

THE SABBATH RECORDER.

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CONTENTS.

EDITORIALS.	
Rock of Ages—Poetry.....	434
Paragraphs.....	434, 435
Commencement Week—Milton College.....	435
CONTRIBUTED EDITORIALS.	
Paragraphs.....	436
Rev. Lyman J. Fisher Resigns as Examiner.....	436
Teach Sabbath Truth.....	436
Emulate Your Dog.....	436
The Mizpah Mission.....	437
Mrs. McKinley.....	437
People One Cannot Help.....	437
“Helping Something.”.....	437
MISSIONS.	
Paragraph.....	438
“Stand Upon Thy Feet.”.....	438
The Profit of Giving.....	438
Treasurer’s Report.....	438
How Spurgeon Prayed.....	439
Musings.....	439
Are College Graduates Good Home-Makers?.....	439
WOMAN’S WORK.	
Paragraphs.....	440
Woman’s Work—Western Association.....	440, 441
From Shanghai.....	441
YOUNG PEOPLE’S WORK.	
“Practical Suggestions.”.....	442
Character and Reputation.....	442
Our Mirror.—Paragraphs.....	442
CHILDREN’S PAGE.	
The Squirrel—Poetry.....	443
A Boy Who Recommended Himself.....	443
Some Wonderful Things.....	443
Getting in and Getting Out.....	443
HOME NEWS.	
New York, Wisconsin.....	444
How We Disturbed the Dead Past.....	444
SABBATH-SCHOOL.	
Lesson for July 18, 1896—The Ark Brought to Jerusalem.....	445
Prayer-Meeting.....	445
No Dogs Allowed on the Cars.....	445
Reports for Conference.....	445
POPULAR SCIENCE.	
Science Among Pins.....	446
Tract Society Receipts.....	446
Dangers of Doubting.....	446
SPECIAL NOTICES.....	
MARRIAGES.....	447
DEATHS.....	447
LITERARY NOTES.....	
Consequences of Forgiven Sins.....	447
LOCAL AGENTS.....	448
BUSINESS DIRECTORY.....	448

HERE AND THERE.

BY REV. IRA CASE.

THE sights and the sounds I’ve delighted in here,
All make me with wonder inquire,
Oh! what shall I see and who shall I hear,
When my Master shall call me up higher?

The beauty of morn, and the sun-setting sky,
The much adorned landscape between,
Gay birds and sweet flowers have delighted my eye,
Endless beauty with pleasure I’ve seen.

And often my soul is inspired by my ear;
In thunder I bow and adore;
And manifold strains of melody cheer,
And draw toward perfection the more.

But what are the eyes I shall open in heaven?
And what shall those eyes then behold?
What ears to my soul shall be graciously given
In the city of music and gold?

All new will the universe be to me then,
As I look from my place near the throne;
The past will all seem like a dream to me when
Light shines such as here never shone.

God all as he is, and things as they are;
No defect in my eyes or the light;
What beauty and melody then shall I share!
I wait for the sounds and the sight!

—The Advance.

\$2.00. A YEAR

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PLAINFIELD N J

Sabbath Recorder.

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ROCK OF AGES.

"Rock of Ages, cleft for me,"
Thoughtlessly the maiden sung,
Fell the words unconsciously
From her girlish, gleeful tongue;
Sang as little children sing;
Sang as sing the birds in June;
Fell the words like light leaves down
On the current of the tune,—
"Rock of Ages, cleft for me,
Let me hide myself in Thee."

"Let me hide myself in Thee,"—
Felt her soul no need to hide;
Sweet the song as song could be,
And she had no thought beside;
All the words unheedingly
Fell from lips untouched by care,
Dreaming not they each might be
On some other lips a prayer—
"Rock of Ages, cleft for me,
Let me hide myself in Thee."

"Rock of Ages, cleft for me,"—
'Twas a woman sung them now,
Pleadingly and prayerfully;
Every word her heart did know.
Rose the song as storm-tossed bird
Beats with weary wing the air;
Every note with sorrow stirred—
Every syllable a prayer,—
"Rock of Ages, cleft for me,
Let me hide myself in Thee."

"Rock of Ages, cleft for me,"—
Lips grown aged sung the hymn
Trustingly and tenderly—
Voice grown weak and eyes grown dim
"Let me hide myself in Thee."—
Trembling though the voice and low,
Ran the sweet strain peacefully,
Like a river in its flow.
Sung as only they can sing
Who life's thorny paths have pressed;
Sung as only they can sing
Who behold the promised rest,—
"Rock of ages, cleft for me,
Let me hide myself in Thee."

"Rock of Ages, cleft for me,"
Sung above a coffin lid;
Underneath all restfully,
All life's joys and sorrows hid.
Nevermore, O storm-tossed soul,
Nevermore from wind or tide,
Nevermore from billow's roll,
Wilt thou need thyself to hide.
Could the sightless, sunken eyes,
Closed beneath the soft, gray hair,
Could the mute and stiffened lips
Move again in pleading prayer,
Still, aye, still, the words would be,
"Let me hide myself in Thee."

WHEN Edison and Tesla perfect their plan of conveying electric messages without wires or poles, what will hinder communicating with the inhabitants of other planets?

THE Republican candidates for President and Vice-President of the United States, in their church connections, are said to be respectively Methodist and Presbyterian.

MILTON COLLEGE Commencement occupies prominent space in our columns this week and next. That ably managed and increasingly useful school has a strong claim on our people for liberal patronage and endowment. A fine class of eight graduates received the benediction of the college this year.

WILL pastors and clerks of all our churches please notice the communication from Dr. Platts, Corresponding Secretary of the General Conference, in this issue, concerning reports for Conference. The best time to attend to this duty is when your attention is called

to it. Do not put it aside for a more convenient season, and then forget it.

IN reporting the list of banquet speakers at the Alfred Alumni dinner in the RECORDER last week, in some way two prominent names were omitted. Dr. Daniel Lewis responded, in his happy way, to the interests of the University in general, and Judge S. M. Norton did himself and the legal profession honor in his appropriate remarks on law.

WE call special attention to a letter from Rev. Lyman J. Fisher, of Middletown, Ohio, as found in the *Daily Journal* of that city, resigning his position on the Board of Education, because the examinations occurred on the Sabbath. The letter plainly shows a man of culture, candor and conscience. We extend our hand to such men. May their numbers increase.

LIFE is too brief and valuable to admit of much waste time. Men often live as though they expected to live right on forever. "Time enough yet," has lost many golden opportunities and ruined many bright prospects. Let it be remembered that the days of man are not like the oak tree, but rather like its leaf. "Life is but a vapor"; instead of being the permanent mountain, it is only the transient mist that enwraps it; therefore use faithfully and well the transient present, that you may enjoy forever the endless future.

AN interesting and rather unique tract or booklet, entitled, "The Only Alternative of Success," by G. H. Lyon, is at hand. It covers about forty-five pages, and aims to convince the public that "some condition of success in the Prohibition Party is wanting." It attempts to answer the question "What is it?" Written from the standpoint of a zealous and clear-headed Third Party Prohibitionist, this pamphlet presents strong reasons why this party of reform should stand for religious liberty and in favor of God's holy law. It asks for the repeal of Sunday laws, not for the withdrawal of protection for those who choose to worship on that day, but simply the withdrawal of unequal and un-American discrimination in favor of one day and against another. The book is well-written, and should be extensively circulated and read. See advertisement in another column.

IT is reported that Roman Catholics are preparing to enter upon a general and systematic missionary crusade in New York City with a view to converting Protestants. Well, that is their right, if they deem such a step necessary and wise. There is no law against it, in this country. But really this is no new thing. Such has always been their policy and practice. They gather up Protestant children for their schools, hospitals, homes and churches, and in a multitude of ways which are stealthy and not commonly recognized their influence and power are crowded upon Protestants. Proselytes are sometimes made. On the other hand Protestants have the same privilege and are in various ways exerting influences against the Catholic faith. This has been the struggle ever since the Reformation, and it will doubtless continue for many years to come. We are satisfied to believe that the truth will ultimately triumph, and on the side of truth, whether Catholic or Protestant, we hope to be found.

WHEN one breaks away from any plain Scriptural statement of truth, and for some unworthy end seeks to pervert the Word which God has declared to be unchangeable, there need be little surprise at any wild and presumptuous position he may assume. D. M. Canright, once a zealous advocate of the Bible Sabbath, renounced his former views and published "Eighty facts about the Sabbath, showing it was only for the Jews." Several papers have given these "Facts" (?) to the public. As a sample of Mr. Canright's honesty in quoting Scripture for proof, we give only one (number 47) of his "Facts" as follows: "Man is lord of the Sabbath. Mark 2: 28. But man cannot be lord of a moral law." This as found in the *Christian Standard* of July 4, is a very strange perversion of the Word, which reads: "Therefore the Son of man is Lord also of the Sabbath." When a man is driven to such dishonesty to cover his change of faith and practice, there is no need of attempting to refute his statements. He stands refuted in the estimation of all honest men; and how any self-respecting religious paper can publish such statements without rebuking the author is beyond our comprehension.

THE case of a man who laughed himself to death has been reported in the newspapers. This is indeed remarkable—a very rare occurrence. It is not so uncommon to hear that a person has died from grief or despondency. Laughter and good cheer are health-promoting. And yet people can be found who deprecate a happy, sunny, joyful, laughing man or woman. We are sometimes told, by way of proof, that laughter is not approved in Scripture, that Jesus was never said to have laughed, while we are informed that he wept. But how long can one rejoice and still keep his face and heart solemn and downcast? How much can one rejoice and not laugh? To rejoice is "To fill with joy or gladness; cause to exult, to gladden; to feel joyful or glad and express such feelings." Now, while the Scripture narrative does not tell us the Saviour laughed, he himself repeatedly urged his disciples to rejoice. He said also, "If ye loved me, ye would rejoice." Paul says, "Rejoice evermore"; Peter speaks of those who "rejoice with joy unspeakable;" and, indeed, if rejoicing implies laughing, then we cannot affirm that the Saviour always looked sad and sorrowful, for in Luke 10: 2, we read: "In that hour Jesus rejoiced in spirit." "Rejoice in the Lord alway, and again I say rejoice." Phil. 4: 4.

HARRIET BEECHER STOWE, one of the most famous women of this country, died week before last, in the eighty-sixth year of her age. For several years her once active, well-disciplined and thoroughly humanitarian mind has been overshadowed by infirmities, and in the simplicity of second-childhood she has dwelt in her home in Hartford, Conn., tenderly cared for by loved ones, whom she had looked after in their own childhood.

Mrs. Stowe's greatest literary work, which made her one of the most popular writers of her age, was "Uncle Tom's Cabin." This story was first published in *The National Era*. She was paid by the publishers of that journal \$300 for the story, little dreaming of the wonderful success that was to follow its publishing in book form. Two editions were published during the first year and more than

300,000 copies were sold. In England forty editions were published, and in twenty different languages. She also wrote other books, as "Dred," "The Minister's Wooing," "The Pearl of Orr's Island," "Agnes of Sorrento," "Old Town Folks," and others. She wrote to bless mankind, and not only the millions of the emancipated slaves, but multitudes of others, will rise up and call her blessed.

COMMENCEMENT WEEK—MILTON COLLEGE.

This week opened Thursday, June 25, with field-day exercises. Friday evening, exercises commemorative of the fortieth anniversary of the Christian Association of the College were held. The devotionals were conducted by Rev. Geo. B. Shaw, of Nile, N. Y. Music, fitted for prayer and conference meeting, was furnished by about twenty-five old and present members of the Association. President Whitford gave a brief account of the formation of the body by himself, and of its wonderful work over the young people of the school and the place. Papers and addresses were presented by Miss Mary Whitford, President of the Association; by Mrs. Mary Bond Burdick, of Walworth, the first convert in the earliest meetings; by Prof. Dwight Kinnee, of South Pasadena, Cal., an organizer of the body in its present form; and by Dr. A. L. Burdick, of Coloma Station; Herbert N. Wheeler, of Boulder, Col.; Miss Mabel Crosby, of Minneapolis, Minn.; Hylon T. Plumb, of Milton; Rev. W. D. Burdick, of Jackson Centre, Ohio; and Rev. T. J. Van Horn, of Stone Eort, Ill.

Seventh-day evening the following program was presented by the Philomathean Society:

- Invocation, Rev. F. C. Richardson.
- Oration, Law of Opposites in Wave Action, Frank L. Shaw.
- Recitation, Ticket o' Leave, Herbert C. Van Horn.
- Oration, Patience Essential to Success, F. Marion Barker.
- Address, A Man, Rev. T. J. Van Horn.
- Paper, The Philomathean Independent, Paul W. Johnson.
- Oration, Russia's Great Scheme, David C. Ring.

The music was greatly enjoyed, especially the singing of the old glee club of the College. The orations and address were of a decidedly able character and well delivered.

The Seventh-day Baptist church was filled Sunday evening, the occasion being the annual baccalaureate sermon by President Whitford. The music was furnished by the full church choir. The subject of the sermon was "Intelligent Heroism." It was a powerful and masterly production. He said that only when a man's heroic impulses are fully aroused will he put forth his ablest, strongest and most persistent efforts. "These cannot be employed in the strife for mere material or personal advantage. The promotion of the well-being of others, not ourselves exclusively; the help administered to the weak, the unfortunate, and the suffering; the defense of the honor of one's home; the maintenance of the power and integrity of the government; the advocacy of measures that sustain vital interests in a community, or aim to uplift mankind to a higher plane; and the devotion to the furtherance of truths which have in their keeping the eternal good of human beings, and the rule and glory of the Infinite Maker—these are such acts as engage our closest thoughts, stir our intensest feelings, and fix our most permanent choices."

Monday night a splendid audience greeted the Idunas at their session, and listened to an exceedingly interesting program; in fact,

one of the most interesting ever given by the society. They are certainly to be congratulated upon having secured the services of Mrs. Helen Howarth Lemmel, of Whitewater, the gifted soprano. The fan drill by young ladies was a novel feature, and reflects no little credit upon Misses Bessie Clarke and Anna Crumb, who had charge of the exercise. The program was as follows:

- Piana Solo, Grace P. Spaulding.
- Letter from Former Iduna, Read by Bessie E. Clarke.
- Oration, Thorough Preparation a Necessity, Abbie I. Babcock.
- Address, The Woman of To-morrow, Miss Alice Miller.
- Recitation, Bobby Shafto, Edith Palmer.
- Paper, Iduna Waste Basket, Susie B. Davis.

The letter from a former Iduna was furnished by Mrs. Miranda Fenner Isham, the Preceptress of the College from 1865 to '69. It was a very interesting review of the society during those years.

Tuesday evening occurred the Annual Concert of the School of Music, under the direction of Dr. J. M. Stillman, with Miss Grace Spaulding as accompanist. Every one in Milton, and every one who has ever visited in Milton, knows what that means. It is an event eagerly anticipated year after year, and which has never yet proved disappointing. If anything, the concert this year surpassed all previous occasions. This was the program:

PART FIRST.

- Chorus, The Forest Festival. Arr. from Orpheus, Chorus Class and Orchestra.
- Instrumental Selection, Grand Heroic March, Fr. Schubert, Nellie Crandall, First Violin; Alberta Crandall, Viola; Florence B. Sayre, Second Violin; W. B. Maxson, Flute; George Sayre, Violoncello.
- Baritone Song, O Hear the Wild Wind Blow, Tito Mattel, Paul W. Johnston.
- Pianoforte Solo, Cantate, Op. 66, Charles Becker, Lizzie P. Wright.
- Waltz Song, Dorothy, W. L. Blumenshien, Alberta and Nellie Crandall.
- Pianoforte Duet, Fanfare Militaire, Carl Bohm, Leo Ninett Coon and Gustav A. Seager.
- Bass Song, Deep in the Mine, W. H. Jude, Alfred E. Whitford.
- Flute Fantasia, I Cannot Sing the Old Songs, J. L. Cox, W. B. Maxson.
- Glee, Roll, on Magestic Ocean, From Pilgrim Fathers, Chorus Class.

PART SECOND.

- Instrumental Selection, Menuet, Luigi Boccherini, Orchestra.
- Glee, O, Hush Thee, My Babe, Arthur S. Sullivan, Chorus Class and Orchestra.
- Pianoforte Duet, Galop, Postillon d'Armour. Er. Behr, Eveline Pearson and Nellie Crandall.
- Song, with Flute Obligato, Maiden and the Bird, Gilsinn, Leo Ninette Coon,
- Pianoforte Solo, Silver Spring, William Mason, Alberta Crandall.
- Soprano Song, When the Heart is Young, Dudley Buck, Charlotte Maxson Carr.
- Violin Solo, Listen to the Mocking Bird, A. S. Bowman, Nellie Crandall.
- Mezzo Soprano Song, The Lost Chord, Arthur S. Sullivan, Bertha C. Fross and Orchestra.
- Chorus, O, Italia, Beloved, Chorus class and Orchestra.

The Commencement Exercises proper took place Wednesday morning, July 1. Long before the hour appointed, friends of the graduates filled the large space on the campus. It was certainly an impressive sight, and the decoration done by the Juniors was very pretty, they having used the class colors—green and white—exclusively. After prayer by Rev. O. U. Whitford, D.D., of Westerly, R. I., followed the orations, interspersed with music by the Edgerton Brass Band, and the Imperial Quartet, from Chicago, Ill. The first oration, with the salutatory, was that

of Miss Helen Adelaide Davis, of Janesville, who spoke of "The Character of the Puritan." After an exceedingly graceful tribute of welcome, in part she said:

While England, flushed with life and beauty, was bending low in adulation before her loved Queen Bess, a sect called Puritans became prominent. The people were the natural products of an age of much luxury and voluptuousness. Surfeited with a never-ending round of feasts and pageants, they turned with loathing from every thing which had even the appearance of pleasure. These Puritans were, above all else, conscientious; men of mighty earnestness, who believed themselves appointed of Jehovah to accomplish a great work. They were the burning glass by which the brilliant burst of light called the Renaissance was focussed, and sensual life given a moral concentration. To be sure, they were extremists (great reformers have ever been); they had gazed above on things invisible, until all earthly objects appeared distorted. Doubtless Puritanism did for a time check general culture and fill the libraries with dry dissertations at the expense of nobler works, but it has given us Spencer's "Fairie Queen," the sweetest song of England; Milton, the sublimest of poets; Bunyon, the prince of allegorical writers, and Hawthorne, our own foremost literary artist. When justice makes her amends, a laurel wreath will rest upon the gloomy brow of Puritanism, for it has freed religion from clinging forms and ceremonies, and given a new meaning to the words, "God is a spirit, and they that worship him must worship him in spirit and in truth." It has purified and ennobled life by its morality and earnestness, been instrumental in making England the brightest jewel in a resplendent setting, colonized America, and fought for her fundamental principles, and in the words of Lowell, "although it has left an abiding mark in politics and religion, its grandest monuments are the prose of Bunyon and the verse of Milton."

Hylon Theron Plumb, of Milton, next spoke on the subject "Study Nature." He likened the human mind to a tree, and education the expanding or growing power through its life. His delivery was very pleasing and effective. In part he said:

Nature is the existing universe as an effect, with all things that it contains, and their phenomena and laws. While knowledge gained is science, science is a certainty, is truth found out. God seems to have prepared his universe as a standing, perpetual study to his intelligent creatures. There have been given us for study but two great books, and it was never meant that either should be slighted. The geologist tells us, "External nature is a revelation of Deity." It is then the duty of every thinking person to compare the two divine books and discover that the God revealed in the one is the same as the God revealed in the other. A just conception of the Creator cannot be gained from either volume alone. The course of nature is the art of God. To-day we have reached a great height of scientific development, but in whatever way the study of nature may be viewed, it is to be found perfectly adapted to the intellect, as an educating power. Above all, if we look at the varied forms as the material expression of the thoughts of the creator, and define science the way great scientists have done, as "Thinking again the thoughts of the Divine One," then shall we look through nature up to nature's God.

"Physical Effects of College Athletics," the subject chosen for his oration by Channing Richardson, of Milton, was treated as follows:

An essential to a successful life is a sound body. Interest in athletics is a test of civilization. Athens and the Olympian games, the chivalry of the Middle Ages and the tournaments are closely connected. All educators see the necessity for physical training, from Plato down. Popular confusion of the meaning of Athletics as meaning football and baseball alone. True meaning, a training to strengthen the whole body. Physical training beneficial, not injurious to the heart; aids digestion, strengthens muscles and gives tone to the heart, lungs and kidneys. By giving strong lungs, gives decisive effect against consumption. Athletics, under Father Jahn, aided Germany against France. Sweden established an athletic school in 1813. Hungary has made physical training in schools compulsory. But thus far the United States government has neglected this. Then all schools and colleges should be equipped for physical training. Milton College has nothing of this sort; a right step made in introducing military drill. Let us have an organization to provide a gymnasium, and then let us have obligatory physical training.

(Concluded next week.)

CONTRIBUTED EDITORIALS.

AMID the good things at the North-Western Association, Sabbath reform was easily the main issue and Doctor Lewis the recognized champion for its defense before the world. Interest in our special mission as Seventh-day Baptists plainly is on a rising market. Whether there is more interest or not, it is at least becoming more apparent. Said one brother to me: "I never thought of it before in the strong light that Doctor Lewis puts it. It is a question of any sabbath at all which is now at issue."

The employment of a representative to give his entire time to Sabbath reform work means much just now. It would seem very vital to our work as a people that the next step be forward and not backward. Your Western Editor watched the inception of the movement at the last Conference with great interest. He has seen it halt half way and has thought he knew some of the reasons therefor; but, being somewhat perplexed as to what it was best to say, he kept still. Believing that there are many others who have done likewise, we are assured that their silence is not indicative of apathy by any means. We are of the opinion that obstacles and misunderstandings will be removed and the work go triumphantly forward. We shall have something to say and, while we cannot promise that it shall be smooth, we will try to make it sweet. Time is short. The question must reach its natural conclusion before the closing hours of the coming General Conference. What do you think and what will you do?

I HAVE a bad habit of not watching the road when some one else is driving. That route from Milton to Albion—in spite of several trips over it—I never knew it until the June day when I covered it on one of the bicycles which Bro. Saunders thinks was invented a hundred years too soon. I know the way now. People come to see the sights of the city sometimes. Three out of four will not learn the streets so long as we go round and escort them. Throw them out on their resources and in a magic space of time they know a good share of what the city people know and some things they don't.

It is somewhat that way with the journey of life. It is rather pleasant to let other people do our thinking for us. Many a man glides along in cheerful indifference to the problems of the church, until one day they make him chorister and a new world opens before him. Questions which did not interest him before now touch him. We are apt to leave denominational questions to our boards and officers, criticising, of course, on general principles, after the manner of a free people; but offering no solution and pledging no support, until, bye and bye, one corner of the responsibility falls our way, and then a great light dawns upon us.

Young men and women, take an interest in our denominational matters. Know what is being done and why. Know the times in which you live and the relation of your church and our people to these times. It may sometimes seem to you that the leaders do not care for your interest, that everything is planned by the inner circle and that those outside have no influence in the counsels. But this is in the seeming rather than in the

reality. Those who carry the load of management want help and advice. They long for the intelligent interest of all the people. We owe that interest to them, to ourselves and to the cause which is far above us all.

REV. LYMAN J. FISHER RESIGNS AS EXAMINER.
[From the *Daily Journal*, Middletown, Ohio.]

The Board of Education met last night with all members except Palmer present. After the reading of the minutes of the last meeting, a communication from Rev. L. J. Fisher was read, in which he tendered his resignation as a member of the Board of Examiners. The resignation is as follows:

MIDDLETOWN, O., June 15, 1896.

To the Board of Education for the Schools of Middletown, Ohio:

Dear Sirs:—I have come to feel that I owe you a statement about my official relations to you and to the City Schools, as one of your examiners. I have had a growing impression which has finally reached a conviction that I should surrender the responsibility with which you honored me. I do this with regret, because the work is congenial, my associates are pleasant gentlemen, and to be brought throughout the year into the sphere occupied by the best culture of our citizenship, in the persons of its teachers, could not be otherwise than agreeable. The step I take is solely on conscientious grounds. You are aware that the day commonly set apart for Teachers' Examination is Saturday. Inroads upon this custom additional to existing exceptions, might easily and naturally be multiplied during the vacation periods, but not so easily to all concerned during term time. A large number of those who attend examinations are likely to be teachers actively engaged, who wish to renew their certificates. If any other day than the seventh were selected, a salary-earning day would have to be invaded, and the wages of this class would be so much diminished without their consent. The natural day, therefore, to expect examinations is the last day of the week. Long usage has entrenched it here, and now I will be frank with you. The custom does violence to my religious sense. Remember the Sabbath-day to keep it holy means for me the seventh day of the week.

You can understand how more than a surprise would be visited upon all the candidates for examination, if for the next assembling some Sunday should be designated. You will permit me, therefore, with this simple statement, to place my resignation in your hands. Permit it, with the added assurance that my warmest wishes will follow the fortunes of the schools—indeed under their present able superintendency, reinforced by so efficient a corps of assistant teachers, they inspire my highest hopes and enlist my fullest confidence. You will not expect me to array the arguments that weighed to influence my decision; since, however, it would be quite natural for you to ask the question, why I could accept the service at all, if, with such views, I must surrender it so soon, I reply it is a wonder to me, and I will attempt no self-justification further than to say that my convictions of personal responsibility in the matter have been gradually cumulative. As a life-long investigator of the Scriptures, it is not strange that for a longer period than I've held the position to which you called me I should have been persuaded that the seventh day is the Sabbath of the Lord. But it was at first a disclosure mainly to my intellect; meanwhile the immensity of the fact of the Sabbath-perversion dazed me and left me with a feeling of helplessness to stem such a current. I still feel like a breaking, momentary bubble on the bosom of a resistless tide. But not wholly so. At last an appeal breaks in from the skies—with tender directness it speaks to my conscience and heart. It lingers like a strain of music and I feel my littleness ennobled in the presence of a duty which I am sure I can do for my King.

Yours,

LYMAN J. FISHER.

TEACH SABBATH TRUTH.

Not simply to combat error, or to correct misstatements, but for spiritual improvement, and to help others to a better life.

It would have been the duty of the minister to have preached Sabbath truth if Sunday had never been substituted for the Sabbath of the Lord.

It may be difficult to know just how to in-

roduce the reforms of the day into themes prepared for revival efforts; but we are all interested in the defense of Sabbath truth, and sympathize deeply with the work of Sabbath Reform.

Some may suppose that the people know all about the subject. Yes, they know about it as they know about the demands of the gospel; but it is through the preaching of the Word that we are led to believe and embrace the truth.

How shall the membership live up to the Sabbath claims and really enjoy the service, unless their attention is called to it by public instruction? If the minister does not make much of it, how can the young and the inexperienced stem the tide of opposition and the persuasions of the world. Many are thinking about the subject, but they wish to hear the prayers of the church for this truth. They would enjoy a warm-hearted reference to it from the pulpit.

It is thought, perhaps, that it might give offense. No; not if we make it a familiar talk at the right time. If we are pressed to refer to it by the love of Christ, how easy to ask our hearers to consider the importance of this subject, for the sake of the Word of the Lord.

In this line of teaching it comes to be a part of the gospel message. We teach Sabbath truth by illustration. We may find noble examples of self-denial and devotion to this truth, in and around the Mill Yard church, or the church at Newport in the days of Eld. Wm. Hiscox.

Many near home have suffered for truth sake. Illustrations drawn from these trials are interesting, and have in them convincing power.

It is said converts must seek converts. Those who have embraced the Sabbath are zealous in the defense of the truth. Some have thought if they did not preach the Sabbath, they would lose in some measure their enthusiasm and high state of Christian enjoyment. The great joy of those who are converts to the Sabbath has been a real encouragement to large numbers of zealous Christians.

The motto for the next century is: The world for the Sabbath of the Lord.

L. M. C.

DE RUYTER, N. Y., July 6, 1896.

EMULATE YOUR DOG.

A source of great evil among all workers in America, where few people know the real meaning of leisure, is the widespread habit of eating a hearty meal hurriedly when the body is in a state of exhaustion; too often, alas, the evil is enhanced by the fact that the food is innutritious, badly cooked, and clogging in itself. This is one species of slow suicide, causing a long train of evils which are usually attributed to overwork. Now it were better to go without food than to take it under these conditions. Your dog knows better than to eat when he is tired, and, if you watch him, you will notice that he is always reluctant to be enticed into play after eating; left to himself he will take a nap, or at least, drop care for awhile and rest. Humanity might raise its standard of health by following the example set by the instincts of the brute creatures.—*Demorest's Magazine*.

WHEN the joy of religion in the soul shines out through the face and speaks hope and good cheer through the behavior of its possessor, then it is that it has a very persuasive power over the minds of the unconverted.—*Religious Telescope*.

THE MIZPAH MISSION.

The church has finished its work for the year. The year has been fairly prosperous. The bi-monthly prayer-meetings have been continued. The church house so long held has at last been sold. Trouble in getting tenants and collecting rents has been quite a task on our trustees.

We have enjoyed our work very much with this church and shall always carry pleasant memories of the kind friends, who through these years have been true friends. Nearly three months ago we tendered our resignation. The church voted to extend the time of my pastorate to Sept. 1, 1896. It was also decided to employ a supply instead of a regular pastor, thus giving assistance to young men who might wish to study in the Seminary.

"The Mission." Many letters of inquiry in regard to the mission have been received. We can only say that we hope that God will open some way to us whereby the work can go on. The records show an attendance of 6,302 seamen, an average of over seventeen for each night of the year. No especial systematic effort has been made to raise funds from our people. Many have been loyal in this respect. If the work be continued we must ask for some systematic plan as to the financial support. Our work must have stopped long ago but for help which has come from outside our own people. And could the work continue, this financial help would grow steadily larger. We are not ashamed of our mission and should feel proud if it could be continued under the present management.

The Convalescent home has opened a new and fruitful field of opportunity. Twelve men are already holding good positions, who have been inmates of the home. As soon as one goes, another comes. Some pay, others are unable to. At present five are here waiting an opportunity to find something to do. Visting the sick on board ship and carrying little dainties is another important branch of the work. Over 200 men have in this manner been looked after, not counting the visits made upon the sick in the hospital. When we come to estimate the number of our visitors, we are surprised that 1,205 persons have visited our mission during the year, making a grand total of over 7,500 people who have been in our rooms during the year. Our religious services have never been more interesting than now. Fifty have taken the W. C. T. U. Temperance pledge, and thirty the Y. P. S. C. E. The interest thus far during the hot weather does not abate.

Sincerely,

J. G. BURDICK.

JULY 8, 1896.

MRS. MCKINLEY.

Now that Mr. McKinley has been nominated to the Presidency of the United States, there is a pardonable curiosity to know something about the personality of Mrs. McKinley, who may be called to occupy the place of the First Lady of the Land.

Mrs. Ida Saxton McKinley is the oldest of the three children of James and Mary Saxton, of Canton, Ohio. She was educated at the public schools of Canton, at a school in Cleveland, and later at Brook Hall, Media, Penn., at that time under the charge of Miss Eastman, well-known as an educator. After three years in this school, Miss Saxton spent six months abroad, and upon her return, at her father's request, she was installed as assistant

in his bank. "She must be trained," said he, "to earn her own bread, if necessary, and not to sell herself in marriage." She remained there until her marriage to Mr. McKinley, twenty-five years ago.

As a girl and young lady she was bright, vivacious and intelligent, and a favorite in society. Her two children both died while young, and for many years she has been an invalid; some of the time confined to the house, but oftener able to walk about, to drive, receive friends, do fancy-work, and help her husband in his correspondence and a thousand other ways. When not otherwise engaged she spends much of her time in crocheting slippers for her friends and for hospitals; and it is said that the number she has already made is over 3,000 pairs.

She is enthusiastic in her devotion to her husband, sympathizes with him in his tastes and aspirations, believes in him to the uttermost, is well acquainted with and interested in all the political movements of the day, and has been a power and an inspiration in her husband's career. In return, she has her husband's devotion to a remarkable degree. Their married life is ideally happy.

She is a religious woman. In her early years she joined the Presbyterian church; and later transferred her connection to the Methodists. When she was able she was active in Sunday-school work; is a thorough temperance woman, always turning her wine-glass down at entertainments, and in every way giving all her influence on the right side.

She is forty-nine years old, dresses simply but tastefully; is fond of music and art, and is refined in all her tastes. If her husband is elected to the high office to which he is nominated, it is certain that she will adorn the White House by her gracious, womanly presence.—*The Advance*.

PEOPLE ONE CANNOT HELP.

BY MRS. MARGARET E. SANGSTER.

Among the most difficult problems of life is the problem of the people one cannot help. We meet them constantly, the unclassified units who come under no designation familiar to our ears, whom organized charity cannot assist, who must themselves be made over before they can be gotten out of the Slough of Despond and started anew on their way. Some of them never fall into any Slough of Despond, and, indeed, would be more hopeful from our point of view if they did, since the cheerfully reckless person, who is content to be carried and does not resent dependency, is the most deplorable of all members of the social order.

It cannot be denied that in this world our chief business is to assist in the crises and scrambles of life those who are down, or who are going down. Nothing takes precedence of this. The man or woman who does most in the way of lending a hand to those in need of a hand is living most nearly the Christ life on earth. And the experience disheartening beyond every other is that of the one who discovers that there are people who cannot be helped. These persons are usually improvident and unthrifty, and sometimes they are very extravagant, but often their difficulty is that they are wholly unsuited to their conditions and out of the groove where they properly belong.

A woman, for example, whose tastes and whose training, such as it has been, are purely

domestic, who could successfully keep house if she would, oversee linen or silver in a hotel, assist the overburdened wife of a farmer in her daily work, or perform some useful manual labor, aspires to art or letters. She haunts the offices of newspapers, brings in her "stories" with pathetic insistence, grows wanner and thinner with her losing battle, and at last drops under the surface. She could not be helped in the single place where she was willing to stand because she was wholly unfitted for its requirements. Others saw this and delicately or roughly made it plain to her, but her own eyes were holden and she could not or would not see. Every such instance, and there are many, weighs one down with sorrowful sympathy when she makes the forlorn endeavor to help where help is out of the question.

On none do life's burdens press more heavily than on the widow with a growing family and aspirations for them beyond their natural position in life. I have in mind one woman who has bent her strong shoulders to the task of feeding, clothing and educating a family of five. Her husband was a laborer, and their home was and always has been in a not too comfortable, though quite respectable, tenement. A maid of all work before her marriage, this good woman goes out as laundress and house-cleaner, and has her regular round of employers. Latterly she is breaking down and needs more leisure, she cannot safely work so many days a week. But she is sending Mary and Kitty through the normal school that they may become teachers, and Lottie is to be apprenticed to a dressmaker, and not one of the three, though old enough to bring wages to the little home, is earning a penny. I cannot discover in the girls any reason why they should enter the profession of teaching beyond the American desire to rise in the social scale and their feeling that teachers are well paid and "have a long vacation;" they have no drawing toward it themselves. But to become somebody's neat second girl or lady's maid brings at the very thought a protest to their lips and a blush to their cheeks. Meanwhile, Patsey and Jimmy are running wild on the streets, mother slaves at the wash-tub, the years go on and the family cannot be helped.

Of tough fiber and of sturdy common sense is the man who, being out of work, takes whatever he can get, with no distinction of the higher or the lower, and does it with his might. Such a man can always be helped, because he helps himself. But let us not disclaim our share of the responsibility for those among us who regard some kinds of effort as honorable and praiseworthy and look from a lofty plane on other departments as contemptible. All work, if honest work and well done, is equally deserving of recognition, and our petty discriminations are founded on fallacies. When a generally existing and healthful sentiment about this shall everywhere prevail, there will be fewer people whom one cannot help.—*Congregationalist*.

"HELPING SOMETHING."

"Is your father at home?" I asked a small child on our village doctor's doorstep.

"No," he said, "he's away."

"Where do you think I could find him?"

"Well," he said, with a considering air, "you've got to look for some place where people are sick or hurt, or something like that. I don't know where he is, but he's helping somewhere."

And I turned away with this little sermon in my heart. If you want to find the Lord Jesus, you've got to set out on a path of helping somewhere, of lifting somebody's burden, and lo! straightway one like unto the Son of Man will be found at your side.—*New Orleans Christian Advocate*.

Missions.

A SABBATH-SCHOOL INSTITUTE was held with the Walworth church, Wis., June 27 and 28, conducted by Rev. H. D. Clarke, of Dodge Center, Minn., which we had the pleasure to attend and assist in the work. The attendance was good and much interest was manifested in the various exercises, which consisted of short sermons, addresses, papers, questions asked and answered, blackboard illustrations, reviews, all upon Sabbath-school topics; methods of teaching the lessons, and how to beget and hold interest in the Sabbath-school work. Bro. Clarke is a good conductor, and as a blackboardist he is capital. I did not know before we had such a blackboard artist among us. It seems to me that our Sabbath-school work should be kept abreast with all of our other lines of work, and Sabbath-school Institutes held here and there will aid greatly in doing it.

Very good news comes to us from the gospel-tent work in South Dakota. Bro. George W. Hills reports as follows of the effort with the Pleasant Grove church, Smyth, S. D.: "We have had very successful meetings here. The Lord has secured a powerful hold on things in this place; I think as much as I ever saw in so short a time. Yesterday I baptized seven, in the Big Sioux, into the church; two come by letter and two others go to the Methodists, and some others claim conversion. Sunday night I gave about one hour and forty-five minutes talk on the Sabbath question to the largest crowd, by far, we have had here. This makes four times this quarter I have spoken on this question, and always to the largest congregations. Some are well pleased and own it all up. Some are astonished at the facts and say nothing. Some get angry and fly to pieces. But I do it to God's glory and for his truth's sake, and leave results with him. These discourses all come by request and are well announced previously, so no one can think I am taking advantage of them, by springing it upon them without notice. To-morrow we pull up and go to Dell Rapids."

Last Sabbath, July 4, we spent with our church in Chicago. It was the children's day. They gave the service, consisting of singing, class recitations, declamations, and other exercises. They did finely. It was a surprise to us to see so many children of our own people. There is a hopeful outlook for the Chicago church, with so many children and young people, and with the musical talent it has. After the children's service, short addresses were given by Brethren T. J. VanHorn and George B. Shaw, and by the writer. Our people in Chicago hold their services in a much more desirable place than they have been holding them the last two years. It is much freer from noise and the room is nicely furnished and very pleasant. The regular Sabbath services are held in the Le Moyne Building, on Randolph Street, between State Street and Wabash Avenue, at 2 P. M. Let every Seventh-day Baptist who happens to be in Chicago over the Sabbath remember this place of meeting.

"STAND UPON THY FEET."

It was when the prophet Ezekiel had fallen on his face before the vision of the ineffable glory of God that the voice said to him, "Son of man, stand upon thy feet." God

would have the worship of man, but that worship in a manly fashion.

To stand upon one's feet before God is a figure for the use of the faculties God has given us. It means the use of the reason in the study of the truth of God, and the search after ways to serve God. We are to use reason just as much, and authority just as little in our religious relations to God as in our relations to God's physical laws.

When God's law is known, it must be obeyed. The laws which forbid one to step into the fire, or to covet his neighbor's goods, or to drink water polluted with sewage, or to touch a live wire, or which command one to plant corn in the spring, or to send the gospel to the heathen, or to give a laborer his fair share of the profits of manufacture, or to substitute steam for hand power, these laws we have to learn for ourselves, or else to be told of them, and then we must obey them. For our knowledge that some, or all of them are God's laws we must, for a while, depend on authority; but just as soon as possible we should apply to them our own reason. After we have done that, we know and therefore obey them not from authority but from reason. We stand upon our feet.

God is the one ultimate authority, and we can delegate to no man, no clergyman, no church, the task of finally settling for us what we must believe about God, and what our duties are to God. It may be dangerous to trust to our own judgment; but it is more dangerous not to do so. For a time we must depend on others' judgment, perhaps for all our lives, on some difficult subjects; but the fewer the subjects on which we depend on others, and the more we depend on our own the better, always provided we do not run beyond the capacities of our own reason, as compared with the capacities of the reason of our advisers. There is room for humility in judgment; but there is equal, and perhaps more, room for self-assertion. No man can throw the final responsibility for his religion on any substitute; for himself must he stand or fall.

Even so, humbly but with boldness, can we come to God's mercy-seat, with full faith, and not ashamed. God has given us eyes to look upward to his throne, ears to hear his voice, and the Holy Spirit is given to every disciple. "Let us then come boldly unto the throne of grace." "Son of man, stand upon thy feet." —*The Independent.*

THE PROFIT OF GIVING.

In Connecticut a few years ago lived a lady who had a beautiful flower garden, in which she took great pride. The whole country was proud of it, too, and people drove miles to see it.

She fastened two large baskets on the outside of her fence next to the road, and every morning they were filled with cut flowers—the large showy kinds in one basket and the delicate, fragile ones in the other. All the school-children going by helped themselves and studied the better for it; and the business men took a breath of fragrance into their dusty offices that helped the day along. Even the tramps were welcome to all the beauty they could get in their forlorn lives.

"You cut such quantities," some one said to her, "aren't you afraid you will rob yourself?"

"The more I cut the more I have," she answered. "Don't you know that if plants are allowed to go to seed they will stop bloom-

ing? I love to give pleasure, and it is profit as well, for my liberal-cutting is the secret of my beautiful garden. I'm like the man in Pilgrim's Progress:

"A man there was (though some did count him mad),
The more he gave away the more he had."

—*Gospel in All Lands.*

TREASURER'S REPORT.

For the month of June, 1896.

GEORGE H. UTTER, Treasurer,

In account with

THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

Dr.

Balance in treasury, June 1, 1896.....	\$ 518 09
Greenbriar Bible-school.....	1 00
J. W. Crofoot, Clark's Falls, Conn.....	5 00
Milton Junction (Wis.) church.....	30 97
Collection at Semi-annual meeting at Coloma, Wis.....	2 13
Mrs. W. E. Witter, Oneida, N. Y.....	10 00
Received by Miss Susie M. Burdick, on field: Salem, West Virginia.....	\$2 25
Lost Creek.....	25
Mrs. Emeline Rogers, New London, Conn.....	1 00—
Collection at Central Association.....	40 86
Plainfield (N. J.) church.....	31 55
Mr. and Mrs. W. F. Church, Gibsonburg, Ohio	10 00
Received by E. B. Saunders, on field: Collection at Middle Island.....	\$2 50
F. F. Randolph and family, Middle Island.....	2 00
John Davis, Black Lick.....	1 00
Deacon Davis, ".....	1 00
Collection at Greenbriar.....	3 30
Singing books sold.....	30—
First Seventh-day Baptist church of N. Y. City	30 09
"Juniors," Alfred, N. Y., Boys' school, China..	5 00
C. H. Stanton, Westerly, R. I.....	18 75
Andover (N. Y.) church.....	8 50
Collection at North-Western Association.....	50 00
Ladies' Aid Society, Westerly, from sale of photographs of Rev. Wm. C. Daland and family.....	20 00
New Auburn (Minn.) church.....	5 85
H. H. Hinman, Beloit, Ala., China Mission.....	2 00
Frannie E. Stillman, Salem, W. Va.....	5 00
Mrs. D. E. Maxson, Alfred, N. Y., Boys' school,	5 00
Mrs. Mary P. Bently, Westerly, R. I.....	5 00
Ezra Crandall, Milton, Wis.....	25 00
Mrs. Anna West Bruno, Chicago, Ill.....	1 00
Chicago (Ill.) church.....	6 70
" " " " China Mission.....	6 00
C. E. Crandall, Chicago, Ill., Boys' school, China.....	10 00
Pawcatuck church, Westerly, R. I.....	69 37
First Genesee (N. Y.) church.....	6 19
West Hallock (Ill.) church.....	15 00
Albion (Wis.) Sabbath-school.....	5 66
Received by O. U. Whitford, at Associations: Mrs. J. D. Washburn, Brookfield, N. Y.....	\$ 1 00
Otselic (N. Y.) church.....	3 00
DeKuyter (N. Y.) church.....	4 00
Glennie M. Campbell, Wolcott, N. Y.....	50
Samuel Wells, Little Genesee, N. Y. Boys' school, China.....	5 00
Mrs. Mary Wells, Little Genesee, N. Y., Boys' school, China.....	10 00
Mrs. Carrie Maxson, Little Genesee, N. Y., Boys' school, China.....	10 00
A Sister, Alfred, N. Y., Boys' school, China.....	5 00
Winfield Wells, Little Genesee, N. Y. Boys' school, China.....	20 00
Richburg (N. Y.) Y. P. S. C. E.....	2 25
Rev. A. G. Crofoot, New Auburn, Minn.....	5 00
Collection Minnesota Semi-annual meeting.....	3 60
Mrs. Ellen B. Place, Ceres, N. Y.....	15 00—
Seventh-day Baptists church, Asaa, Denmark, China Mission.....	2 70
Loans.....	4,500 00
Total.....	\$5,550 36

Cr.

D. H. Davis, Shanghai, China, salary, July 1 to Dec. 31, 1896.....	\$ 500 00
Dr. Rosa M. Palmberg, Shanghai, China, sal- ary, July 1 to Dec. 31, 1896.....	300 00
Appropriation for schools in Shanghai, China, for 1896.....	900 00
Appropriation for incidentals, in Shanghai, China, for 1896.....	254 00
Wm. C. Daland, London, Eng., salary, July 1 to Sept. 30, 1896.....	300 00
G. Velthuisen, Haarlem, Hol., salary, April 1 to Sept. 30, 1896.....	200 00
Freight, etc., on goods of Wm. C. Daland, Westerly, R. I., to London, Eng.....	94 18
Evangelistic Committee—Orders Nos. 22 and 23.....	55 79
Interest on Loans.....	54 17
Washington National Bank—Notes Nos. 5 to 9 inclusive.....	2,500 00
Balance in treasury June 30, 1896.....	392 22
Total.....	\$5,550 36

E. & O. E.

GEO. H. UTTER, Treasurer.

HOW SPURGEON PRAYED.

The great men of God have been men of power. The greatest preacher of our century by far—and I mean a preacher; I don't mean the most brilliant sermon maker, or the most learned Bible student, but I mean the most extraordinary proclaimer of Christ to dying men—was my beloved friend, into whose study I went last summer; and when I looked at his empty chair, his dear widowed wife and his son Tom, I had a good cry over that empty chair. There has not been left a chair like that in my day or yours. Once I saw that man in that chair. It was Saturday night, after a delightful afternoon with him at his home in Upper Norwood. He said: "When you are gone I am going to get something to feed my chickens with tomorrow." That was his way, to select his text about six o'clock Saturday night, and then in thirty minutes to prepare his sermon, which he delivered to thousands next day. That was his way—to fill up the cask with the Bible, turn on the spigot and let it run. We went into his study—that great workshop whose work has gone around the world—and we had prayer, and when I had finished prayer he was in such awful pain with his neuralgia that he could not even kneel down. He sat at the end of the table and dropped his head between his hands and began to call on God like a child at his mother's knee, sweet, simple, fervent, grasping, glorious. When he had done I said to Dr. Newman Hall, who was with me: "Newman, did you ever hear such a prayer as that in your born days?" "Never, never," was his reply. That was the time he got into the secret power. A man that could pray like that could influence the world.—*T. L. Cuyler.*

The statistics of the Baptist denomination just published show a total membership of 3,720,285; there are 40,064 churches and 27,774 ordained ministers; the year's record of baptisms is 176,058, less than those of the preceding year by nearly 30,000. The total membership has also fallen off about 80,000. The number of Sunday-schools reported is 23,302, with 1,779,886 pupils. The number of students preparing for the ministry is 2,910; and the Baptist denominational institutions number 169, with 2,067 instructors and 36,016 pupils. The total number of Baptists throughout the world is put at 4,447,074, including 437,805 in Great Britain, 29,000 in Germany, 37,601 in Sweden, 17,606 in Russia and Poland, and 111,177 in Asia, of whom 64,339 are in India.

MUSINGS.

BY W. D. TICKNER.

The dealings of God with his creatures are most wonderful. We cannot understand them. Search as we will, his ways are beyond our comprehension. Sometimes they appear unreasonable and sometimes unjust.

Men criticise and complain as though they could do better if they only had the management in their own hands.

The affairs of this world appear entirely out of balance. Every thing seems to go wrong. What and where is the trouble? Surely not with God; but the trouble is with us. We are continually placing ourselves in opposition to the Divine will, because we do not understand God's plans concerning us.

There is so much of the earthly nature within us, that we are continually being drawn to

earth. The divine will is to draw our affections away from earth. We grovel too much in the dust. There are glories awaiting us if we will but lift up our heads and look heavenward. Our surroundings often tempt us to look away from the glories to be revealed, and our eyes become beclouded. When we again turn our eyes from earth to heaven, we are not able to see as clearly as before. We have lost much, and it is very difficult to regain that clearness of vision that we once enjoyed. God designed us for a higher life than this and desires to fit us for it. The evils inherent in our natures need to be eradicated. God knows how to do it, and he will do it if we but submit ourselves to his training.

I said, if we submit. Some are disposed to think that God acts arbitrarily in the matter; that he takes us as we are in our fallen, earthly condition, and fashions us into a glorified, spiritual body, without so much as asking our consent; that he forgives all our shortcomings without our asking him to do so; that he freely pardons all insults that we offer to him although we remain impenitent. One important fact is thus overlooked, *i. e.*, that justice is as inherent in God's character as is love, mercy or truth. Justice must not be imperative because of love and mercy.

That God is charitable toward our failings does not imply that he will not punish the willing or the willful transgressor.

To forgive the impenitent, take him to glory, and allot him a portion with those who are cleansed from sin, would be an injustice to the lovers of truth and righteousness. There would be no congeniality. They could not enjoy each other's society, and heaven itself would become a place of torment. The profane and profligate could not be happy in the presence of a pure and holy God. He cannot here enjoy the society of the true worshiper of God. Much less could he enjoy it there, where all is peace and in harmony with God's will. In justice to the sinner, God could not place him in such an embarrassing position. There would be nothing that he could enjoy. The very purity of the place would make him miserable. In order to appreciate anything there must be a preparation for it. God has prepared great things for his children. What they are we cannot know, but he has put us into training that we may know and appreciate them when this earthly life is ended and we are called to enter the new life.

One feature of this training is that we "walk by faith." It is difficult to do this at all times. We essay to do so, but we make many mistakes and become fearful, as did Peter when he attempted to walk upon the rolling waves of Galilee.

When an humble, earnest follower of Christ makes a mistake, God is ever ready to forgive the error. His mercy is ever extended to those, who, while seeking to do the will of God, fail through the infirmity of the flesh.

God loves purity and holiness. He would have us holy and without blemish. He would have all the earthy nature in complete subjection to the higher spiritual life. We are incapable of accomplishing this ourselves. The process is beyond our comprehension, but the all-wise Creator, he who fashioned us and gave to us our earthly nature and the possibilities of the spiritual existence, knows how to do it, and will do it for us if we ask him to do so.

This submission, on our part, to the will of God, is one of the first steps in the process, as he has revealed in his Holy Word. Are we satisfied with the things of this life? Do they fill the want of the soul? Can we rest content with having gained an abundance of this world's goods? Is the eye satisfied with seeing or the ear with hearing?

This life on earth soon passes away. What then? What preparation has been made for us in the future life? Having lived a life of self-indulgence, away from God, disregarding his laws, having no sympathy with his people, nor interest in his worship; as we enter the valley of the shadow, are we conscious of being fitted to enjoy the society of the God whom, all through life, we have treated with neglect? Don't think for a moment that God will do your work and his, too. He is ready to do his part, now, but if you will not do yours, you can not blame him if he sees fit to make a distinction between those that serve him and those that serve him not. If his service is distasteful to you now, in this life, do you imagine it will be a joy to you then, when a more perfect service will be required? "Be not deceived, God is not mocked." He knoweth them that are his, and he is able to keep them safe. No man is able to pluck them out of his hand. Knowing his own, he will so discipline and teach them as to develop such qualifications as are most pleasing to him. These characteristics are not the same in every individual; hence the training will necessarily be varied. Each will be fitted for the special work and service for which God has designed him.

The higher the place of honor and trust, the more rigid the discipline to prepare for it. As we know not the future demands that will be made upon us, it is folly for us to criticise the training to which we are subject. However hard may seem to be our lot, we should ever remember that God knows what is best, and that he will not subject us to the least trial that is not specially designed for our good.

ARE COLLEGE GRADUATES GOOD HOME-MAKERS?

It is sometimes said that a college life gives a girl tastes that unfit her to be a homemaker, yet you do not often hear it urged that a society life does the same thing. Surely in society she will acquire tastes for being out late at night, dancing, flirting with other women's husbands, spending her energies over bits of pasteboard, while the household accounts run riot, dropping her tears for the dressed-up children on the stage, while her own little ones are crying at home for their mother. Why should not college graduates make as good home-makers as the graduates from a hundred other different courses of training in life, and better, too? Surely the girl that has had the earnest purpose, patience, and perseverance necessary to pass creditably through a college course will have formed habits of thinking and acting that will be most helpful to her in the strain and care of making a home. Surely a mother whose mind has been led into the higher realms of thought in the world of science and literature and history cannot but be better able to lead and train her little ones that God has given her for all higher, better things, and, most and best of all, to understand God, whom to know is life eternal. Surely such a woman would be a helpmeet for her husband.—*Grace Livingstone Hill, in the Golden Rule.*

Woman's Work.

WE cannot as yet expect to come up to the standard reached by the women of other denominations, in missionary work; we are not so great in numbers; we have not been so long organized in special work; but if we improve our opportunities and read carefully the reports from our Associations and from our Conference, which appear each year in our page in the RECORDER, the amount and the spirit of our work might be very materially increased, and we should secure better support from the different Societies in our churches. Our Mission in China has been crippled the past year because of the absence of two of our workers, but we are not discouraged; instead, we are planning to increase, not only our numbers, but our influence, on that field. Shall we leave the harvest ungathered from the seed already sown, by failing to respond to these calls? Or shall it be proven by our free and increased responses for more gifts, that we may place our Boys' School on a firm basis, that we are in earnest in our work for the Master?

THERE is one element in all Christian service which is not sufficiently emphasized; that is, *prayer*. Our Woman's Board and, we feel sure, our Missionary Board have their regular meetings for prayer for this special work of bringing the world to Christ. Have our churches, *all of them*, established either quarterly, monthly or semi-monthly meetings for prayer for God's blessing and help in our work for missions, both home and foreign? At the union meeting of the Woman's Baptist Foreign Missionary Societies, held at Asbury Park in May, a missionary from Burma said "she lamented that, having been in this country forty days and having attended a different church each week, she had not yet heard a single prayer offered from the pulpit for the cause of missions." Sisters, shall we not awake from our indifference, and come up to our Conference in August prepared by prayer and earnest thought to step into a wider field of usefulness in the cause for which our Master came to earth, for which he lived and for which he died? As our work grows, so should the number of our workers increase. "For we are laborers together unto God," and according as we plant and water, so "God will give the increase." Has not "the time come that the Lord's house should be built?"

It is recorded of the veteran missionary, Rev. Adoniram Judson, that on hearing, a fortnight before his death, of the answer to a prayer he had offered many years before, he said to his wife: "I *never* prayed sincerely and earnestly for anything but that it came at sometime—no matter how distant the day—somehow, in some shape, probably the last I should have devised—*it came*."

Dear Sisters:

REMEMBER the Treasurer of Woman's Board closes her books July 31. All credits for work done this Conference year must be given *this month*. Let the year close with good reports. Remember especially by your gifts the Boys' School, as we must make sure of raising Five Hundred Dollars for it before Conference. All help, and it can be done.

Yours in the work,

MRS. ALBERT WHITFORD,

Cor. Sec.

THE "Hour" of the Association is the opportunity of a year for the advancement of Woman's Work. Under the most favorable circumstances it is entirely inadequate, and this year in the Western Association, the last hour of the last, when many had gone, all were tired,—a meeting of the Missionary Secretary with members of several churches called in the session-room at the same time, distinctly audible,—and audience restless because of threatened rain, it seemed almost a *lost* opportunity. We have had the hour before a sermon, while the audience were coming in; we have had the hour before dinner, when the women of the church entertaining could not be present; and we wonder if there is a *good* time coming, when we shall raise a wave of enthusiasm that shall bear with it the conservative and apathetic. The programme arranged was one of unusual excellence, and we are grateful for the wider audience that papers presented will reach through the RECORDER. In the absence of the Secretary (whose removal to another Association gives us a sense of loss), Mrs. E. A. Lyon conducted the hour, which opened by singing "Blest Be the Tie That Binds." Scripture reading by Mrs. Lyon and prayer by Mrs. P. Smith, of Richburg; reading of Secretary's report, Mrs. Lyon; paper by Mrs. W. C. Whitford, "How Can We Interest Children in Missions; one by Mrs. Elizabeth Powell, "God's Tenth;" address by Miss Susie Burdick on some phases of our work in China, especially the needs of the Boys' School; followed by a very brief display of Chinese costumes and talk on Chinese customs. The collection which followed was only \$5.18, owing to the fact, probably, that the collection for Tract and Missionary Societies had been taken just before the beginning of the hour. Closed by duet, "Watchman, What of the Night?" sung by Miss Lu Langworthy and Mrs. Alice Prindle. Comment on the papers is unnecessary, as all will appear in the RECORDER.

MARY L. BOWLER.

WOMAN'S WORK—WESTERN ASSOCIATION.

Dear Sisters of the Western Association:

Again we have assembled in our annual gathering to enjoy a spiritual feast, and to commune concerning the things of the kingdom, and while we have not accomplished all that we hoped to do before this meeting, not quite as much money raised as at this time last year, still I come to you only with words of commendation and encouragement. Dear sisters, may I not urge you to greater effort during the remainder of the Conference year. Oh, if I could in some way help each one of you to feel that you have a *personal* responsibility in this matter, and help you to see that if you do not do the work God has laid upon you, it will never be accomplished. There are golden sheaves for each one of us to gather. There is work for each of us to do. If we do not sow the precious seed, or gather the ripening grain, if we do not speak the kind word, or lift up the fallen one nearest us, or do the work, whatever it may be, that God has intended for us, the cause must ever lack and suffer defeat; it may be, in some lines, because of our carelessness or lack of interest.

"You have a work that no other can do;
Do it so bravely, so kindly, so well,
Angels will hasten the story to tell."

Oh! if we could comprehend the value of

one immortal soul; if for one moment we could catch the spirit of loving self-sacrifice that was in the heart of Jesus as he went about this earth, we could never again be thoughtless or indifferent as to the work God asks of us personally. Time is short; we have but a few short days at the most in which to do our work, and the rewards—how great! "Eye hath not seen, nor ear heard, neither hath it entered into the heart of man the things that God hath prepared for them that love him."

Whichever way we may lift up our eyes and look, we see the same sight. Souls are perishing, going down the broad road of sin that looks so pleasant at the beginning but ends in such blackness and utter despair. Dear sister, there are souls in that vast throng that God has made possible for you to reach out your hand to and draw them towards the "Lamb of God," your Saviour, until beholding him in all his loveliness they shall embrace Him and be saved.

"Workers together with God." Is it not a blessed privilege? Then let us not treat it lightly, but consecrate ourselves and all we possess to this work, to be used of him as he wills. Some of you may feel that you can do so little it will not make much difference. Let me remind you that it is not the large sums of money that God blesses most, but the sum given out of love for him.

Will you bear with me if I speak plainly. We Seventh-day Baptist women ought to reach a higher plane of living in the matter of mission work. God has called us to be a peculiar people. He has permitted us to be the conservators of the whole Bible as an unfailing and only guide for Christian living, and we ought to be a people "zealous of good works" beyond all others. We ought to be the greatest missionary people that the sun shines upon. Are we? Let us study the work that women in other denominations are doing. Let us inform ourselves along all the lines of mission work, both home and foreign. Then with our hearts filled with the spirit of missions, as revealed to us in the Bible, let us come and offer our gifts to the Lord, and he will not turn us away empty, but will give us such a rich blessing as we never before enjoyed. Let me urge upon you the work of teaching our children the true value of missions, to feel that they can have, and ought to have, a place in the work of the Master.

Why are our women so conservative? I think it is largely a lack of education and information along missionary lines. I think it would be impossible for one of us to be a constant reader of the *Helping Hand*, or *Tidings*, or *Woman's Work for Woman*, or *The Missionary Link*, and other like books and papers, and not become more earnest workers. We have this year, formed in this Association four Mission Bands for children, one at Alfred, called Snow Flakes; that is all that has been reported to me thus far; one in the Portville Sabbath-school—"Little Helpers"—with the following membership: Arthur Allen, Martin Burdick, Ashley Packard, Irving Place, Merton Place, Floyd Maxson, Winnie Langworthy, Dorothea Packard, Kittie Maxson, Hallie Cross, Mina Evans, Edna Hornblower, Corinne Langworthy; another at Richburg, for which the name "Little Light Bearers" has been suggested. They have eight members: Hellen Gardiner, Ward

Withey, Bell Smith, Alice Ayers, Lelia Stillman, Harold Stillman, Lynn Crandall, Earling Ayers; one at Little Genesee, with 29 members. May the dear Saviour bless these children and the earnest and faithful women who are trying to teach them to know more about Christ and his work.

One of our societies has already paid the whole amount asked of them for this Conference year; others will try to do so before Conference; still others are doing more this year than they did last year; some societies we have been unable to hear from at all.

SECRETARY.

FROM SHANGHAI.

My dear Mrs. Rogers:

It has been on my mind for several months to write and thank you for the photographs which you so kindly sent us. I have written during the past year a good number of letters, but they have usually been in reply to those received. My duties in the school have taken the first and best of my time and strength, so correspondence has had a secondary place. Thus far this year we have been greatly blessed with health in the mission, both among the foreigners and natives, and we praise our heavenly Father for this. It has enabled us to do much more satisfactory work in the schools.

It has been so nice to have the Boys' School close at hand, and the new teacher, whom we procured from the Baptist mission, at Ningpo, has proved a real treasure, and we hope and pray he may continue to be a blessing to the school and church, for he preaches very acceptably, thus occasionally relieving Mr. Davis on the Sabbath. In the girls' school we are not so fortunate, as we have no suitable matron, which you may know, is very difficult to procure. Since the China New Year, the oldest girl, Vong Tsung, who is a very good student, has taught during the forenoon, and Mr. Davis' personal teacher teaches three afternoons in a week, then two afternoons they have instruction in Chinese embroidery. Our plan in these schools is to hear all the lessons ourselves once a week, having certain days for each study. Mr. Davis taking the classical and myself the colloquial, in both schools. As you see some of the text books are printed in vungle or mandarin, and others in this dialect. It is more interesting teaching the boys for they are usually much quicker and more interested in their studies, having a desire to make advancements. The Chinese girls do not yet appreciate the advantages to be gained from intellectual culture. It will take many years of training to make them very ambitious in this direction. For about three months Dr. Palmborg has been teaching the girls one-half hour every morning in the romanization, which is a system of representing the sounds of the Chinese characters by English letters. I think she shows great adaptability both in the teaching and managing the girls. She takes from half past eight until nine o'clock, before going into the dispensary, and it has been a real help to me.

The biennial meeting of the Educational Society of China has just been held in Shanghai. There were in attendance delegates from Peking, Foochow, Hongkong and intermediate stations. The valuable papers and discussion on different phases of the work were most interesting and helpful to those interested in school work. The teaching of

English evoked much discussion. Mr. Pott, a young man, who is president of St. John's College, Episcopal Mission, near Shanghai, presented a very enthusiastic address in favor of teaching all branches of Western science, in the English language, believing this is to become the language of the world, and that it is impossible to find suitable expression in the Chinese language for many scientific and medicinal terms, etc., etc. But Dr. Mater, of North China, with an experience of thirty-years as a teacher in a boys' college, and translator of many Western text books into their Oriental language; also Dr. Fryer, who has been nearly as many years in translation work, quite exploded many of Mr. Pott's theories and brought us back to more rational ground. Those who have had the longer experience approve of teaching English as a particular branch of study, but not as the only medium of teaching Western science; in this keep the Chinese to their own language, the meaning of which they more readily comprehend, and through which they can communicate their knowledge to those who have not had the advantages of our mission schools.

In regard to native churches, school buildings and customs not opposed to Christianity, it was thought advisable to keep the Chinese in their own elements as much as possible, so that when they go out from under the foreigners' influence and protection, they will not be dissatisfied with their surroundings and life among their own people. The great desirability of bringing the native teachers, in our schools, up to a higher standard, was also discussed to this end: it was proposed to establish Normal schools for teachers, with a system of examinations. A resolution was also passed to memorialize the throne on the subject of reform in education, and establishment of an improved system of schools throughout the Empire.

This Education Society has some of our most able missionaries at the head of it, and Dr. Fryer for many years has put much of his time and thoughts into it. It has required much patient, persevering labor, which is beginning to bear fruit. One evening of the session there was a public meeting in which several of the prominent men in Shanghai gave addresses on the following subjects: "The value of the work of the Association to the government of China," H. B. Morse, Esq. "The value of the work of the Association to the commerce of China," R. W. Little, Esq. (This gentleman is editor of our largest daily newspaper published by foreigners in China.) "Education one of the most essential factors in the reformation of China," H. S. Wilkinson, Esq. This meeting was opened by Sir N. J. Hannen. Aside from these speakers, Bishop Graves and other missionaries spoke on the influence and value of the work of the Association toward the spread of Christianity in China.

Altogether the meetings were very helpful and inspiring, and we trust before another triennial meeting its influence will tell much for the work of education throughout the Empire. Dr. Fryer is soon leaving China, but we hope only temporarily.

Immediately following this gathering, came the yearly meeting of the Y. P. S. C. E. of China. Some of these meetings occurred on the Sabbath, so we were not able to attend. The roll-call and rally on Sunday afternoon

was a most enthusiastic meeting, and Monday a day full of good things. The talk given by Mr. O. W. Lyon, on methods of Bible study, was just the right thing in the right place. He spoke of the reverence we should have for the Bible above all other books, which is something the Chinese need to feel and believe far more than they are wont to do. All of his talk was simple and yet so effective, full of the Spirit. I was so thankful that most of our boys and girls were there that afternoon. Mr. Lyon is sent out by the Y. P. S. C. E. of America, has been in China only a few months, so of course had to speak through an interpreter. He has been working in Tientsin, among the medical students in the Imperial Medical College and has been used of God in bringing many of these students to accept Christianity. One of these students is promised in marriage to Kwe-lung, daughter of Li-Erlow. She was formerly a pupil in our boarding school, but now a student in the hospital. Word came the other day that this young man, with one other student, had been chosen, by a Christian lady, who has just been traveling in China, to go for a six years' training in a medical school in Cleveland, Ohio. This was quite a blow to our young lady, but after explaining to her the advantages of such an education in America over those to be gained in China, she seemed more resigned. I wish she could have the same opportunities. Don't you?

But to return to the meeting. Following this talk was a conference on the "Ministry of the Holy Spirit and Christian Endeavorers." It was very evident that the Holy Spirit was in our midst and was a fit closing service to all the previous gatherings. The spirit of our Lord is certainly moving in China as never before. We hear of real revivals in many parts and even here in Shanghai, where the work seems so hard, there are many indications of God's blessing.

Since commencing this letter our hearts have been made very sad by the sorrow which has entered the home of one of our church members. You perhaps remember Mary, the oldest daughter of Dzan-Tsung-Lan. She was formerly teacher in our boarding school. Yesterday morning her dear little girl, about four years old, was taken with convulsions and was quickly beyond all human help. The blow came so suddenly upon the poor mother it seemed as though she could not endure it. Dr. Palmborg and myself remained by her all the afternoon, and about six o'clock the precious remains were laid to rest in the native cemetery by the side of our school girls.

This will be a shock to Dr. Swinney and Miss Burdick, for the little child had a warm place in all our hearts. The parents were both very fond of their little girl, which is not always the case in Chinese homes. They have a little boy a few months old.

As the hot weather approaches I find myself looking forward to the vacation which, of course, must come, yet dread very much to have the girls and boys go away to their homes; and we shall make the vacation as short as seems practicable. It will be a great relief to me when Miss Burdick returns to take charge of the girls' school again. We shall all rejoice when Dr. Swinney is able to return, and we believe other workers will come in God's own time.

Your sister in the work,

SARA G. DAVIS.

SHANGHAI, China, May 26, 1896.

Young People's Work

"PRACTICAL SUGGESTIONS,"*

BY RITA I. CROUCH.

It has been said that it is easier to *make* suggestions than to *carry them out*, so I have endeavored to suggest only what may be—with little difficulty—carried out by each of you.

Take the RECORDER, *Golden Rule*, and state paper. Without the RECORDER we know little of what is going on in the denomination, and how can we be interested and loyal unless we know what is being done and plans for the future. In the *Golden Rule* is found excellent suggestions for conducting meetings; what is being done in the Endeavor world, bringing one into closer sympathy with the young people's work. And the state paper brings one news of what is being done near our homes. These papers, with a good supply of reading material, cannot fail to elevate one's thoughts and quicken their interest.

It is surprising how few of our young people read the RECORDER, many not having access to it, while not a single copy of the *Golden Rule* is found in some societies. How do our young people expect to be loyal Seventh-day Baptists and Endeavorers when they know nothing of what is transpiring!

Begin long before Conventions, Associations and Conference to talk of them, and keep talking of them; then when the time comes, go, as good earnest workers bringing back to those who cannot go, all the spirit of sessions possible. This year the state Convention is held at Madison, which is such a short distance that the societies of Southern Wisconsin should be well represented. Go and become familiar with what is being done in the state.

Aid your own church in every way possible, especially by being present at its services. What is your attitude in attending the prayer-meetings? Do you go when the weather is neither too hot nor too cold; when you are not too weary, or can find no other excuse? If you do, then turn over a new leaf. Try not being absent unless you have such an excuse that you can conscientiously give to your Master. Be promptly on time; sing when you are a singer, and if not show your interest in what is being sung.

Don't criticise the leader (in your own mind) throughout the time he occupies and then those who take part until there is about five minutes left, and then tell them of your anxiety to be of some service. Perhaps your leader feels his inability to take charge of the meeting, yet does not wish to refuse; you can help him, by showing in your attitude, that you are not indifferent to what he is saying, and then by promptly taking that part which your conscience may dictate. The success of a meeting lies with each individual present.

Don't feel slighted because they have not made you president, or put you on a number of committees. There is more work to attend to, in the society, than the president or committees can possibly do, and there are frequently times when it is necessary for them to ask for assistance; then what a pleasure it is to find willing workers upon whom to rely. Choose your officers with care and be very sure they understand the work they are assuming. You may think the corresponding

secretary's work is only to answer what letters are written to them (many do not do this), but the corresponding secretary of every society is the connecting link between the society and the outside world, so it is especially important that a qualified person be chosen for this responsible place. They should answer promptly and carefully all questions; keep themselves well posted on Christian Endeavor news, and give this information generously to the society. The older workers must more and more put themselves in the background and place in positions of responsibility the younger members, sustaining them until they are able to sustain the society. Attend the Junior Society often. The Juniors need your help, while it encourages the Junior workers; especially is it desirable that the parents attend.

Be sociable at your meetings, it requires such a slight exertion! Have a cheery word and smile every day in the week for those with whom you come in contact. Have some definite outline when reading your Bible. An excellent help is the C. E. Year Book, giving the topics and daily readings connected with it for the year.

Make a link in the Prayer Chain, thus strengthening yourself and perhaps bringing cheer and brightness into many lives.

If there is any straight-out, all-around, ever-present Christian Endeavor issue, it is *missions*. Hold missionary meetings often and vary the methods of conducting them so that they will be interesting. An excellent program, for a service of meetings to be held in June, was recently prepared by an Endeavorer, in the Eastern Association. Let every Endeavor Society become auxiliary to the Missionary and Tract Boards. It will be a great step in advance if the committees and boards know that they can count on every society for something.

Silent Evangelism embraces the use of a series of cards, each bearing a word of personal interest and sympathy and a verse of Scripture appropriate to the condition of the person to whom you give it, which person is thereby pointed to Christ. It can be used everywhere and at all times. It enables the humblest Christian worker to silently say just the right thing to just the right person at just the right time, without offending. The benefit may be determined by using them.

Why are there not more C. E. pins worn? To be sure, wearing a pin does not make an Endeavorer, but it is a constant reminder, teaching one to be careful of his words and actions; silently acknowledging Christ before the world, shielding one in times of temptation.

Is it all worth your while?

Is it worth while to add to the world's brightness or cheer in even the smallest way; to speak an encouraging word to a disheartened neighbor, or a sentence that may become strength, guidance, and comfort to another; for an artist to paint a worthy and noble picture that its beauty may stay in the world? Is it worth while to live a true, courageous life amid temptations and trials, struggling to do right, thus making it a little easier for others to climb the upward road?

Is it worth while to accept Christ's boundless love, that will sweeten and brighten the rough paths of life, giving such peace that passes all description? Ah yes! It is worth while. "One is your Master, even Christ."

CHARACTER AND REPUTATION.

Northern explorers look upon an iceberg lifting its glittering peak high above the sea upon which it floats. To all appearances it is as stable as a rock-ribbed mountain. But it is two-thirds submerged, and down in the depths, warmer than the air, the Gulf Stream is at work upon its base. Suddenly, undermined by the tepid currents, it topples over and sinks in the sea. It is often so with reputation when disintegrating influences are at work upon the foundations of character. The shining summit is held in high esteem; but, suddenly, admiration is turned into dismay, when the base, honey-combed by secret sins, fails to support, and all crumbles and disappears that seemed so brilliant and lasting. The swift descent of so many to the oblivion of shame is the product of unseen faults long at work to produce the sudden and surprising ruin. When character is lost, reputation will soon be wrecked. Be what you seem.—*The Ram's Horn*.

HE who puts off until the last minute generally finds that he needs two.

OUR MIRROR.

Now is the time to make arrangements for attending Conference. Let every society be represented! Have you ever tried sending one of your members? If not, try it this year. There will be benefit to those attending and the society who sends them. Begin at once to talk and plan, have a social, using the proceeds for a Conference fund. Let our young people be well represented!

THE Dodge Center Y. P. S. C. E. held an "absent friend's meeting" on the evening of June 6, with music interspersing. Interesting letters were read from the following former residents of Dodge Center: H. H. Wheeler, Rev. G. W. Hills, Rev. S. R. Wheeler, Mary Olin, Rev. Martin Sindall, Clara Cummings, Welcome Wells and Maggie Ayers. It was a very interesting service.

THE second of the series of missionary studies conducted by the Ashaway Society dealt with the Seventh-day Baptists of Holland and London. Rev. A. E. Main held the attention of the children by explaining the nature of the dikes of Holland, whose walls tower in some places sixteen feet above the level of the land and prevent the sea from inundating the low-lying country. He told of the conversion to the Sabbath of Rev. G. Velthuysen and about twenty of his church, thus founding the first Seventh-day Baptist church in Holland. Miss Sarah Velthuysen established the first temperance school in Holland, and has for several years taught about forty boys and girls the lessons of temperance. Gerard Velthuysen organized a midnight mission, working for social purity. One of the young women of the church for a number of years acted as a Bible-woman, while others of the church carry the gospel message to the soldiers, sailors, and emigrants at the docks. One man and his sister are carrying on a mission among the soldiers in Java, and have made a home for forty orphan or forsaken children.

Rev. A. E. Main next spoke of the church in London. It was from this church, over two hundred years ago, that Stephen Mumford came to Newport, introducing Sabbath-keeping into America.

*Read at the Young People's Hour at the North-Western Association, by Mr. Frank M. Baker.

Children's Page.

THE SQUIRREL.

"Little squirrel, living there
In the hollow tree,
I've a pretty cage for you;
Come and live with me!

"You may turn the little wheel—
That will be great fun!
Slowly round, or very fast
If you faster run.

"Little squirrel, I will bring
In my basket here
Every day a feast of nuts!
Come, then, squirrel dear."

But the little squirrel said,
From his hollow tree,
"Oh! no, no! I'd rather far
Live here and be free!"

So my cage is empty yet,
And the wheel is still;
But my little basket here
Oft with nuts I fill.

—Babyland.

A BOY WHO RECOMMENDED HIMSELF.

John Brent was trimming his hedge, and the "snip, snip," of his shears was a pleasing sound to his ears. In the rear of him stretched a wide, smoothly-kept lawn, in the center of which stood his residence, a handsome, massive modern structure, which had cost him not less than ninety thousand dollars.

The owner of it was the man who, in shabby attire, was trimming his hedge. "A close, stingy old skinflint, I'll warrant," some boy is ready to say.

No, he wasn't. He trimmed his own hedge for recreation, as he was a man of sedentary habits. His shabby clothes were his working clothes, while those which he wore on other occasions were both neat and expensive; indeed, he was very particular even about what are known as the minor appointments of dress.

Instead of being stingy he was exceedingly liberal. He was always contributing to benevolent enterprises, and helping deserving people, often when they had not asked his help.

Just beyond the hedge was the public sidewalk, and two boys stopped opposite to where he was at work, he on one side of the hedge and they on the other.

"Halloa, Fred! That's a very handsome tennis racket," one of them said. "You paid about seven dollars for it, didn't you?"

"Only six, Charlie," was the reply. "Your old one is in prime order yet. What will you take for it?"

"I sold it to Willie Robbins for one dollar and a half," replied Fred.

"Well, now, that was silly," declared Charlie. "I'd have given you three dollars for it."

"You are too late," replied Fred. "I have promised it to Willie."

Oh! you only *promised* it to him, eh? And he's simply *promised* to pay for it I suppose? I'll give you three dollars cash for it."

"I can't do it, Charlie."

"You can if you want to. A dollar and a half more isn't to be sneezed at."

"Of course not," admitted Fred; "and I'd like to have it only I promised the racket to Willie."

"But you are not bound to keep your promise. You are at liberty to take more for it. Tell him that I offered you another time as much, and that will settle it."

"No, Charlie," gravely replied the other

boy, "that will *not* settle it—neither with Willie nor with me. I cannot disappoint him. A bargain is a bargain. The racket is his, even if it hasn't been delivered."

"Oh, let him have it," retorted Charlie, angrily. "Fred Fenton, I will not say that you are a chump, but I'll predict that you'll never make a successful business man. You are too punctilious."

John Brent overheard the conversation, and he stepped to a gap in the hedge, in order to get a look at the boy who had such a high regard for his word.

"The lad has a good face, and is made of the right sort of stuff," was the millionaire's mental comment. "He places a proper value upon his integrity, and he will succeed in business because he *is* punctilious."

The next day, while he was again working on his hedge, John Brent overheard another conversation. Fred Fenton was again a participant in it.

"Fred, let us go over to the circus lot," the other boy said. "The men are putting up the tents for the afternoon performance."

"No, Joe; I'd rather not," Fred said.

"But why?"

"On account of the profanity. One never hears anything good on such occasions, and I would advise you not to go. My mother would not want me to go."

"Did she say you shouldn't?"

"No, Joe."

"Then let us go. You will not be disobeying her orders."

"But I will be disobeying her *wishes*," insisted Fred. "No, I'll not go."

"That is another good point in that boy," thought John Brent. "A boy who respects his mother's wishes very rarely goes wrong."

Two months later, John Brent advertised for a clerk in his factory, and there were at least a dozen applicants.

"I can simply take your names and residences this morning," he said. "I'll make inquiries about you, and notify the one whom I conclude to select."

Three of the boys gave their names and residences.

"What is *your* name?" he asked, as he glanced at the fourth boy.

"Fred Fenton, sir," was the reply.

John Brent remembered the name and the boy. He looked at him keenly, a pleased smile crossing his face.

"You can stay," he said. "I've been suited sooner than I expected to be," he added, looking at the other boys and dismissing them with a wave of his hand.

"Why did you take me?" asked Fred, in surprise. "Why were inquiries not necessary in my case? You do not know me."

"I know you better than you think I do," John Brent said, with a significant smile.

"But I offered you no recommendations," suggested Fred.

"My boy, it wasn't necessary," replied John Brent. "I overheard you recommend yourself."

But as he felt disposed to enlighten Fred, he told him about the two conversations he had overheard.

"Now, boys, this is a true story, and there is a moral in it. You are more frequently observed, and heard and overheard, than you are aware of. Your elders have a habit of making an estimate of your mental and moral worth. You cannot keep late hours, lounge on the corners, visit low places of amusement, smoke cigarettes, and chaff boys who are better than you are, without older people's making a note of your bad habits.

How much more forcibly and creditably pure speech, good breeding, honest purposes, and parental respect would speak in your behalf!—*Golden Days.*

SOME WONDERFUL THINGS.

"Martin," said a wise grammar-school boy to his little brother of six, "Come here, and tell me what you have inside of you."

"Nothing," said Martin.

"Yes, you have. Listen! You've got a whole telegraph stowed away in your body, with the wires running down to your very toes and out to your finger-tips."

"I haven't," said Martin, looking at his feet and hands.

"You have, though; and that isn't all. There is a big force-pump in the middle of you, pumping seventy times a minute all day long, like the great engine I showed you the other day at the locomotive works."

"There is no such thing—"

"But there is, though; and besides all these things, a tree is growing in you, with over 200 different branches and tough strings."

"That isn't so at all," persisted the little boy, about ready to cry. "I can feel myself all over, and there's no tree or engine or anything else, except the flesh and blood."

"Oh, that isn't flesh and blood; that's most of it water. That is what you are made of—a few gallons of water, a little lime, phosphorus, salt, and some other things thrown in," said his brother.

Tears stood in Martin's eyes, but the grammar-school boy went on:

"And the worst of it is that there's ever so many million little—but where is Martin?"

The poor little fellow had run away. When his brother found him he was kneeling, with his head in his mother's lap, and crying.

"I was only teasing him, mother, and kind of getting up my lesson about the body, which we're to have this afternoon. I didn't think it would worry him so."

The big boy kissed his mother, and ran away to school, while the little fellow had a talk with his mamma about the wonderful things inside of him.—*Exchange.*

GETTING IN, AND GETTING OUT.

"Just let me take hold of that stem, and I'll pull it out," said Charley, peering into a bottle his mother showed him with a large, fair quince inside. But when Charley pulled, he only lifted the bottle. "It won't come," he said; "it's ever so much too big! How did you get it in there, mother?"

"I put it in very easily," she replied.

"Then I should think you could take it out easily. Could you?"

"No; I cannot take it out, at all, unless I break the bottle. It can never come out as it went in."

"But I don't see why."

"That is my puzzle for you."

"I can't guess any quince puzzle," said Charley.

"Do you remember," asked his mother, "telling me that you crept through the round window at the top of Grace Church, when we were walking by there one day, and I was looking up at it? And how, for a moment, I could not think you were telling the truth, because I knew there was no way you could have climbed to it?"

"Yes, but you see I did, though; when the window was new, on the ground, then I crept through it. I know; when the quince was new it crept into the bottle and stayed there till it got big!"

"Now, you have it, only it didn't creep in, exactly. Somebody hung the bottle on the quince bough, and put the tiny new quince into it, and it grew and grew till it had made itself a prisoner."

"I see," said Charley, "and it's a little lesson for me. We mustn't get into bad places when we are little, or else after a while we may not be able to get out."

"That's just what I was thinking," said his mother, "only I should have said 'habits' instead of places, very likely. As you learned the lesson so quickly, you may have the bottle for your curiosity room, and perhaps some little friend who sees it may think of the something that came into your mind."—*Congregationalist.*

Home News.

New York.

NEW YORK CITY.—Our service was discontinued with the last Sabbath in June until September. Pastor Burdick will probably spend the summer in Alfred.

Mr. Charles W. Moore, who has been principal of the Hopkinton Graded School at Ashaway, R. I., for the past seven years, has recently secured a desirable position in the public schools of Brooklyn.

Mr. Corliss F. Randolph, who has been principal of the Giffords Public School on Staten Island for the past four years, has resigned to accept a University scholarship in Columbia University. His successor at Giffords will be his brother, Mr. Esie F. Randolph, principal of the Central Grammar School of the city of Moberly, Mo.

Miss Martha R. Stillman, lately graduated from the Woman's Medical College of this city, has recently entered upon her duties as intern in the infirmary connected with that institution.

ANDOVER.—The labors of Rev. Dr. Platts with the Andover church closed with the last Sabbath in June. During his pastorate the number of those added to the church is one-sixth of the present membership. Of these, fourteen entered through the gate of baptism.

At the concluding service, on June 27, the following resolutions were adopted by a full, unanimous rising vote:

WHEREAS, The pleasant relations, as pastor and charge, between Rev. Dr. L. A. Platts and the Seventh-day Baptist society of Andover terminate with this service, by the voluntary withdrawal of the pastor, who goes hence to work elsewhere in the Master's vineyard; therefore,

Resolved, That we, the members of this church and congregation, hereby express our full appreciation of our pastor's ministry, in the pulpit, the Sabbath-school, the Young People's Society of Christian Endeavor, and the various departments of our ecclesiastical economy.

Resolved, That our love and prayers go with him to his new field of labor, where we trust his sphere of usefulness may be enlarged, and that it may be his mission to guide many to him who is mighty to save.

Resolved, That we ask that the choicest blessings of the All-Wise and All-Loving Father may ever be given to him and his family.

Resolved, That this expression of our love for our retiring pastor and those whom God has given him be engrossed upon the records of this society, and that we request their publication in the SABBATH RECORDER.

JULY 6, 1896.

Wisconsin

MILTON.—The event of the past week of interest to the people of Milton and surrounding community, has been the closing of another year's work by the college. All exercises of this Commencement Week have been of a high order, and have been greatly enjoyed by many old students and friends of the institution from out of town, as well as by the citizens of Milton. Doubtless fuller reports will be furnished the readers of the RECORDER by other hands.

Another event of this week which has been hailed with pleasure is the coming of the new pastor. Dr. Platts, leaving his family to remain in Alfred until after Conference, arrived in Milton June 30, ready to begin his work July 1. The first Sabbath being the "Fourth," a sermon appropriate to the occasion was preached, the churches of Milton Junction and Rock River joining in the service, Pastors G. W. Burdick and W. C. Whitford, and Prof. S. L. Maxson assisting. The text was Joshua 4: 21, 22. After explaining the significance

to the Hebrews of the memorial stones, and briefly reviewing the causes which led to the declaration of American Independence, the pastor showed that we might preserve and pass to future generations the blessing of our country by the spread of general intelligence, temperance and purity, and the principles of the gospel of peace. It was a good day.

The season has been favorable for farmers thus far. The hay and wheat crops are being harvested, oats are coming rapidly forward, and corn and potatoes are looking well.

S. R. S.

HOW WE DISTURBED THE DEAD PAST

BY A. H. L.

If you are not interested in dead things, skip this before you begin to read. My nerves had been on a strain for more than two months. I had preached a poor sermon the day before, and was "too weary to think." The morning was as bright and clear as June can produce in the Northwest. The sky was as fine as Italy can boast. There were three of us: the local pastor, D. B.; another man, known in this record as "The Engineer;" and I of the weary brain. We were armed with tools for digging. Climbing a ridge, we stopped to locate various bluffs thirty or forty miles away, where they rose in the crystal atmosphere, perfect in detailed outlines, islands of blue-tinted green floating against the sea-blue sky, with here and there a peak crowned by a cloud, gauze-like as a bridal veil. We talked of sky and landscape; of "glaciers," "drift," and "terminal moraines." The dead past we were seeking once stood on this ridge and talked of—theology, perhaps, or the latest news from Egypt, *via*, Yucatan; for, were not the Egyptians, who built the pyramids, and the dwellers in Yucatan, who carved the ruined temples which now lie in her tropical forests, and these mound-builders, cousins, or brothers?

If H. H. B., scientific writer for the RECORDER, demands proof, let him note that this is a (?). The records are not all unearthed yet; we were going after the records.

A plain lies at the foot of this ridge, and "the river" is a half-mile away, to the north. I saw this plain for the first time nearly fifty years ago, before plowshares had desecrated it. Civilization and western farming are terrible iconoclasts. Several "mounds" were then scattered over it. It was once a river-bank cemetery. As a boy, I used to climb these mounds, longing to open them and dreaming of their treasures. The fathers of the Indian boys with whom I hunted knew nothing of the makers of the mounds, and superstition kept their "trails" from crossing them.

Near a "line fence," one mound, about thirty feet in diameter and three or four feet high, remains untouched by civilization. An 1895-6 wood-chuck had dugged into the heart of it. Are wood-chucks archaeologists, too? We could not find him for an interview, nor learn what he knows of "the dead past." Pastor D. B. began digging at the door of the wood-chuck's house—theologians are always on track of something—looking for a commentary, or a new criticism on an old text. The engineer and the pastor did most of the digging. -Some people always find excuse for looking on while others work; "rheumatism," or "no talent," or non-

familiarity with hard work. A trench four feet by six or eight was opened in the heart of the mound, from east to west. The original surface-level was reached at about four feet. Here a trench running north and south gave abundant evidence of the grave—there may have been more than one—over which the mound was built. This trench was twelve to eighteen inches below the original level. The mound was wholly of surface soil. This grave trench gave no sign of its former occupant except the discolored earth. What wonder that it held no relic? Perhaps it was a chieftain's child, that was laid here when the pyramids were yet half finished in Egypt and the foundations for the temples of Yucatan were being laid. The centuries that lie between those years and 1896 are quite enough to fulfil the Scripture, "Then shall the dust return to the earth as it was." "Up the river farther," the engineer once helped to open a larger mound—a city cemetery—in which were many bones, skulls of brainy men, square of jaw and long of limb.

"Disappointed?" No. The true disturber of the past learns as much by what he does not find as by what he finds. The curious world asks for ocular demonstrations, tangible relics. The historian is content with a fact unearthed, touching what is not, as well as what is. "Only an empty grave." The greatest fact of human history centers around "an empty tomb!"

In the afternoon we went over to "Dan's." He has a "stone pipe," on which is carved a pure "Egyptian face," picked up in his potato field. How the known and the unknown, the ancient and the modern, mingle when potatoes are ten cents a bushel. Dan calls it a "pipe," but I have seen religious symbols and altar utensils from India to which this pipe might well claim kinship. Dan does not know that it is a "pipe" and I do not know that it is not. If the Editor of the RECORDER had it in hand he would "give it up," I think—Dan wants twenty-five dollars before he gives it up—to some "collector."

Stone implements, paleolithic and neolithic, are scattered over all this land. Copper knives, fish-hooks and spear points are found; and beautiful stone arrow heads, some no larger than your thumb-nail, with edges serrated as if by machinery, are found. A fine granite "skinner," with a keen edge, was found on the home-farm of my boyhood last year. The unknown and the imperishable past is here, silent and sphinx-like, yet always telling something and teaching observant pupils. "How long ago?" Consult the authorities on "stone age," "mound-builders," and "pre-historic man," and then ask W. P. Clark, of Milton, Wis., to tell what he knows about it.

Thus did your correspondent spend Sunday, June 28, 1896. In the evening he preached to a crowded house a sermon on "Manhood-Making," according to the rules laid down in an old book with which one Moses was familiar; Moses, who knew more about the Egyptians than all of us put together, and who may have known more about the past we tried to unearth than we found out. If the young men who listened that evening shall live nobler lives because of the influence of the old Book, whose rules have never failed to develop that which is best in human history, that result will be the best part of the work of the June day in which we sought to disturb the dead past.

BERLIN, Wis., June 30, 1896.

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 III.—THE ARK BROUGHT TO JERUSALEM.

For Sabbath-day, July 18, 1896.

LESSON TEXT.—2 Sam. 6: 1-12.

GOLDEN TEXT.—O Lord of hosts, blessed is the man that trusteth in thee. Psa. 84: 12.

INTRODUCTORY.

REVIEW.—David had no sooner ascended the throne over a united kingdom than the ever-watchful Philistines sought to break his power. But in two decisive battles God's guidance gave victory to David, and at peace with the world he sought the religious development of his people. The ark of the covenant had been taken into battle by Eli's wicked sons many years before, and on their defeat was carried into Philistia. But it proved a curse to them. Dagon fell down before it and plagues came upon the people. So after several removals it was brought back to Israel, and was kept by Eleazer in the house of Abinadab, at Kirjath-Jearim. To bring this symbol of God's presence back to its appropriate place in the nation and in the hearts of the people was the first step in deepening the religious life of his kingdom.

EXPLANATORY.

- v. 1. "Again." Refers either to the assembling of the people for the coronation, or for the battle with the Philistines. See 1 Chron. 13: 1-5.
- v. 2. "Baale." Another name for Kirjath-Jearim. See Josh. 15: 9, 60; 1 Chron. 13: 6. "Whose name . . . by the name of the Lord." Anything particularly sacred to the Lord (Jehovah) was called by his name. See chosen people, Deut. 28: 10; the temple, 1 Kings 8: 43; the ark, Josh. 4: 11. "Dwelleth." According to his promise. Ex. 25: 21, 22.
- v. 3. "New cast." One not made common by ordinary uses. Still this was contrary to law. Num. 4: 1-15. "In Gibeah." Better, "In the hill." See 1 Sam. 7: 1. "Sons." Probably grandchildren.
- v. 5. "Played." Danced to music as custom then prevailed.
- v. 6. "Shook it." Stumbled is the record in 1 Chron. 13: 9. The ark was about to fall and sustain serious damage. The act of Uzzah was a naturally impulsive one, but directly contrary to God's plain teachings.
- v. 7. "Anger." Indignation. Uzzah was a Levite, and knew better. "Error." Better, as in margin, rashness. Religion was at a low ebb, carelessness was prevalent. A new era was dawning. The people must learn implicit obedience and due reverence. The first case was made an example to the whole nation.
- v. 8. "Displeased." Because of his failure through his own carelessness.
- v. 9. "Afraid." Began to realize more than before God's absoluteness and his own insignificance. "How . . . come to me?" Evidencing his humility.
- v. 10. "Obed-edom." A direct descendant of the family originally chosen to care for the ark. See Num. 4: 15.
- v. 11. "Blessed Obed-edom." When rightly received the ark was a blessing; only its misuse was a curse. See Josh. 3: 14-17; 1 Sam. 4: 3, 4, 10.
- v. 12. "So David went." He had learned the secret of obtaining the blessing. "Gladness." Festal rejoicing. See 1 Chron. 15. It was brought according to God's commands.

PRAYER-MEETING.

If the Lord Jesus Christ should enter one of the average Friday night prayer-meetings of our people, it seems to me he would say, "Were not the ten cleansed, but where are the nine?" Luke 17: 17.

It is a lamentable but very noticeable fact that not over one-fifth of our church members habitually attend prayer-meeting. Of a church of five or six hundred members, perhaps from fifty to seventy-five attend prayer-meeting. Of three hundred members there

may be forty or fifty who "forsake not the assembling of themselves together." Of a church of fifty members probably a dozen are faithful to their covenant obligations in regard to prayer-meetings, while a church of twenty-five members often has no prayer-meeting whatever.

Why is this? It is of course no excuse for us that we are as good as other people in this respect. Don't we believe in prayer-meetings? Do we doubt the words of our Master when he said, "Where two or three are gathered together in my name there am I in the midst of them"? Or do we think that if two or three are gathered together that is all that is necessary and that we individually are excused? We continually hear of the influence exerted by companions and the blessings to be secured by seeking good society, but many of us deliberately and persistently neglect to avail ourselves of the companionship of the Friend above all others.

Mahomedans count themselves happy to be able to visit the birth-place of their so-called prophet once in a life time, but we do not go to the house of God to commune with our Saviour when we can meet him there every week. The lowest heathen goes to the temple and prays to his idol, but we who have a living God who hears our prayers, do not go to his temple at the hour of prayer unless the weather is just to our taste and "we feel like going to prayer-meeting." Did our Saviour ever fail in any duty because he did not feel like it? And are we not admonished to "Let this mind be in you which was also in Christ Jesus"?

Our Saviour who said "All power is given unto me in heaven and in earth," found it wise to go to his Father in prayer, and even spent all night in prayer before great trials or difficult choices to be made. How much more then should we who have no power in ourselves and who are bidden "Pray without ceasing" come together where prayer is wont to be made.

It is not only a high privilege, but it is a duty to *habitually* attend prayer-meeting, for we have solemnly covenanted together in the presence of God to sustain the regular appointments of the church, and this is one of the most important of them. We meet on Sabbath morning to worship, and to hear the Word explained by the preacher. Is it any less a duty to come together to ask of him "who giveth to all men liberally and upbraideth not"? It is not a very pleasing commentary on our Christianity that our modern churches have a smaller room for prayer-meetings than for Sabbath services. But says some one, Christ prayed in private and taught us to do so. True. But it does not follow that we are to pray only in private.

The dearest part of the whole Bible is the account of the prayer and testimony meeting found in the thirteenth to the seventeenth chapters of John. Christ in person led that meeting as he did that other on the Mount of Transfiguration and the one in the Garden of Gethsemane. Then there's that wonderful, no, it's not wonderful, it is but spiritual, prayer-meeting described in Acts 12: 12-17.

If we lack spirituality as churches and as individuals it is because we do not ask for the Holy Spirit whom the Father is so willing to give to them that ask him. If we lack faith it is because we do not abide in Christ, and

the best way to abide in him is by meeting together to talk with him and about him. If we lack any good thing it is because we do not ask, for we read, "Ask and ye shall receive." J. W. C.

NO DOGS ALLOWED ON THE CARS.

It happened the other day on the Lehigh Valley railroad. The train had just left Easton, and the conductor was making his first round, when he observed a small white dog with a bushy tail and bright, black eyes sitting cosily on a seat beside a young lady so handsome that it made his heart roll over. But duty was duty, and he remarked in his most deprecatory manner:

"I'm very sorry, but it's against the rules to have dogs in the passenger cars."

"Oh, my! is that so?" and she turned up two lovely brown eyes at him beseechingly. "What in the world will I do?"

"We'll put him in the baggage car, and he'll be just as happy as a robin in spring."

"What! put my nice white dog in a dirty baggage car?"

"I'm awfully sorry, Miss, but the rules of this company are inflexible."

"I think it's awful mean, and I know somebody will steal it," and she showed a half notion to cry that nearly broke the conductor's heart; but he was firm, and sang out to the brakeman:

"Here, Andy; take this dog over into the baggage car, and tell 'em to take the best kind of care of him."

The young lady pouted, but the brakeman reached over and picked the canine up as tenderly as though it were a two-weeks-old baby, but as he did so a strange expression came over his face, and he said hastily to the conductor:

"Here, you just hold him a minute," and he trotted out at the car door and held on to the brake wheel.

The conductor no sooner had his hands on the dog than he looked around for a hole to fall through.

"Wh-wh-why, this is a worsted dog?"

"Yes sir," said the Miss demurely. "Didn't you know that?"

He laid the dog down on the owner's lap, and walked out on the platform, where he stood for half an hour in the cold, trying to think of a hymn-tune to suit the worst sold man on the Lehigh Valley road.—*Our Dumb Animals.*

REPORTS FOR CONFERENCE.

Blanks for reports from the churches have been sent to the clerks of the churches as found in the Minutes of last year. If there have been changes in any cases, will not those to whom blanks are sent pass them to the proper persons without delay? Kindly let these reports have prompt and careful attention. We are anxious to make the statistical reports of the churches as accurate and as nearly complete this year as possible. It can be done if each person to whom these blanks come attends to the matter conscientiously. The Conference year closes July 31. Every report should be ready to return to the Secretary by that time. Clerks, be prompt, be painstaking, be accurate. This will give us an annual report which will fairly indicate our status both as to numbers and spiritual condition. Remember, the year closes July 31. Finish your report immediately after that date, and mail it not later than August 1, to the Secretary, at Milton, Wis.

L. A. PLATTS, Cor. Sec.

Popular Science.

Science Among Pins.

It is safe to say that pins are of great antiquity. Evidently the thorn pin was the first to come into use, and they have continued to be used to this day by some of the tribes in upper Egypt.

In early times pins were made from the lesser bones of fish and animals. As soon as iron and copper became known the Lake dwellers in Switzerland manufactured pins quite largely. It is estimated that at least 10,000 pins have been collected that were made by the Lusitanian people of Europe, out of bronze, copper and brass. One was found made of iron, but evidently those made of iron have long since been destroyed by rust; some of these were double and were used as hair pins. Three have been found made almost exactly as our safety pins are now. Many of the pins have rings passed through the end for a head. Ornamental pins have been found among the ruins of Pompeii.

Pins were early in use in Eastern countries. In 1483 an act was passed by Parliament prohibiting the importation of pins from France, yet early in the fifteenth century the Queen of Henry the VIII. obtained toilet pins made in France. An act was passed in England in 1543 to stop the sale of pins, unless they were made better. This law provided "that no person shall put to sale any pins, but such as shall be double headed, and have the heads soldered fast to the shanks of the pins, well smothered, the shanks well shaped, the point well rounded, filed, canted and sharpened. When it is remembered that all of the pins were forged, and finished by hand, this law meant a great deal.

In 1626 John Tilsby commenced to manufacture pins from brass in Gloucestershire, England. His pins were called "Strouds pins" and they gained so great a reputation that at one time he gave employment to 1,500 people. Ten years later the manufacture of pins was introduced into Birmingham and Bristol, England, and were sold quite extensively.

Pins were unknown in this country, until nearly the last of the last century, for we find that in 1775, a prize was awarded to one of the Carolinas for introducing the first native pins.

In 1812, at the close of the war, a paper of pins would readily sell for one dollar. In 1817 pins first began to be made from brass wire, and cut to the length of the pin; then for a head a fine wire was wound around and was made fast by a drop die, the other end was filed to a point. These wound wire heads continued to be used until 1824, when Mr. Lemuel W. Wright, from Massachusetts, attempted to make a solid-headed pin in London, but it was not until 1833 that he succeeded, so as to place them on the market.

In 1836 the solid headed pin was first made in this country, and in 1838 Mr. Wright obtained an extension of his patent for a solid headed pin for five years more. During this year a company, called the Home Company, commenced the manufacture of pins in New York, but in 1838 they removed their factory to Birmingham, Conn. During 1838 another factory for making pins was started at Poughkeepsie, N. Y.

The wire headed pins, up to this time, had continued in general use, and it was not un-

til 1840 that the solid headed pin became so generally known as to close the market against the wire heads, and stop their manufacture. Up to this time, to prepare the pins for market, they were distributed among families, and stuck in papers mostly by women and children.

In 1840 Mr. Samuel Stacum invented a sticking machine, which has been improved upon by Mr. Thaddeus Fowler, and this, practically the same machine, has now been in use for fifty-six years; showing remarkable inventive genius in accomplishing and perfecting so difficult an operation.

All pins are now made and finished from the coil of wire by automatic machinery; from the great blanket safety pin of 3½ inches in length, down to the finest gilt pin of the entomologist, requiring 4,500 to weigh an ounce.

As they are made, each size is placed in kettles, in layers between sheets of tin, and covered with dilute nitric acid, where they are boiled for three hours. This covers them with a very thin coating of tin; they are then tumbled in sawdust, which polishes them and gives them their bright silvery appearance. When sifted from the sawdust they are handed over to the sticking machine, which prepares them for market. A paper containing pins of the common size can now be bought anywhere throughout the world, at retail, for six cents.

I have not at my elbow the statistics of the pin industry, down to the present date, but only a year or two since they were making 50,000,000 pins daily, in Birmingham, England, and in the United States they were using up 500 tons of wire annually in pins, mostly in Connecticut. Do tell me what becomes of all the pins?

H. H. B.

TRACT SOCIETY.

Receipts in June, 1896.

Church, Rockville, R. I.....	\$ 3 00
" Otselic, N. Y.....	3 00
" DeRuyter, N. Y.....	4 00
" " and vicinity, Dr. Lewis Fund.....	6 00
" Plainfield, N. J.....	31 56
" Westerly, R. I.....	37 05
" " Dr. Lewis Fund.....	6 00
" Boulder, Colo.....	3 15
" New York City.....	27 10
" Andover, N. Y.....	8 50
" Welton, Ia.....	5 00
" Chicago, Ill.....	6 75
" " Peculiar People.....	6 00
" Little Genesee, N. Y.....	6 19
" Westerly, R. I.....	32 31
Sabbath-school, Albion, Wis.....	5 66
Collections, Eastern Association.....	77 66
Central.....	40 85
North-Western Association.....	50 00
Walworth, Wis.....	4 55
Woman's Ex. Board.....	58 83
" " Dr. Lewis Fund.....	9 00
Charles Saunders, Niantic, R. I.....	4 00
Wm. C. Stanton, Westerly, R. I.....	25 00
Rev. Martin Sindall, Verona Mills, N. Y.....	1 00
J. D. Washburn, Brookfield, N. Y.....	1 00
Charles Potter, Plainfield, N. J.....	200 00
C. T. Rogers, New Market, N. J.....	10 00
Mr. and Mrs. W. F. Church, Gibsonburg, O.....	10 00
T. F. West, Medford, Ore.....	5 00
J. A. Hubbard, Plainfield, N. J.....	20 00
Mrs. M. J. Certain, Robins, Ia., Dr. Lewis Fund.....	5 00
Mr. and Mrs. C. H. Lindsey, N. Y. City, ".....	2 50
Miss Anna Wykman, " ".....	2 00
Mr. and Mrs. C. C. Chipman, " ".....	4 00
Alfred Allen, " ".....	1 00
A Friend, " ".....	1 00
Jacob Nelson, " ".....	2 00
Ezra Crandall, Milton, Wis.....	25 00
Elias Ayers, St. Andrew's Bay, Fla.....	5 00
Dr. H. A. Place, Ceres, N. Y., on L. M.....	10 00
Mrs. Carrie Maxson, Little Genesee, N. Y., Dr. Lewis Fund.....	10 00
Samuel Wells, Little Genesee, N. Y.....	5 00
Mrs. Anna Burno, Chicago, Ill.....	1 00
Mrs. Mary P. Bentley, Westerly, R. I.....	5 00
Mrs. Eusebia Stillman, Mapes, N. Y.....	5 00
Income, Memorial Fund.....	588 67
Total.....	\$1,380 33

E. & O. E.

J. F. HUBBARD, Treasurer.

PLAINFIELD, N. J., July 1, 1896.

DANGERS OF DOUBTING.

Not every doubter is necessarily a truth-seeker, even though doubting is an essential part of the process of finding truth. No doubt ought long to remain in the mind simply as a doubt. Sooner or later it ought to give way to a sense of sureness,—of positive belief one way or another. Mysteries there always will be. The great unknowable beyond our present finite sense we must ever recognize as out of present reach. But this is quite a different matter from mere dubiousness and a halting attitude toward any question which legitimately presents itself as one on which we ought to take a side. It is easy to fall into this habit of incessant doubting,—a floating, drifting, unanchored condition of mind. A dangerous and pernicious habit it is, a begetter of indolence and general uselessness to the indubitable needs of a needy world. At the risk of being sometimes mistaken, it is better to be often sure than never to be sure simply to avoid the risk of being sometimes mistaken.—*S. S. Times.*

How's This.

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Special Notices.

THE next Session of the Seventh-day Baptist General Conference will be held with the First Alfred Church, Alfred, N. Y., August 19-24, 1896.

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 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 Quarterly Meeting composed of the churches at Otselic, Lincklaen, DeRuyter, Cuyler Hill and Scott will be held with the church at Scott, N. Y., commencing Sixth-day evening, July 24, 1896.

Sixth-day evening, prayer and conference meeting. Sabbath-morning, at 10.30 o'clock, sermon by Perie R. Burdick, followed by Sabbath-school.

Evening, sermon, L. M. Cottrell.

First-day morning, sermon, O. S. Mills.

Evening, sermon, L. R. Swinney.

B. F. ROGERS.

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.

CORLIS F. RANDOLPH.

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

MARRIAGES.

RANDOLPH—DAVIS.—At Lost Creek, W. Va., at the residence of the bride's parents, Mr. and Mrs. Levi Davis, June 25, 1896, by Rev. M. G. Stillman, Ray Randolph, of Salem, W. Va., and Allie M. Davis, of Lost Creek, W. Va.

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.

HEATH.—Betsy Kellogg, daughter of the late Luke Kellogg, was born in Brookfield, N. Y., and died at Adams Center, N. Y., June 30, 1896, aged 71 years and 6 months.

When a child her parents moved to Adams Centre, where henceforth was her home. At the age of fifteen years she became a member of the Adams Church. She married Albert Heath, who died a few years since. After her marriage she discontinued the observance of the Sabbath for family reasons. Subsequently she returned to its observance and died in the Seventh-day Baptist faith and practice. She rejoiced in the Saviour's love and died resting implicitly on his promises.

A. B. P.

MARTINDALE.—In the village of Andover, N. Y., July 2, 1896, of dropsy, the result of heart trouble, John B. Martindale, aged 69 years.

For months he had been a great sufferer, and the last two weeks of his life his eyes were closed and his mind much deranged. His funeral occurred at his late residence, on Sunday, a very large congregation being present, and all the ministers in the village assisting. At the close of the usual service, the Masons took charge of his burial. The grave as well as the casket was most beautifully decorated with flowers and all the arrangements were perfect. The speaking and singing at the open grave were soul-stirring and inspiring, as well as the singing at the house by the Baptist choir. He has left a wife, one adopted daughter, brothers and sisters and other relatives. I am not a Mason, neither have I ever been a member of any organization except the church, and that is enough for me.

J. K.

Literary Notes.

Harper's Magazine.

The August number of *Harper's* will contain the first part of a new serial story by Mark Twain, entitled, "Tom Sawyer, Detective"; a paper on "The White Mr. Longfellow," by W. D. Howells; "Stewart's Lansdowne Portrait of Washington," by Charles Henry Hart; "Peeps into Barbary," by J. E. Budget Meakin, formerly editor of the *Times of Morocco*; "The Strange Days that Came to Jimmie Friday," by Frederic Remington; "Doorstep Neighbors," by William Hamilton Gibson; the second part of Langdon Elwyn Mitchel's "Two Mormons from Muddlety"; "Postes et Telegraphes," by Quesnay de Beaurepaire; "Her Prerogative," by E. A. Alexander; "Miss Maria's Revival," by Sarah Barnwell Elliot; "The Mayor's Lamps," by John Kendrick Bangs; "The Wreck of the Columbia," by Professor Simon Newcomb; "The Silent Voice," a poem by Lawrence Alma-Tadema; short poems by Archibald Lompmann and Arthur Sherburne Hardy, and the regular editorial departments.

Harper's Weekly.

The instalments of Mr. Howell's serial story, "The Landlord at Lion's Head," will be a feature of distinction in *Harper's Weekly* during the present month. The Democratic Convention at Chicago will be fully discussed, and important articles on the War in Cuba may be expected.

Harper's Bazar.

The successive August numbers of the *Bazar* will be especially attractive to

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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.

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readers who enjoy outdoor life, and who cultivate acquaintance with Nature in her various moods: "Birds in Midsummer," a charming study by Caroline A. Creevy; "A Feathered Ishmaelite," by Marion Harland; and "The Story of a Duck Farm," by Ruth McEnery Stuart, will be given. For those who enjoy fancy-work, there are several papers on "Summer Embroidery," by Candace Wheeler, and the series on "Household Decoration," begun in July, by Mary Artois, will be continued through August. Harper and Brothers, Publishers.

Harriet Beecher Stowe's Last Letter.

The last thing written by Mrs. Harriet Beecher Stowe, only a few days before her death, was a loving acknowledgement to the public for fond remembrances and tokens, and expressions of affectionate esteem, on her 85th birthday, which she sent to *The Ladies' Home Journal*. In the next issue of this magazine it will be published in *fac simile*. It reflects the beautiful nature of the gifted authoress, and by her death has become her last message to the American public.

Dickens' Personal Side.

Stephen Fiske, who probably knew Dickens as intimately as did any American, has been induced to write of "The Personal Side of Dickens," for the September *Ladies' Home Journal*. Mr. Fiske often spent seasons with the famous novelist at Gad's Hill, and his article will describe the incidents of these visits, Dickens' home life, his method of working, and his pastimes. It will possibly surprise Dickens' friends to learn, through Mr. Fiske, that a considerable portion of his library was made up of dummy books, which, however, offered the author a target for some of his delightful satire in giving them titles, and afforded his guests great amusement.

The Treasury of Religious Thought for July, 1896, opens with an illustrated account of the practical Christian work of the Florence Mission in New York. This is followed by Prof. Small in a chapter on the Salvation Army and Others. The leading sermon, on the Divine Drama, is by Rev. Dwight M. Pratt, of Portland, Me., whose portrait is the frontispiece, and the picture of whose church shows us the famous birthplace of the Christian Endeavor Society. Rev. Dr. W. E. Barton gives a sermon on the Victory of Faith, the fourth in his series on Faith; Dr. Thomas C. Hall, of Chicago, furnishes an able article on Protestantism and Priestcraft; Rev. D. Sutherland writes on John Knox; Prof. T. W. Hunt, on Charles Lamb; Dr. R. M. Patterson, on "A Man After God's Own Heart;" while there are addresses and outlines of sermons by Rev. R. S. Storrs, D. D., LL. D., Rev. R. Berry, Canon Mason, Prof. Marvin R. Vincent and other distinguished preachers; and the minor departments of the magazine are maintained with the usual fulness and strength. Annual subscription, \$2.50. Clergymen, \$2. Single copies, 25 cents. E. B. Treat, Publisher, 5 Cooper Union, New York.

CONSEQUENCES OF FORGIVEN SINS.

The assurances of God that he will pardon the penitent and forgive the sins of those who sincerely regret and forsake their wrong-doing, bring untold comfort to human hearts. He has promised to put our sins behind his back, to blot them out, to remove them far from us, to remember them no more. In the beautiful parable of the Prodigal Son our Lord has illustrated the readiness and fullness with which the Father forgives the erring and penitent child, and the ex-

perience of countless lives testifies to the fulfillment of God's promises of pardon. It is not strange that this truth should come to fill a large and important place in the system of Christian doctrine, nor that it should be abused by some who profess to be followers of Jesus Christ. A recent article upon missionary work in the foreign field declares that many of the converts persist in sins the most gross, urging that having sinned they can readily find forgiveness from God by asking for it. It is to be feared that this disposition is not confined to converts from heathenism, but finds expression in the lives of those who have been reared in Christian homes and taught in our Sabbath-schools.

We need to realize that restoration to the favor of God through our sincere penitence does not remove all the consequences of our evil doing. No doubt David truly repented of his great sin and received the pardon of God, but the consequence remained, in very large measure, during the remainder of David's life. Divine pardon did not carry with it the restoration of Uriah to life, nor the re-establishment of the home that had been destroyed. Parents may bequeath to their children vicious tendencies and depraved appetites, and then turn to God and find forgiveness. But that act of forgiveness does not revoke the legacy that has been transmitted. The children go on with their inheritance of evil tendency unaffected by the penitence of parents or the pardon of God. We may sincerely sorrow over the fact that in rebellious days our influence led others into sin; but no amount of sorrow can recall the influence, and no amount of effort can undo the injury which we wrought. No one can thoughtfully consider the workings of the law of heredity, or the irrevocableness of human action and influence without a deepening sense of the power which is involved in sin.

Neither does forgiveness remove all the consequences to ourselves of our sin. Was David ever as happy a man after his sin as he was before it was committed? Whenever he thought of his baseness would he not be filled with shame and self-reproach? The mercy of God made David's sin not a whit less heinous than it was when first committed. In his forgiveness God does not change the moral quality of the evil done by us, so that the bad becomes good, neither are these evil things annihilated. He restores us to his favor, and that is all. If any illustration of this fact were necessary, it is furnished in the physical results of sin, and the fact that these results are unaffected by subsequent

chance in moral character and relation to God. The man who in a drunken debauch has his eye gouged out by a companion, goes without that eye for the rest of his life. He may reform and become an earnest and successful preacher of the gospel of Jesus Christ, but God will perform no miracle to restore the lost eye. Many a Christian man carries about in his body to-day the consequences of sins which he abandoned and of which he repented long years ago.

Our God is exceedingly gracious and merciful, delighting to receive all who come to him and to forgive all who seek pardon. We cannot too highly prize the assurances of his love given us in his Word, nor overvalue the importance of seeking pardon of him for our sins. But let us not presume. Sin is an awful thing. It injures our fellows and scars our own souls. It is to be feared that some deluded ones imagine that they can go on sinning at their will until the hour of their death is near at hand, and then by seeking pardon make life as if it had not been filled by evil doing. If sincerely penitent they will receive forgiveness of God; but they cannot, forgiveness cannot, undo the past. It is even to be feared that some professing Christians do things which they know to be wrong with the thought that when a convenient time comes they will ask forgiveness. This is to make commerce of the divine mercy, and can only result in God's condemnation resting upon them. Be not deceived; God is not mocked.—*The Standard*.

RECENTLY the Egyptologist, Brugsch Bey, was transporting a mummy, believed to be a Pharaoh, to Cairo. As he took the royal relic in a passenger car, he was naturally obliged to take a first-class ticket. At Cairo, a duty was demanded. He referred the officials to the register, but neither mummies nor Pharaohs were found on the dutiable list. "Well," said the official, "we will enter this as 'dried fish,' duty, three piastres."

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