial reading could be turned into profit for these women, she organized a class in their interests. In the beginning the meetings took the simple form of familiar talks on What and How to Read. Later, as they increased in numbers and interest, the more definite name of Newspaper

Class was adopted; this became the Current Events Class, and in 1894 the Current Events Club was organized. During the last seasons, in addition to current history, considerable time has been devoted to the study of Tennyson (*The Princess, Idyls and In Memoriam*), beside several evenings to Mrs. Browning, Lowell and Wordsworth, together with regular courses of general history. The organization began with an attendance varying from fifteen to forty, which steadily increased, until last winter it numbered eighty and occasionally over a hundred. During the five winters of its existence an attendance of 4,272 is officially recorded.

(Concluded next week.)

THE TWO-HORNED BEAST OF REV. 13:11-15.

BY REV. H. H. HINMAN.

In a former article I undertook to show that this two-horned beast did not represent the United States, and that probably America is not mentioned in prophecy. I shall now attempt to show what is the real significance of this much-controverted passage.

The four great beasts of Daniel 7:3-8, are, by a general consensus of opinion, thought to symbolize the four great world empires, the Babylonian, the Medo-Persian, the Grecian and the Roman. The last had ten horns which are supposed to represent (with greater or less exactness) the divisions of that empire and to include the governments of Europe. So far I think all can agree. Now the beast described in Rev. 13:1 had some of the characteristics of all of the four described by Daniel, but especially it represented the last, the greatest and most terrible of all, the great Roman Empire, which, when John wrote, ruled over the world. Now all these great empires were pure despotisms. Like beasts of prey, they trampled on and crushed out every right and every interest that they could not subordinate to their own purpose. They knew no obligation to God and no duty to man. All religions, Pagan, Jewish or Christian were made subject to their control and permitted by their authority. They were the embodiment of despotic power. Each fitly represented despotism and, like a wild beast of prey, destroying and devouring all before it. The dragan (Satan) gave them power and authority. Now the ten horns or the divisions of the great empire were likewise despotism, and like wild beasts they preyed upon humanity. Their spirit still survives. Russia and Turkey still persecute and put to death all those who dare dissent from the prevailing religious opinions. But a horn represents power. In a pure despotism there is but a single horn or single source of authority. Two horns represent a dual power. Besides the despotic rule of the king, there is another source of power that modifies and restrains the former. Now within a comparatively recent period there has appeared such power in most of the governments of Europe. It materially modifies and restrains the old despotisms. This is the power of the people—the democratic element, represented in the parliaments of Europe. This is the two-horned beast. He is far less cruel and ferocious than his predecessors. His horns are not so large and strong. They are the horns of a lamb, and yet there is still in them a despotic power, and they “speak as a dragon.” Now Daniel distinctly prophesied of just such governments of nations in which the elements

of despotism and liberty shall be associated—each modifying and restraining the other.

The great image which Nebuchadnezzar saw in his dream (Dan. 2:31-43) represented the same four great world empires, which in the 7th chapter are represented by the beasts. Of the last it is said, “The fourth kingdom shall be strong as iron; forasmuch as iron breaketh in pieces and subdueth all things, and as iron that breaketh all these shall it break in pieces and bruise. And whereas thou sawest the feet and toes, part of potter’s clay and part of iron, the kingdom shall be divided, but there shall be in it the strength of the iron forasmuch as thou sawest the iron mixed with the miry clay. And as the toes of the feet were part of iron and part of clay, so the kingdom shall be partly strong and partly broken. And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men, but they shall not cleave one to another, even as iron is not mixed with clay.” Dan. 2:40-43.

Now what better description could be given of the republican monarchies of Europe? That these ten toes are identical with the two-horned beast of Rev. 13:11-17 seems evident from the following considerations: First, In each case it is the last and final division of the great Roman Empire; Second, In either case there is a representative of the condition of the world immediately preceding the coming and kingdom of our Lord, (see Dan. 2:44, Rev. 14:1-3) and Third, As we shall hope to show the two-horned beast as well as the ten toes represent the existing and more recent history of the political and social condition of Europe.

In concluding that ten toes of Nebuchadnezzar’s image and the two-horned beast of Rev. 13th are identical, I am, as I suppose, taking new ground. That there are difficulties in this theory I freely admit, but I do not think they are insurmountable, and, by your leave, they will be the subject of another article.

BELOIT, Ala., June 24, 1896.

COROLINE RANDOLPH BOWEN.

The woman whose recent death was the occasion of the sketch below was not in any sense prominent or well-known. She never to my knowledge held any office in church or community. Always quiet and retiring, there were few who even came within the circle of her acquaintance. She lived a hidden life and her tomb will be unvisited except by the few to whom she was dear by personal ties. The last twelve years of her life would seem to have been a blank, with the light of reason clouded and the “sweet bells jangled, out of tune and harsh.” Yet, out of these unpromising conditions the flowers of devotion and heroism have sprung, and they have bloomed with a sweetness which has been an inspiration to the few who have known the truth. The dear, unselfish woman who had herself given her life for others, was cared for in her years of darkness with devotion which I have never seen equalled. The writer feels that it would be a privilege to offer his tribute to faithfulness; and he can not, perhaps, do better than to do it in the words read in the services at Chicago June 10.

No matter who we are, what wisdom we possess, what power we may have among men, what philosophies we may adopt or what faith we profess, we often come face to

face with a sovereign over-ruling power from whose decision there is no appeal and whose plans we can not foresee. It is easy enough for men to be proud of their shrewdness, strength and research until they stand in the presence of the mysteries of life and death—absolutely helpless.

I have often wondered why “Aunt Carrie” had been so afflicted these last years of her life. I do not know that I am any nearer the solution of the problem to-day than I was ten years ago. It is one of the things reserved until the day when we shall see face to face and know even as we are known. But that the gracious Heavenly Father has a beneficent purpose through it all I have not the slightest doubt; and there are some very comforting and blessed thoughts for us to bring to mind at this time.

First, I thank my Heavenly Father that our prayers have been answered—though in a different way, perhaps, from that for which we were looking. For several weeks we have been having frequent meetings at this home—part of the time daily. We sang the old Gospel hymns, read or repeated the Scripture and then prayed—prayed that, if it be possible, the darkened mind might be restored to its wonted strength again, prayed that the burden might be lifted from the life on which it had rested so heavily. In His own good time and way, the prayer has been answered. The burden has been lifted. The chains have been broken and the captive is free. There is joy in heaven to-day that another one of the ransomed of the Lord has come home from her sorrow and care.

Then again let us thank our Heavenly Father for the inspiring example of heroism in daily life which has been before our eyes these many years. What a care our afflicted sister has been, few people know. *No one* realizes it but those upon whom the care has rested and the loving Father who knows all things. Night before last, for the first time in nearly twelve years, these daughters had an unbroken night’s rest. How heavy and wearisome the long, long strain has been. And yet, from these daughters and from the son who, through it all has been the main-stay to her and them, I have never heard a word of repining. It was their own choice that they, and not strangers, should have the care of the gentle mother whose mind had become clouded. During her quiet hours they would enjoy her companionship and laugh at her odd, quaint sayings. And, when the strange spirit of restlessness and excitement seized her, the only anxiety seemed to be for the mother who was suffering. Patiently, uncomplainingly, cheerfully they have walked the weary road—and now that she is gone I am sure that in no home in the land is there more sincere and genuine loneliness over the place which shall be empty. This, dear friends, is an example of loving self-sacrifice and quiet heroism which will be an inspiration to my heart so long as God shall permit me to work for him in his vineyard.

Then I am glad for the life which she lived for so many years before disease placed its hand upon her. Of a group of four brothers and sisters who survived into the present generation, she was the eldest and the last to go. Gilbert, the youngest, was first to pass away. Then my father; then Anna; last of all, Aunt Carrie. She was an old woman before her affliction came. She had already lived a life

longer than is allotted to most. And that life was noble. A loving, patient, self-sacrificing mother. It is no wonder that these children have cared for her so tenderly. It was she who taught them by her own example to be faithful to the trust committed to them. The outside world knew little about her. She lived in the quiet retirement of her own home. It was there that her life work was done, and that life work shall bring forth fruit unto life eternal.

Lastly and chiefly, I am glad, so glad, for the exceeding great and precious promises that comfort our hearts to-day. I remember that one day as I was reading, she seemed to be paying no heed to the words until I came to the passage, "Ask and it shall be given you. Seek and ye shall find. Knock and it shall be opened unto you." As I read those words, she turned and looked at me long and earnestly. Perhaps some memory of the days when that promise was full of meaning unto her swept over her mind. A Christian she was. A Christian she is to-day. Her favorite song was: "Precious Promise." We sang that at almost every meeting when we found how she loved it. Her voice would always join in. How those words come back to us to-day:

"Precious promise God hath given
To the weary passer by;
On the way from earth to heaven
I will guide thee with mine eye.

When temptations almost win thee,
And thy trusted watchers fly,
Let this promise ring within thee,
I will guide thee with mine eye.

When the shades of night are falling,
And the hour has come to die,
Hear thy trusted Pilot calling,
I will guide thee with mine eye.

I will guide thee; I will guide thee;
I will guide thee with mine eye.
On the way from earth to heaven,
I will guide thee with mine eye."

On the way from earth to heaven he has guided her. I have just been reading again about the city where he himself shall be with them and be their God. "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things have passed away." I shall see her face once more when I look upon the great multitude that no man can number, standing in white robes before the throne. "These are they who have come up out of great tribulation and have washed their robes and made them white in the blood of the Lamb."

SMITING THE SHEPHERD.

"I will smite the Shepherd, and the sheep shall be scattered." That was uttered a long time ago. Is it true today? The "President's Letter" in the RECORDER of June 22 suggests to my mind the passage quoted above, and the query also. Bro. W. M. Davis' letter in same issue of RECORDER seems to emphasize both.

But there are ways and ways to smite the shepherd in vogue now-a-days; and two passages in the "President's Letter" suggest one of these ways, and hints another; not that the president had either in mind, but because I have witnessed the workings of both very many times. But in order not to have this too much like a nominating speech, I will state the causes, and then give the how's and why's, to wit:

The present-day way is to muzzle every shepherd that is not "up to date" in every

respect, the necessary conditions being determined by the muzzlers themselves, regardless of how well and successfully such shepherds have led their flocks, and have been blessed of the Great Shepherd in bringing lambs into the fold.

Why, it is considered altogether too derogatory to the dignity and "style" of our modern flocks (churches) to have a shepherd that did not take "eight years learning how to preach." This fully explains how and why there is so much "lack of reapers," and that "so many Sabbath-keepers in West Virginia," and elsewhere "have no under-shepherd."

The "scramble" for the popular pulpits hints the other way, the other how and why. The writer can cite a number of instances where the church has long since become too advanced, too cultured, to be led by their spiritual fathers. And it is considered the proper thing to do now, to discard, to muzzle the under-shepherd by whose labors, preaching and counsel, these churches, and others too, have been made from "diamonds in the rough." And again this is especially the case in reference to aged ministers. Some churches—societies of the Seventh-day Baptists—will not permit their own members unless very educated and popular, to preach or even lecture in their church-house. This has been but recently tested. This same society is without an "under-shepherd" much of the time.

How many Seventh-day Baptist preachers are there today without charges? Raise your hands. More than enough to supply every pastorless church of the denomination.

The other denominations are just like us in this respect.

I know of a case in a sister denomination where a certain "big preacher" voted against "passing him" on his examination in Annual Conference, by reason of his lack of educational qualification; of another minister who has had more success during two years immediately succeeding said conference examination than the "big preacher" has had during his seventeen years of service! Comment is unnecessary. Such parallels are numerous; they are the rule. There are many churches without "under-shepherds," because of the worldly ambition of so many preachers, who prefer to be without pastoral work rather than become pastor of these unpopular societies.

These conditions are increasing all the time.
Yours for "The Meek and Lowly Jesus,"

* * *

A REMARKABLE PHYSICIAN.

Last spring, in the city of New York, occurred one of the most remarkable funerals ever witnessed. The hearse which bore the dead man was attended by sixty pall-bearers, and each man of the sixty owed his life, under God, to the ministrations of him they bore. Behind the hearse walked eight hundred men in line, hardly one of whom but was indebted to the dead man for his ability to be there.

Two hundred and ninety-three carriages followed, and these in turn were attended by a large number of people on foot.

Who was this man who, being dead, could so stir the hearts of the people? Who was he that he should be mourned over by fifteen thousand persons in one day, because they would look upon his face no more? Was he

a great general; a world-honored statesman?

No. He was a simple East-side physician, whose patients were dwellers in the tenement districts, and whose mourners were the poor to whom he had ministered.

Dr. Aronson inherited a small property from his father, and early determined that his life should be spent in service for others. He made lung diseases his specialty, and studied with Koch in Berlin, and in the best schools in Europe. When he came back to New York he was unknown, save to physicians, but he immediately opened, at his own expense, a hospital for consumptives in the poorest part of the city, and threw himself heart and soul into the work of alleviating the distresses of friendless patients.

It was his custom when called upon to attend a poor family, to leave a few dollars on the table behind him. In the bestowal of these gifts neither creed nor race was recognized.

A friend said of him: "He was a man who took peculiar pleasure in seeing other people happy. He often declared that if he had ten millions of dollars, he would spend his life in driving around in the tenement districts, and relieving the poor."

He himself once said: "I like to discover a case where a hard landlord is pushing a poor tenant to the wall. Then it is my delight to come in at the last moment, raise my hand and call a halt, with a check for the amount owed by the tenant. Then real happiness is seen in the face of the one relieved."

"A man's life so short at best!" he was wont to say. It would be an easy matter to make the world happy, and oneself too, if each person would but contribute all he possibly could to the relief of the suffering."

Several years ago a case of blood-poisoning occurred on the east side of New York. The patient was a poor woman, and she was critically ill. Physicians to whom applications had been made had refused to take the case because of the exceptional risk in the treatment that was required.

The night when Dr. Aronson heard of it was the night of his brother's wedding, and he was dressed to attend it. He was told that the woman would die, unless she were operated upon within two hours. He threw off his dress-suit, hurried to her bedside, and performed a successful operation. A few days after, he himself was taken down with blood-poisoning, contracted from the sufferer, and for weeks lingered between life and death.

Then a wonderful and beautiful sight was seen. Hundreds came daily to inquire for the good physician. Scores of people knelt together in the open air around his doorstep, and prayed aloud for his recovery. The man was greatly beloved because he had greatly loved and grandly given. When he recovered, he said he would gladly undergo the same again, to again save life.

At last came a day when upon his return from a call on a poor and wretched patient this good man dropped dead upon the sidewalk, near his own doorstep, his end thus coming, it was said, just as he had long secretly hoped and prayed that it might come.

The end came, we have said. But who can predicate an end to a life so filled with the spirit of him who was, pre-eminently, the helper and healer of men?—*Youth's Companion*.

Young People's Work

THE Young Peoples' Hour at the North-Western Association was full of life and interest. The Albion Ladies' Quartet furnished one selection of vocal music, which was as sweet and charming as the ladies themselves, and that is saying a good deal for it; and, by the way, the people of Albion are to be commended for the excellent music which was furnished throughout all the sessions of the Association.

E. B. Saunders, the president of the Permanent Committee, had charge of the hour, which was opened by a short song service, conducted by Mr. E. F. Loofboro, of Welton, Iowa. This was followed by a Scriptural reading by D. C. Ring, of Big Springs, S. D. Dr. A. L. Burdick, of Coloma, Wis., then offered prayer, which was followed by a report from the Associational Secretary. Three topics were then presented for discussion, as follows: What advantage is the Permanent Committee to our denomination? Prayer-meeting topics, and Denominational loyalty. W. D. Burdick, of Jackson, Ohio, and L. C. Randolph, of the "village of Chicago," made stirring remarks in reference to the work of the Permanent Committee. Of course Mr. Randolph had to bring in the subject of bicycles and handshaking, but as usual he made us think that there was some connection with them and the subject under discussion. D. B. Coon, of Berlin, Wis., told of the value of prayer-meeting topics, and advised the use of those given out by the leaders of the C. E. movement, with perhaps now and then a change to a special topic adapted to the occasion or to us as a denomination.

Although the hour was up, the people listened for a few moments to some earnest, eloquent words from D. W. Shaw, of New Auburn, Minn., on the subject of Denominational Loyalty. The substance of these remarks will appear later in the RECORDER. The paper on practical suggestions, which will appear in these columns, was also read at this hour by F. M. Barker, of North Loup, Neb.

"Blest be the tie that binds," closed the session. *

AIM AND WORK OF THE PRAYER-MEETING COMMITTEE.

Our constitution says: "It shall be the duty of this committee to have in charge the prayer-meeting and to see that a topic is assigned and a leader appointed for every meeting, and to do what it can to secure faithfulness to the prayer-meeting pledge."

This is the letter, but not all the spirit of our constitution. The aim of the prayer-meeting committee should be unlimited and its work only limited by opportunity to carry out not only that expressed and implied in the constitution article, but any work for the Master that falls within reach of its influence.

The committee should in the first place aim to secure a great degree of spiritual activity in the prayer-meeting. Be sure that each meeting is given over to and controlled by the Holy Spirit. We want, not only an enjoyable time alone, but a downright conception of his presence and a corresponding spiritual uplifting for those present, whether they are our members or not.

Remember men may be interested in what we say, but are converted by the Spirit.

Let the committee strive always to attain a simplicity of form and expression in the prayer-meeting so that the most backward member may not feel that he is imposing on the aesthetic tastes of more favored or learned ones in taking part.

Neither let there be felt the spirit of formality; remember it is stagnation of youthful Christianity. If persisted in, cold, formal meetings will soon cripple any C. E. society.

Strive not to let the meetings drag. Be ready with something. Aim to secure a flow of praises, prayers, references and individual speeches without continuous urging on the part of the leader. A meeting may drag away from the very semblance of the Living Spirit's presence. Our Lord is not God of the dead, but of the living; therefore, let us be alive and active that we may be useful in his service.

Urge short prayers, speeches, and references. If one has more to say than can be said without a loss of interest on the part of their hearers, let him wait until another pause. Sing often and let it be songs relative to subject if possible unless an individual selection is requested.

The prayer-meeting committee must strive to secure appropriate leaders for each topic.

Never assign a topic to the next on the list if there is one more suitable who has not lately led. Use judgment with all, and give each active member a chance. In either case try to secure an ability to handle the subject under discussion on part of leader selected; if necessary calling a meeting of committee to consult and discuss topic thoroughly at some convenient time before prayer-meeting.

Then have a substitute for each leader in some member of the committee so that in any case the meeting may not be the loser.

Never appoint one as leader who is not an active member unless in aggravated cases; not even a visitor even though he have greater ability and power than the members possess. Have society pride enough to at least conduct your own services and discharge the duties devolving on you as a society.

Stand always for purity of expression and precept.

Establish humble and unselfish praying.

Promote a desire to speak and work for Christ.

Encourage all inclination to Christian life.

Determine always that Christ's cause may not suffer through you.

In the matter of a program, let one be prepared each week and posted in a conspicuous place in your church where it may be seen by those attending the usual church meetings.

Let it contain, besides the topic and leader's name, a few carefully selected hymns relative to subject and any special features the committee may deem suitable in the way of special music—vocal or instrumental. Always co-operate with the chosen leader in such program and make it neat and attractive to gain the attention of all church goers.

Although the committee should urge upon all present the duty and privilege of taking part in the general prayer-meeting, let it be always understood that for all special entertainment parts of the program, as recitations, quartets, solos, etc., the call will be to active members of the society or to associates who are to become so shortly. Let no person pose on your program without an avowed or established Christian character though

they have the voice or appearance of an angel.

Encourage Bible study and research by sub-dividing the topic and handling such sub-topic with a reference, to members at least a week in advance.

The committee might issue numbered references so that they will be rendered in precise order and avoid confusing remarks.

Let the business session come first, for although in our business we strive to serve the Lord as much as in prayer and praise, it often seems inharmonious and jarring to have it follow the devotional part.

Members who continuously refuse to participate in the service are subjects for the lookout committee and pastor, and should be reported to the same.

The committee should pray earnestly for the success of each meeting.

At the general consecration meeting have no business session, but devote it wholly to consecration.

Work to secure the fulfillment of all your aims, doing your best at all times and making no pleas or excuses when you have done your best.—Sel.

OUR MIRROR.

THE Young Peoples' Hour at the North-Western Association was one of the most interesting sessions ever held in this section of the country. Excellent music, papers and addresses were the prominent features. It was truly an inspiration to be present.

WE have been asked, "Why do we need to take part at all our C. E. meetings? Why not even omit a meeting at times?" Just as soon as such thoughts begin to find lodgment in your mind, realize at once that there is something wrong. The prayer-meeting is the keystone of our society; remove it, and all that is grand, pure and noble within its portals will be destroyed, and the power for doing good it once exercised has vanished.

AT the recent semi-annual meeting of the Minnesota S. D. B. churches, held at Trenton, Minn., Eld. H. D. Clarke conducted a Christian Endeavor Hour. A paper on "Christ as a soul-winner," was read by Miss Mabel Clarke, of Dodge Centre. A question box was an interesting feature, and Eld. Clarke, assisted by Eld. Crofoot, of New Auburn, answered many questions relative to the work. One question was, "Is there danger of a separate denomination growing out of the movement?" The question of socials as related to giving was discussed somewhat.

An effort was begun to organize a society at Trenton, and they may be heard from at no distant day.

WE sometimes wonder if our Corresponding Secretaries truly realize how great a help their letters are, or how encouraging it is for our fellow Endeavorers to read their reports; if they did, they would all send us more like what we have just received from our southern station at Hammond, La. Their weekly meetings are steadily maintained with excellent interest; some whose voices have scarcely ever been heard are fast becoming the workers. Their active list is slowly increasing, adding additional strength. Not feeling satisfied with merely doing their duty at their own Sabbath afternoon prayer-meetings, they serve as workers in the church prayer-meetings. With the money they have been raising of late, they have been aiding in furnishing the interior of their church and repairing the tower. Their prospect is indeed a bright one.

Children's Page.

WORK FOR LITTLE FOLLOWERS.

BY MRS. MARGARET E. SANGSTER.

There's always work in plenty for little hands to do,
Something waiting every day that none may try but
you.

Little burdens you may lift, happy steps that you can
take.

Heavy hearts that you can comfort, for the blessed
Saviour's sake.

There's room for children's service, in this busy world of
ours,
We need them as we need the birds, and need the sum-
mer flowers.

And their help at task and toiling the church of God
may claim,
And gather little followers in Jesus' holy name.

There are words for little lips, sweetest words of hope
and cheer;

They will have the spell of music for many a tired ear.
Don't you wish your gentle words might lead some soul
to look above,

Finding rest and peace and guidance in the dear Re-
deemer's love?

There are orders meant for you, swift and jubilant they
ring;

Oh! the bliss of being trusted on the errands of the King.
Fearless march in royal service, not an evil can befall
Those who do the gracious bidding, hasting at the
Master's call.

There are songs which children only are glad enough to
sing,

Songs that are as full of sunshine as the sunniest hour
of spring.

Won't you sing them till our sorrows seem the easier to
bear,

As we feel how safe we're sheltered in our blessed
Saviour's care?

Yes! there's always work in plenty for the little ones
to do,

Something waiting every day that none may try but
you.

Little burdens you may lift, happy steps that you may
take,

Heavy hearts that you may comfort, doing it for Jesus'
sake.

THE RABBITS OF THE WOODS.

BY GEORGE E. WALSH.

Nearly every kind of animal that we meet with in the woods has some means of protection, which it always resorts to when attacked by enemies. Birds can escape by flying away; squirrels have sharp teeth with which they inflict severe wounds on the bodies of their antagonists; woodchucks are likewise armed with strong sets of teeth; and even the little ground mice can make an ugly fight when run to earth. But poor little bunny, the common wood rabbit, seems to have no way to escape from its innumerable enemies. If chased through the woods, it can dodge around among the bushes for a time, but an ordinary animal can soon overtake it; and then, when it runs into its burrow, it is cornered, and either dug out by the hunters, or killed in its own home by ferrets or cats.

When in the woods, little bunny is a free creature, and makes long journeys every day. It hops along over the bushes and stumps in search of food, stopping now and then to nibble the bark off some tree, or to listen. A sudden noise in the bushes brings it to a stand-still, with ears erect, and eyes staring straight ahead. It will stand in this listening attitude until the noise approaches quite close to it, when it will suddenly give a long bound and scurry through the underbrush so rapidly that you can hardly catch a glimpse of it. Even a strong dog finds difficulty in overtaking it, especially if the woods are thick. The little rabbit fools the dog by leaving an irregular scent behind it. One moment it will run straight ahead, then turn suddenly to one side, running around in a semi-circle, or making sharp angles, and finally coming back to the old line again. The pursuing dog has to turn these angles as well as the rabbit,

and the consequence is it has to stop now and then to get the scent again. In this way it loses ground, and lets the rabbit get little head-starts of it. In an open lot the rabbit would not have much show to escape, as the dog would then depend upon its eyes, rather than upon its nose, for following the innocent creatures.

The wood rabbit has another enemy in the winter time that it dreads as much as the dogs and hunters. The farmers dislike the little creatures, because they sometimes do considerable damage to their trees. If the orchard is situated near the woods or swamps the rabbits go through it when the snow is on the ground, and peel off the bark for food. This frequently kills the trees, and many farmers have to put some kind of protection around the trunks of the trees to prevent injury by the rabbits. The most common practice is to rub the trunk of the tree with raw meat, or fat of some kind. The rabbits dislike the smell of blood, or fresh meat, and quickly leave the tree that has been treated in this way.

The farmer boys delight to catch the rabbits in traps, and their fathers often encourage them in this work, as it rids the orchards of dangerous pests, and brings in some spending money to the little rabbit trappers. In the winter each rabbit is worth about ten cents. The boys have two ways of constructing the traps. One is called the round trap, and the other the hedge-row trap. The latter requires considerable labor, as a small hedge-row must be made in the swamp all the way from ten yards in length to half a mile. About every fifty feet a doorway is made in the hedge-row, and a spring-pole, with a snare on it, constructed over the doorway. A rabbit running through the swamp would come to the long hedge-row, and, as these creatures will always go around an object rather than leap over it, the hungry animal would follow the pile of bushes for some distance. The hedge-row, of course, conducts the creature to a piece of apple—its favorite food—which it devours greedily. Then it smells around for more, and soon scents another piece just across the hedge-row. The little doorway is large enough for its body to squeeze through comfortably, and so it starts for the other piece of apple. But, lo! the spring-pole rushes up, carrying bunny with it, a snare around its neck.

The rabbits frequently bring their young up in lots close to houses. The burrows sometimes are very deep, and the young are thus protected from all enemies. But when they are large enough to run around, the pet cat of the house is sure to be on hand. She likes rabbit meat, and as soon as one of the little ones comes out, she pounces upon it, and carries it away triumphantly. After playing with the little thing and torturing it, she will kill and eat it. Occasionally they will make bold to attack an old mother rabbit, and, although the rabbit is nearly as large as the cat, pussy will usually come off victorious, and have a good, hearty meal off raw rabbit meat.

The white rabbits have always been caught for their fur, and for making pets out of them. Of late years, however, they have come into new use, and whole colonies of them are being raised for a definite purpose. Most children have seen glass eyes, and know how frightfully they look sometimes. They seem to be

staring right at one object all the time. Besides being disagreeable to those who are in the room, the glass eye makes the wearer uncomfortable, for the glass is quite heavy, and it presses upon the nerves of the eyelids. Science has long been trying to find some good substitute for glass eyes, and at last its efforts seem to be crowned with success. The operation has been performed successfully of taking out an injured eye from a person, and putting a live rabbit's eye in the place of it. The nerves of the eye connected with those of the head, and the person was able to use his new rabbit eye the same as if it were his own, with the one exception of not seeing with it. His friends could not tell it from his natural eye, and so he no longer had to wear a glass eye.

White rabbits are now being raised for the purpose of supplying us with artificial eyes. By carefully training the rabbits, large and small eyes are obtained, varying from the light gray eyes to the jet black ones. In this way they hope to be able to match any human eye, both in size and color. Of course, when the eye is transferred, the rabbit and the person are both put under the influence of some drug, so that neither feels the pain. The rabbit is afterwards killed, so that it will not suffer from the loss of its eye.—*Congregationalist*.

A CONSCIENTIOUS DOG.

The following anecdote, told by a writer in the *Quiver*, shows a power of self-restraint that puts to shame some children whom we have seen:

I have a little silver-mounted Malacca cane that I sometimes carry when walking out with the dogs. This stick Smith (a Dachshund) is never allowed to carry, as his teeth would leave too many traces behind; and his most eloquent pleadings to have it "just once" are always met with a steady denial. One day I had accidentally left this cane lying upon the lawn, and I saw from an upper window a struggle of Smith's conscience over his wishes that really did him the greatest credit.

As he was playing about the lawn by himself, he suddenly came unawares upon this long-coveted treasure. He stopped and stared at it eagerly, and then looked carefully round him. I was hidden behind the window curtain, and there was nobody in sight. Then began the battle with himself. He looked at the stick; he smelt it carefully all the way long; he drew back a little to gaze at it, and licked his lips with the delight of anticipation. Then he approached and smelt it once more, and it seemed just as if he *must* take it and pull it to pieces, as he loves to do. But all of a sudden his better nature came to his aid. He turned his back upon temptation, and sat down with his head the other way, guarding the treasure till his mistress should claim it, but not touching himself what he knew he was not allowed to have.—*Congregationalist*.

MARGUERITE'S CATALOGUE.

"Grandma," said little Marguerite, "what does catalogue mean?"

"Why, my pet, what do you know about a catalogue?" answered grandma.

"Some of the scholars in Sabbath-school have catalogues, an' I don't know what they are," said the child.

Grandma then told her that a catalogue was a list of things. A list of Sabbath-school books to choose from was called a catalogue, and she seemed to understand it. Some time after this Marguerite went into the kitchen, and told Lizzie that her mamma wanted her to put the catalogue on the table.

"The what?" asked Lizzie. "I do not know what you mean."

"Why, the catalogue, don't you know? The knives and forks and things. Mamma said put the things on the table."—*Congregationalist*.

Home News.

New York.

SYRACUSE.—Our new chapel is being filled with more and more of the influential people of the neighborhood, and these draw in all classes to the meetings. Of late there has been also a large attendance of young people, and this is very encouraging for they will soon be the leaders of the community.

Every two weeks, on Thursday afternoon, the Ladies' Aid Society meets, and the alternate Thursday evenings they regularly hold a social, and these two have brought in so much money that they have purchased a fine, new chapel organ.

Last Sunday afternoon, two made a public profession of religion and were baptized and joined the DeRuyter church. And so the good work goes on.

L. R. S.

WATSON.—The health of the people in Watson is quite good. It has been unusually dry and cool during the season from early in the spring. The plague of grasshoppers is very bad in the vicinity of the church. There is not a flower of any kind within thirty rods of the house in which the pastor lives except those in the house which Mrs. Babcock has kept the hoppers from devouring. This plague extends quite a distance, but how far has not yet been ascertained. It is certainly very discouraging, for the people can have no assurance that anything will be raised for several miles around which will be sufficient to supply their wants.

The religious condition of the vicinity has remained much the same for some time past. It is a cause for devout thankfulness that there are always a faithful few in every place. Of such people Watson has experienced the loss of Bro. F. E. Wilder and wife, who have just removed to Alfred.

We wish to be remembered by all God's people everywhere.

U. M. B.

Pennsylvania.

SALEMVILLE.—By the kindness of the Salem church I have been permitted once more to visit the brethren at Salemville, Pa., arriving on June 15 and leaving June 25. We had services every night during my stay; the communion occurred on June 20. The meetings were faithfully attended by the membership of the church and fairly well by the people considering the busy season of the year and other things that divided their attention. We are sorry to report no conversions, yet we believe the people have been cheered and will be more active than ever in Christian work. Several have taken up the cross in public prayer, and about forty have pledged themselves to read the Bible and pray daily. The people are depressed on account of the failure of the wheat crop. All spring crops are doing well, even though there was a drought. No rain to amount to anything from April 10 to May 20. Now they are having heavy rains, one very severe hailstorm June 16. Our people here are located in a beautiful valley, surrounded by mountains, and twelve miles from Bedford. The soil is fertile, well adapted to grass and grain of all kinds. Fruit is very abundant, apples, peaches, plums, cherries and grapes especially. The markets are good. The people are of German descent. The Dunkards are the prevailing church. We feel that our people have an especial work here in holding up God's

Sabbath, personal faith and present salvation. Our little church stands as a light. They need your prayers and moral support. They have called Bro. D. C. Lippincott to spend his vacation with them and visit them monthly during the Salem College school year. We hope this plan may be perfected and prove a blessing to all. His services at the March quarterly meeting were attended with deep interest and I find he has found his way to the hearts of this people. We may look for good news in the future.

L. D. SEAGER,

Illinois.

FARINA.—We arrived here the first week in June. Were heartily received by the people, who had been so long waiting for us.

We found the parsonage newly papered and cleaned, and with many ready hands and willing hearts, carpets and furniture were soon adjusted, and we found ourselves nicely and comfortably settled.

The people here certainly know how to treat a pastor and family so as to make their stay among them pleasant and profitable.

The Farina church seems to be in a good financial, social, and religious condition. Surely, Bro. C. A. Burdick's labors here as pastor have been blessed to the building up of the church. He is held in high esteem by all the people. He and his family are among our most faithful and efficient helpers in all the work of the church.

My health and strength have so far returned that I am now able to fill all my appointments for the church without much difficulty, and do some visiting, though not allowed to eat any of the bountiful crop of fruit now ripe, among which is an abundance of fine peaches.

A query may arise in the minds of some of our people why I should leave West Virginia when they are so destitute of pastoral help. My answer is: First, not because I was not needed or wanted. If there was a single member of the Salem church that did not want me to stay, I never knew it. Second, it was not because I did not feel the importance of that field, or because I had lost my interest in it. I believe the field to be one of the most hopeful and important ones within the bounds of our denomination, and the deepest interests of my heart are for the cause there. My only reason for leaving that great work was, I had been there nearly ten years; this, with my age and the condition of my health, made me feel that I had better find a field better suited to me and get out of the way of their getting younger and stronger men in that work. They need at least two more good, strong, active, consecrated young men in West Virginia. Can they have them? Brethren, let us continue to work and pray for the salvation of men and the building up of God's kingdom in all the earth.

J. L. HUFFMAN.

FARINA, June 29, 1896,

Wisconsin.

WALWORTH.—The church and society of this place are enjoying a fair degree of spiritual blessings and worldly prosperity. Several of our people were permitted to attend the North-Western Association, at Albion, which was a feast indeed.

Brother H. D. Clarke, of Dodge Center, Minn., has just been here and held a most helpful Sabbath-school Institute. He came

on Sixth-day, June 26, preached for us that night, conducted a brief review of the quarter's lessons, and on Sabbath P. M. and Sunday forenoon and afternoon held sessions of institute work, during which several papers bearing upon Sabbath-school work were read and discussed; methods, illustrations, (blackboard and otherwise) kindergarten, music, etc., were considered and many questions asked and answered. Brethren A. McLearn and O. U. Whitford were present also and assisted much in the work. Brother Whitford preached a stirring sermon on the evening after the Sabbath, on the relation of Sabbath-school work to evangelism. We believe that much good was done and feel deeply grateful to the Sabbath-school Board and to Brother Clarke for making such a meeting possible, and for the kind, courteous and simple manner in which the subjects were treated, so that the children as well as adults were both pleased and instructed. We believe this is a move in the right direction, and if continued cannot fail to revive an interest in Bible-school work, which, to some extent, for a few years past, at least, has not received that attention its importance demands. Brother Clarke is eminently qualified to give instruction and help in this department of religious work, and any of our churches that can avail themselves of his assistance will do well to do so. The children and youth are the hope of our churches and denomination for the coming years, and the time and expense necessary to their culture and training in the truths of God's Word, whereby they may come to know their duty to him and the world, and the *privilege* of becoming co-workers with him in the saving of men; is time and means well spent.

The pastor of the Walworth church has tendered his resignation, to take effect on or before the first of November next, and has accepted a call from the Evangelistic Committee to devote his entire time to evangelistic work under their direction. For nine and a half years has continued a most pleasant, and we hope not unprofitable, relation of pastor and people; and while the call of duty seems to point to another line and field of labor, yet it is with a feeling of sadness to think that we must separate and go out from a home around which clusters so many precious memories.

Our hope and prayer is that the kind Father may direct and give prosperity to speedily secure a successor to the pastorate who may be a faithful under-shepherd, leading on to victory and ultimate triumph.

S. H. B.

JUNE 29, 1896.

OAKS SEEM TO ATTRACT LIGHTNING.

In *Himmel und Erde* Dr. Carl Muller gives statistics of the destruction of trees by lightning in Germany from 1879 to 1890, by which it appears that 56 oaks, 20 or 21 firs, 3 or 4 pines were struck, but no beeches. Yet the proportions of the various trees in German forest are 70 per cent of beeches, 11 of oaks, 18 of pines, and 6 of firs. Beeches would seem to be practically "immune" from lightning stroke, and therefore a comparatively safe tree to take shelter beneath. Trees standing in wet ground are more liable to the stroke than if they grow in dry soil. Trees rich in fatty matter and resin during summer are less likely to be struck than trees poor in oils. Wood pines, though rich in fat during winter, are poorer in oils during summer. Living wood is a worse conductor than dead wood, hence trees with dead limbs are more likely to be struck than sound trees.—*Ex.*

Sabbath School.

INTERNATIONAL LESSONS, 1896.

THIRD QUARTER.

July 4.	David King of Judah.....	2 Sam. 2: 1-11
July 11.	David King over all Israel.....	2 Sam. 5: 1-12
July 18.	The Ark brought to Jerusalem.....	2 Sam. 6: 1-12
July 25.	God's promises to David.....	2 Sam. 7: 4-16
Aug. 1.	David's Kindness.....	2 Sam. 9: 1-13
Aug. 8.	David's Victories.....	2 Sam. 10: 8-19
Aug. 15.	David's Confession and Forgiveness.....	Psa. 32: 1-11
Aug. 22.	Absalom's Rebellion.....	2 Sam. 15: 1-12
Aug. 29.	Absalom's Defeat and Death.....	2 Sam. 18: 9-17; 32: 33
Sept. 5.	David's Love for God's House.....	1 Chron. 22: 6-16
Sept. 12.	David's Gratitude to God.....	2 Sam. 22: 40-51
Sept. 19.	Destructive Vices.....	Prov. 16: 22-33
Sept. 26.	Review.....	

LESSON II.—DAVID, KING OVER ALL ISRAEL.

For Sabbath-day, July 11, 1896.

LESSON TEXT.—2 Sam. 5: 1-12.

GOLDEN TEXT.—David went on and grew great, and the Lord God of hosts was with him. 2 Sam. 5: 10.

INTRODUCTORY.

REVIEW.—As soon as the two thrones were set up, a civil war commenced, Abner leading the hosts of Ish-bosheth, and Joab commanding David's forces. After our last lesson the historian relates the events of one of the great battles in which Abner was defeated, and sums up the contest by saying, "David waxed stronger and stronger, and the house of Saul waxed weaker and weaker." The result was hastened by Ish-bosheth's accusing Abner of dishonorable conduct, which so enraged him that he went over to David. On his way home, however, Abner was foully murdered by Joab, and David and the people mourned his death. Ish-bosheth, too, was soon murdered by some of his own servants, who were put to death by David because of their treachery. Being now the only remaining heir of Saul (Michal having been restored to him by Abner), having a large following as king of Judah, and having already gained the confidence of the people, David's ascendancy seemed inevitable, and the people swarmed to him as their leader.

EXPLANATORY.

- v. 1. "All the tribes." Represented by their elders. See v. 3. "Thy bone and thy flesh." He himself was an Israelite and by marriage was of the royal line.
- v. 2. "Thou wast he." Even when Saul was king, David was the one whom the people confidently trusted in war. See 1 Sam. 18: 12-16. "The Lord said." Samuel's solemn declaration, while sometimes overlooked, was never forgotten and finally was heeded.
- v. 3. "League." Covenant or contract. See 1 Sam. 10: 24, 25. "Anointed." The third time by Samuel, by the men of Judah, now by all Israel.
- v. 4. "Thirty years old." See Num. 4: 2, 3; Gen. 41: 46; Luke 3: 22, 23.
- v. 6. "Jerusalem." Then called Jebus. "Inhabitants." See Judges 1: 21. "Blind and the lame." A taunt thrown in the sense of security. "The city was so strongly fortified that they thought the "invalid corps" was sufficient against David's hosts.
- v. 8. "Gutter." Probably a water course so apparently inaccessible as to be practically unguarded. 1 Chron. 11: 6. "Wherefore they said." The saying became a proverb.
- v. 9. "City of David." The name by which it has been known to the world as a great city in history. "Built round about." Strengthened a weak place in the fortifications. "Millo." Probably the corner tower in the fortified wall.
- v. 10. "Grew great." Not content with what he had, he "went on." The secret of all greatness is having "the Lord God of hosts with us."
- v. 11. "Hiram, king of Tyre." A prosperous king of a flourishing city. An evidence of Israel's greatness that Hiram sought an alliance with David. Israel had no cedars or skilled workmen. Tyre had no agriculture. So the alliance was mutually helpful.
- v. 12. "Lord had established." It was not his doing, but God's. "Israel's sake." No man is made great for his own sake, but for what he can do for others.

FLAG DAY.

BY W. H. WALLICK.

What is the significance of flag day? Is it an exhibit of patriotism and loyalty to our country, pure and simple? It should be, and if so, how should it be celebrated and who should be the participants? One would suppose that statesmen, warriors and citizens would be the proper ones to celebrate flag day, but is that the case? Not in Denver, Col., at least. The churches, Sunday-schools and missions were the chief participants.

What is the significance of this? The question arises. Is it a civil or a religious institution? One would suppose a civil, but has not religion captured it? Not any particular branch, but the combined Sunday system, each vying with and trying to surpass the other in their worship and adoration of the flag. Instead of the business man, the citizen, participating, the great bulk of the crowd was composed of Sunday-school children, and the speeches, save by the governor and mayor, were by ministers of the different churches, the colored people and the Hebrew included, and the Catholic not excluded, Father O'Brian outstripping them all in his protestations of love for, and "worship and adoration" of, the flag.

The gist of the whole matter is that the Sunday system of religion has adopted the standard of this nation as her standard, making the star-spangled banner and the Sunday banner to be synonymous. Hence this nation, instead of being a "Christian nation," and "captured for God," it is captured by the enemy of God, and the flag of this nation is made to be the ensign of the enemy, the "Great Babylon" Sunday system. Under this banner the hosts are being gathered to "the battle of that great day of God Almighty."

God's commandment is, "Lift ye up a banner." Isa. 13: 2. God's banner is the Fourth Commandment, which says, "The seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work;" while the motto of the false system is "First day of the week, commonly called Sunday," is the Sabbath, and in it thou shalt not do any work. And this nation is to be the great Commander and protector of the latter, while God is the great Commander and protector of the former.

Which banner will we be found under when it comes to the issue, the Seventh-day banner, or the Sunday banner?

CONFEE, Col., June 21, 1896.

MRS. S. M. ALLEN.

Mrs. S. M. Allen, an old and highly respected lady of Alfred, N. Y., died at the residence of her son, A. A. Allen, on Main St., in Coudersport, Pa., last Friday night after a serious illness of about three weeks, aged 78 years and 24 days. Mrs. Allen was visiting her son when she was taken seriously ill. Although everything was done that willing hands could do to relieve her suffering, owing to her old age she gradually grew worse until the hand of death came to her relief. She was the mother of six boys, five of whom are living. One son, G. S. Allen, died while serving his country in the army. Those living are C. M. Allen, of Westfield, Pa.; D. S. Allen, of Fort Lavaca, Tex.; G. L. Allen, of Ionia, Mich.; A. A. Allen, of Coudersport, Pa., and Fred W. Allen, of Wellsville, N. Y. Also three aged sisters and one brother are left to mourn her sudden demise—Mrs. Reynolds Moon, of Wayland, N. Y.; Mrs. Anna Potter, of Alfred, N. Y.; Mrs. Elizabeth Hall, of Andover, N. Y.; and D. C. Mattison, of Whitesville N. Y. Mrs. Allen was a devout Christian and an earnest member of the First Seventh-day Baptist church of Alfred, N. Y. The funeral was held at the Crandall Hill (Hebron) Seventh-day Baptist church, where the Rev. Geo. P. Kenyon preached an eloquent sermon and conducted the last rites at the Hebron cemetery, where the remains were interred.

BOOKS AS A MEANS OF CULTURE.

In a recent number of the *Young Man* there appears an interesting article by Ian Mac-laren, author of "Beside the Bonnie Brier Bush," entitled "Culture; a Talk with Young Men," in which the author makes a strong plea for the reading of good books as the best of all means of mental culture.

When a young man's room has nothing in the shape of reading material beyond a fourth-rate novel and an evening paper, it is not a promising interior. It does not follow that its inhabitant plays the fool, but there is no visible barrier against low vices. His mind is empty and ready for any visitor—the first to come may be sin. What leads many a man wrong is simply the deadly dullness of his life and his craving for variety. Let me describe another interior from life. Here is a hanging book-case of two shelves with forty volumes—beginning of a library. The Bible, a mother's gift, is supported by a good Shakespeare, a pocket edition, also, of some favorite plays for a walking tour. Do you notice dear old Don Quixote, who jests at the dying chivalry with a tear in his eye, has a place, and he is supported on right and left by Lowell and Kingsley? A felicitous idea, for more than any other poet has the American taught us to do our duty by the oppressed, and the English parson was most truly a knight of God. Two or three Scotts one now expects, and "Henry Esmond," of course. Charles Lamb—but that is enough. One is satisfied, and is introduced to this man before he enters the room. It is unpardonable to warn this man against the dangers of idleness and folly. His armful of books have naturalized him in another world.—*Christian Uplook.*

HINTS FOR KEEPING COOL.

It is very much as one looks at it whether one is to suffer or enjoy most during the summer. Fretting and fidgeting and violent fanning add to one's discomfort. To go right on with one's work, and neither think nor care for the heat, often enables one to forget it, and if the mind be only held superior, the body does not so much mind being too warm or too cold. Some foolish people actually fuss and fume themselves into fevers, when summer is reigning in her bounty, ripening fruits and grains, and giving us her splendid skies and sunsets.

To keep the house cool in July, air it thoroughly in the early morning, then close the windows and screen doors, and darken bedrooms and parlors. A dark closed room will be comfortable at mid-day. Select a cool window, or a corner of the veranda, and carry your books and sewing there, or establish yourself under a tree. Eat cold dishes and ripe fruit. Fan moderately. Do not drink quantities of iced water. Do not let yourself be annoyed or vexed with any one. Bathe at least twice a day, and think pleasant thoughts.

A lawn party is charming for a late afternoon in summer. Invite your friends to come from five to eight o'clock. Spread rugs on the grass, and bring out some small tables and rocking chairs. For refreshments have lemon sherbet, sponge-cake, ice-cream, snow-pudding, iced tea or coffee, thin sandwiches, or anything else you like. Play lawn-tennis or croquet, or any other game you choose.—*Harper's Round Table.*

Popular Science.

Assaying Ores.

Let us see how to obtain an approximate value of any mine of gold or silver, while the precious metal is so finely distributed through quartz, slate, granite, or talc rock, as not to be visible to the naked eye.

First, an indefinite amount of rock, equal in appearance, is obtained and passed through a crusher. When crushed, it is divided into two piles, four shovels full to one pile, to one shovel full on the other pile. When thus divided, the smaller pile is the one to be further treated. This smaller pile should contain more than 400 pounds. It is then reduced to greater fineness, and subjected to sufficient heat to drive out all the moisture. After being further pulverized, so as to pass through a sieve having an hundred holes to the linear inch, it is then piled on a floor in the form of a cone. The cone is flattened down, and then divided into four equal parts, two of these quarters, opposite each other, are removed, and the remainder carefully weighed, and after being thoroughly mixed, is piled in a cone again, flattened, and divided as before. Divisions are continued, until the remainder weighs exactly 100 pounds, when it is called "sample ore" and ready to be assayed.

As only a small part of this is necessary to be used as an assay, it is usually put in small glass bottles, containing a fraction more than 250 grains, Troy weight, or to be more exact, 29,166 milligrams. The bottles are then sealed with sealing wax, and officially stamped, to prevent their being tampered with, or opened without being detected. Whatever may be the assay, or the result, of the contents of one of these bottles, it will correctly represent what may be obtained from 2,000 pounds of the ore in the mine.

It will now be seen how readily and quickly the assayer can determine the amount of gold or silver, or portions of each, to be found in each ton, because 2,000 pounds avoirdupois contain 29,166 ounces Troy weight. Therefore when 29,166 milligrams, of the unassayed ore are used, whatever gold or silver obtained, by the melting, the weight in milligrams will at once show the number of ounces of metal in Troy weight that every ton of ore in the mine may contain.

The above is known as the dry or heat process; but another form of assay is used, called the wet process, by which the ores are reduced by acids, and then the gold or silver is thrown down by precipitants.

Very few men can be depended upon for honesty in preparing gold or silver ores for the assayer, nor even can the assayer himself, for it is readily seen that only a milligram or two of "salt" added at the time of filling the bottle, or of unsealing and melting, would "salt" a whole mine, and give it a wonderful fictitious value, hence these assays are watched with scrupulous care by the purchaser. Wall Street understands how to estimate the value of the gold and silver mines of Colorado, on a basis of 16 to 1.

Penmanship and Pens.

Over sixty years ago, for two or three years, I followed teaching "Scientific Penmanship." The alphabet was divided into sections, and these were sub-divided, as nearly as possible, to form letters by the same

motion of the hand and pen. To illustrate: among the capitals, take the letters P, B, and R; you will see that after the formation of the P, a slight addition forms B, and a very slight turn in that addition changes it into R.

At this time there was nothing in use for pens but the quill of the goose. Single-bladed pen knives were in great demand, as were also goose quills, and as much time was spent in teaching scholars how to make and mend their pens as how to write with them after they were made. But a few years later, there appeared a coarsely made steel pen. At first it was not very well received, but was soon improved as to flexibility; it then became a favorite, supplanting the quill.

The inventor of the steel pen was Joseph Gillott, born in Warwickshire, England, in 1800, and died in Birmingham in 1872. He learned the jeweler's trade, and among his tools he had a small one, the end of which he had accidentally split. One day, being in a hurry to sign his name, and no pen being at hand, he took this split tool, and wrote his name. It did so well he went to work at once to improve upon it in the form of a pen for use. His success was so great that his pens soon found a market, not only in England, but in the United States. They came to stay, and have since been in general use.

Pens have been made of other metals. I have one of gold, said to have iridium points, that has been in daily use for over thirty years, and writes as well to-day as at the first. Steel pens have been improved to resist corrosion, and are now largely manufactured in this country.

Improvement in penmanship has not been neglected. I see that scholars now in our Public schools can produce specimens far exceeding in beauty and elegance those exhibited by the early professors, especially when the title "Professor of" stood in connection with

H. H. B.

GLORIFYING GOD.

When we are exhorted in Scripture to glorify God, it does not mean that we are to attempt to add to, or to imagine that we can add to, the already sumless glory of the infinite God; it means that we are to display his glory, to become the surfaces, so to speak, striking on which it shall go reflected forth.

The wavelet can not add to the glory of the sun, but it can so catch and scatter the sunlight that the benign radiance shall seem more beautiful. The flash of the diamond does not make the sun more luminous, but, opening its clear heart to the entrance of the sunbeam, it does so fling it out that you have a new joy in the sun's effulgence.

She was not a very pleasant member of the family. She was fretful, complaining, irritating, set on a ministry of uncomfortableness. They sent her away to boarding-school. It was a good riddance. But there the Lord met her, and she became a genuine Christian. Getting home, she was seen to be another person—patient, cheerful, kind, beautiful, with a steady service of usefulness. A skeptical cousin looked at her askance for some time, attributing the change to any reason but the right one, and sure the old unpleasantness would soon display itself. But it did not. So he asked her the cause of her transformation. The reply was, the grace of God had given her another sort of heart. He said to

himself, "I don't believe that God has anything to do with it, though she thinks he has." And he set himself to trying to be as good as she. But where she all the time succeeded, he failed; until, at last, certain she had some help he missed, and giving his skepticism to the winds, he sought and found what new heart and power of continuance had come to her.

I am sure you see plainly that, while that Christian maiden did not add to the measureless sum of God's glory, she did manifest forth and commend his glory, and so did, in the most real way, in the precise way in which the Scripture means, glorify God.—*Wayland Hoyt, D. D.*

How's This.

We offer One Hundred Dollars Reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure. F. J. CHENEY & CO., Props., Toledo, O.

We, the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions, and financially able to carry out any obligation made by their firm.

WEST & TRUAX, Wholesale Druggists, Toledo, O. WALDING, KINNAN & MARVIN, Wholesale Druggists, Toledo, O.

Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Price 75c per bottle. Sold by all Druggists. Testimonials free.

Hall's family Pills are the best.

Special Notices.

ALL persons contributing funds for the Mizpah Mission, New York, will please send the same to the Treasurer, Mrs. Emma Kenyon, 340 West 56th Street.

THE Sabbath-keepers in Utica, N. Y., will meet the last Sabbath in each month 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 First Seventh-day Baptist Church of Chicago holds regular Sabbath services in the Le Moyne Building, on Randolph street between State street and Wabash avenue, at 2 o'clock P. M. Strangers are most cordially welcomed. Pastor's address, Rev. L. C. Randolph, 6124 Wharton Ave.

ALFRED WILLIAMS, Church Clerk.

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 Mill Yard Seventh-day Baptist church holds regular Sabbath services in the Welsh Baptist chapel, Eldon St., London, E. C., a few steps from the Broad St. Station. Services at 3 o'clock in the afternoon. Pastor, the Rev. William C. Daland; address, 1, Maryland Road, Wood Green, London, N., England. Sabbath-keepers and others visiting London will be cordially welcomed.

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.

WANTED.

By the Tract Board's Committee on Distribution of Literature, to complete files of Seventh-day Baptist periodical publications, the following:

The S. D. B. *Missionary Magazine* Aug. 1821 to Sept. 7, 1825.

Protestant Sentinel, April 14, 1830 to Dec. 19, 1837, and May 3, 1838, to May 21, 1839.

S. D. B. *Memorial*, three volumes, entire.

S. D. B. *Register*, March 10, 1840, to Feb. 1844.

SABBATH RECORDER, June 13, 1844, to Jan. 1. 1890.

Those having the above mentioned publications, any or all, bound or unbound, which they are willing to dispose of for the purpose indicated, are requested to correspond at an early date with the undersigned sub-committee.

CORLISS F. RANDOLPH.

Great Kills, P. O., Staten Island, N. Y.

MARRIAGES.

Lewis—Jones.—At Stone Fort, Ill., May 31, 1896, by Eld. T. J. Van Horn, Mr. Albert Lewis and Miss Lou Jones, both of Stone Fort.

DEATHS.

SHORT obituary notices are inserted free of charge. Notices exceeding twenty lines will be charged at the rate of ten cents per line for each line in excess of twenty.

DAVIS.—In Watson, N. Y. June 10, 1896, Lloyd Franklin Davis, infant son of Edmond F. and Eva L. Davis, of spasms of the stomach, aged 11 months and 25 days. U. M. B.

STEVENS.—At his home in Fairfield, Ill., May 26, 1896, of scleriosis of the liver. Mr. Sanford C. Stevens, aged 50 years, 3 months, and 6 days.

The subject of this notice was born in Clifford, Pa., and here he spent most of his days. In early life he united with the First-day Baptist church, but in his last days he heartily embraced the Bible Sabbath, had his faith and hope in Christ fully renewed, and died in the comfortable assurance of eternal life. He leaves a wife, three daughters and two sons. His remains were buried at Clifford, Pa. L. C. R.

ELWELL.—At Bridgton, N. J., June 18, 1896, Mrs. Charlotte Ayers Ellwell, aged nearly 83 years.

She was the daughter of Charles and Fannie Ayers, and the widow of David Ellwell. In early life she confessed Christ, uniting with the Marlboro Seventh-day Baptist church. Later she removed her membership to the Shiloh Seventh-day Baptist church, where it still remained at death. She loved to sing these words:

"A hope of heaven, a precious treasure,
The richest boon that man can crave;
For it affords unfading pleasure,
I'll hope for heaven, and trust in God."

G. H. F. R.

MILLARD.—In Milton, Wis., June 19, 1896, from a complication of diseases, James Marshall Millard, aged 58 years, 2 months and 5 days.

He was born in West Edmeston, Otsego Co., N. Y., the son of John and Betsey Coon Millard, and came with them, when 7 years of age, to the town of Lynn, near Walworth, Wis. Here he spent his youth and a portion of his manhood. He subsequently lived in the village just mentioned, and most of the time in the last three years in Milton. He was married to Miss Sarah C. Cornue, of Geneva Lake, Wis., who died in 1890, and last August to Mrs. Minerva L. Greene. He was an upright, conscientious man, and highly respected by all his acquaintances. He trusted in the grace of Christ. His sickness was somewhat long, and very painful at times. His funeral services at Milton were conducted by Pres. W. C. Whitford, assisted by Rev. S. L. Maxson, of Milton, and Rev. S. H. Babcock, of Walworth, where his body was buried. W. C. W.

BOWEN.—At her home, 5,476 Ingleside Avenue, Chicago, June 10, 1896, of the infirmities of age, Caroline Randolph, widow of Phineas A. Bowen, aged 80 years, 1 month and 21 days.

She was baptized in early life at Shiloh, her home. In 1839, the year after her marriage, she moved with her husband to Philadelphia, where they remained twelve years. They then lived at Walworth nearly 30 years, where her church membership remained up to the time of her death. Subsequently the family moved to Edgerton; then to Chicago, where her husband died in 1889. The last twelve years of her life were under the cloud of mental derangement; but the faithful, devoted care of her daughters Angelina and Beulah and her son Rudolph, never failed her. Five of the eight children survive to cherish the memory of a tender and unselfish Christian mother. The heavy burden is lifted from the weary shoulders and another of the ransomed ones has gone home. Services were held at the house June 12, and on the following day at Walworth, Pastor Babcock preaching the sermon. L. C. R.

Sickness Among Children

is prevalent at all seasons of the year, but can be avoided largely when they are properly cared for. *Infant Health* is the title of a valuable pamphlet accessible to all who will send address to the N. Y. Condensed Milk Co., N. Y. City.

The only Alternative of Success

BY G. H. LYON.

Some Condition of Success in the Prohibition Party is Wanting. What Is It?

Note the absolute condition stated by Prohibitionists themselves in the first plank of their National Convention twelve years ago. Pages 7 and 8.

That condition persistently refuses to be modified.

The Prohibition issue has become involved with the Sabbath issue in a way to which we have given little heed.

See page 15; A Compulsory Holiday works evil

See page 16; The Difference.

See page 22; For Repeal of the Sunday laws.

45 Pages. 1 Copy 15 Cents. 8 Copies \$1.

Address, G. H. LYON,

Sistersville, W. Va.

Or. American Sabbath Tract Society,

Plainfield, N. J.

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

Royal Baking Powder

ABSOLUTELY PURE

HOW THE BOYS WERE WON.

BY CELESTE M. BOND.

A number of years ago, a godly minister and his wife came to a church in southern Michigan. It was a prosperous and progressive church in many ways, but there was one thing which troubled the pastor and his good wife,—there were so few young men in the congregations, and fewer still enrolled in its membership.

It had been settled long ago, in the minds of many, that boys at a certain age outgrow the church and Sabbath-school. It was a sad and sorrowful fact, but no one seemed to know or even attempt to prescribe a remedy.

This good minister's wife had a boy of her own, and a mother's heart for every other mother's boy. Ah! that is the golden key which unlocks the door of boyhood and discloses the hidden treasures of so many undiscovered mines. Like Diogenes with his lamp searching in the streets of Athens for a man, she, with her better life of hope and faith, began searching in every place for boys. It was surprising how many embryonic men were found in this small town. There were some in beautiful homes, surrounded by the elegance and refinements of life; some in hard places, where work and things were the only means of education; others where the twin sisters Filth and Vice, made true development almost impossible. There were boys in the school-room, in the stores, in the shops, in the factories; boys on the streets, and boys in the saloons; boys in the midst of all sorts of environments, bright, intelligent and active—but most of them unreachd by the gospel.

Do you think this wise little woman saw them, and invited them "once for all" to come to church and Sabbath-school? No! She was a strategist. The first thing which she did was to establish a sort of telegraphic system, connecting them all with her home as a central station, and little notes and messages went flying over the lines daily.

Never after that was there a time of trouble or trial, or sickness or of death, in any of their homes, but a word of love was quickly dispatched.

Now, of course, this system of communication was not like the great electrical one which sends its threads of flame, quick as thought, from city to city and town to town.

For old Jack, the minister's horse, often carried messages from place to place. He was not as swift as lightning, but a great deal better; for he was wont to carry not only the thoughts, but the bright face and cheerful voice, of the boys' friend into many and many a home.

Like a ministering angel she went about, with here a word of comfort and there a thoughtful gift; for she had learned the divine philosophy of life contained in two words, *Ich dien*, "I serve."

Many wondered if the sun did not rise a little earlier for her, and linger a little longer at her side ere he said good-night,—she found time to do so many things.

Almost every week there were pleasant little gatherings at the minister's home, invitations to tea, entertainments for the evening, and so, by acts of kindness and attention, a way was found into the heart-life of each boy. To many a poor boy she said: "This is your home, and, whenever you are tired and weary, come here and rest; when the world seems dark and cold, you may come into the light and warmth of our little fireside, and always be sure of a hearty welcome."

Who can measure the power of this Christian home, fit type of the heavenly one, "whose builder and maker is God?"

Pity the boy whose home is only a roof to keep off the rain and the sun, and means nothing more than a shelter from nature's elements. And yet there are so many who are homeless and motherless—not because they haven't a place to stay, and one there to cook and wash and sweep and clean, but because the love and the joy and the peace, and all that has made the word "home" so sweet, have been left out, and mother, the "being beautiful,"

"Who unto our lives was given
More than all things else to love us,"

has somehow, in the multiplicity of little cares, lost sight of the "greatest thing in the world."

The real secret of Mrs. Mill's work was that she understood boys so well, and she had found out that they never outgrow the need of being "mothered."

You will not be surprised when I tell you that a great revolution was wrought in that church, and, where once had been empty seats, young men sat and listened to the gospel. Since then twelve or fifteen of them have made an open confession of Christ, and one of the grandest sights in the Sabbath-school is a class of twenty-five young men. It was all done in such a quiet way that only those who were near enough to see the inner workings of things had any idea of how it was all brought about.

Is there not in some other place a woman with a loving heart and a godly tact, who can reach the young men, and bring them back to the church of God?

Wanted—An Idea Who can think of some simple thing to patent? Protect your ideas; they may bring you wealth. Write JOHN WEDDERBURN & CO., Patent Attorneys, Washington, D. C., for their \$1,500 prize offer and list of two hundred inventions wanted.

STAMPS AS WALL PAPER.

In a certain old-fashioned house in London there is a room about twelve feet square that is entirely papered with postage stamps. It is estimated by Mr. Palmer, the largest stamp dealer in the world, that those stamps would be worth \$5,000,000 but for the unfortunate circumstance that not one of them is genuine. Mr. Palmer extracted these forgeries from collections that he has bought from time to time, and, as a rule, the people from whom he bought them did not know that they were forgeries. But no forged stamp can pass as genuine when it falls under the scrutiny of the expert Palmer. This crazy patchwork shows a specimen of every known stamp in the world. The *Pall Mall Budget* of London says that there are 70,000 stamps on the walls of the room and it took almost thirty years to collect them. "To make wall paper out of them kept four pairs of hands busy for three months. They are pasted upon canvas, so that in order to remove the stamps it will not be necessary to remove the building. Paste, not gum, has been used, as gum discolors stamps. Having been fastened to the canvas the stamps were treated to a coat of shellac and were then varnished." — *Harper's Young People*.

NO LIFE ON THE MOON.

In the absence of all indication of any sort of life whatever on the moon, with no air nor water, together with the fact that no change of any description has been noticed by the keen and trained eyes which have jealously scrutinized its surface from the time of the first telescopic efforts to the present, we are compelled to conclude that there are no people who live in the moon. The wonderful combination of mountain and crater, valley and peak, is, after all, only a vast graveyard; and if living beings ever roamed over its plains and navigated its great seas, now dry, or frozen with appalling cold, they have been gathered to the nations of the dead; and all traces of them having vanished, the tall shafts of the mountains watch over their last resting place, and with the crater rings, constitute their eternal and magnificent mausoleum.—*Alden W. Quimby, in July Ladies' Home Journal*.

A NEWCOMER in Jacksonville, Florida, asked an old resident how malarial fever could be distinguished from yellow fever. "As general thing," was the reply, "you can't tell until you have it. If you ain't alive it is most likely yellow fever."—*Texas Sittings*.

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