

THE SABBATH RECORDER.

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SOON WE SHALL KNOW IT ALL.

SOON we shall know it all. A day may unfold it. It will burst upon us like a revelation. We shall be speaking tenderly to the weeping ones about us, sorrowing ourselves to leave them, dreading to go; our faith struggling with terrors of doubt; our frames shivering as they enter the cold river; darkness coming over us; the earth receding, *disappearing* alone out in the pitiless tempest; our senses closed up, death will have completed its work; eternity, heaven, opens on our eyes; our ears with sounds seraphic ring; lend, lend your wings, I mount, I fly! O death, where is thy sting! O grave, where is thy victory! In a moment, in the twinkling of an eye, the whole scene will change. While the weeping living are yet caressing the still warm clay, the loving watchers will be lavishing their kisses of welcome. Not as strangers approaching some lonely shore should we depart, but as loved and longed-for pilgrims, who return to open arms and welcoming hearts.

I long to see Jesus, and angels who have watched over me and befriended me, and all of the great and good whose virtues have enriched the ages. I know I shall hasten rapturously to worship my Lord; may be he will take me in his arms to bear me over the river, and so to him I shall pour out my great and reverent love; but I am certain I shall see crowding down nearest the shore some forms that will give me their first caresses—forms that will be more to me than all the jewelled hosts that encircle the throne. The etiquette of heaven will recognize their right. Nor will it be for a day.

—Bishop R. S. Foster.

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PLAINFIELD N J

Sabbath Recorder.

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It gives much satisfaction to the many friends and supporters of Alfred University to learn that the prospects for increased attendance for the coming year are constantly brightening. It is the purpose of the trustees to place eminent educators in each department, and there is every reason to believe that this school has entered upon a new era of prosperity and usefulness. Those contemplating removing to Alfred, as many do, for the purpose of educating their children, will probably find it to their advantage to secure their homes, if they intend to purchase, very soon, as real estate will undoubtedly increase in value within a few months.

At the General Conference held in Brookfield, N. Y., in 1894, Dr. A. E. Main offered the following resolution, making five distinct recommendations for the guidance of those whose duty it is to arrange programs for Conference sessions. This resolution was adopted, and its suggestions should be carried out. The resolution was published in the Conference Minutes for 1894, and may be found on page 16; but for the benefit of those who may not have a copy of the Minutes at hand, we reprint as follows:

Resolved, That we instruct the Executive Committee of the General Conference, and earnestly recommend to the Boards of the Missionary, Tract, and Education Societies, that they jointly so arrange future programs and exercises as to accomplish, if possible, the following and similar objects:

1. That carefully prepared lists of delegates shall be furnished the Secretaries by some proper authority from each church.
2. That the most nearly accurate and complete statistical reports possible, relating to the condition and progress of our work, be furnished.
3. That the daily sessions be shortened a little so as to give more time for social enjoyment and important committee meetings.
4. That so far as possible all regular annual reports be presented in printed form for circulation, in order that their public and full reading may be more largely dispensed with.
5. That larger provisions be made for carefully prepared addresses on great, living questions, and for religious services.

We feel inclined to have a little confidential talk with some of our much esteemed contributors to the columns of the SABBATH RECORDER. Let us speak low so that others will not be disturbed, and unless they are listening they will not hear what we say. For a long time it has seemed necessary to caution our writers against too lengthy communications. Often readers of the RECORDER say, "Why cannot such a writer condense more? Why does not the editor cut those articles down one-half, or reject them entirely?" Such people evidently were never editors, nor do they know how much editors do cut down and reject manuscripts that are too lengthy, often containing a great deal of irrelevant matter. But cutting down or changing manuscripts is often a very difficult and thankless task.

He may cut out what seems to the author most important.

But there are some articles that, from the nature of the case, must be somewhat lengthy. There are valuable treatises, requiring time and research, and many people want them entire, unabridged. Every sentence is studied and condensed. The editor has neither the inclination nor the right to abbreviate and mutilate such writings. So, there are grave difficulties in the way; and we wish to urge that all writers do their own condensing. Some people have neither time nor patience to read lengthy articles. This is much the larger class of readers. Please keep them somewhat in mind when writing for the press. Only this morning a letter comes to hand from a friend and pastor deeply interested in the RECORDER as well as in its readers; and though not written for the public eye, still the writer is generous, and we are sure he will pardon us if we let our contributors read a sentence or two. Referring to long articles and sermons, this brother says, "I go among the RECORDER readers and try to increase interest in it, and I know that every such article weakens the hold of the paper upon the people. Such articles, however well meant and good in their place, are like long talks in a prayer meeting; they are killers."

We confess to a little surprise, after all, that our friend from whom we quote the above, included sermons, for in our short experience as editor we have had numerous calls for sermons. Taking our scattered families, churches without regular preaching, and numerous invalids who cannot go to church, there will be quite a large number who are rejoiced to see a *good* sermon in the RECORDER. They lay it aside for Sabbath-day and read it or listen to its reading with pleasure and profit. Others, more highly favored with health, social opportunities, and excellent preaching every Sabbath do not care for sermons in the RECORDER. However, we think they ought to have a little patience with the appearance of an occasional sermon for the benefit of those who do want it. The question evidently has two sides, still, in general, obituaries, sermons and articles for the press should possess one additional virtue, viz., *brevity*.

THE SCIENTIFIC AMERICAN.

We extend our cordial greeting to the *Scientific American* on the occasion of the completion of its first half century. It comes to us in its special anniversary number, with four times its usual number of pages, and in elegant mechanical workmanship. Our esteemed cotemporary is certainly to be congratulated upon the arrival of its Golden Anniversary, and the beautiful way it has chosen to celebrate it. This number of 72 pages is equivalent, in matter, to an ordinary book of over 400 pages. It traces the progress made in the sciences and the arts during the last fifty years, and gives historical sketches of some of the most notable inventions made during this period, and is filled with interesting illustrations. Among the subjects treated are: The Transatlantic Steamship, Naval and Coast Defense, Railroads and Bridges, The Sewing Machine, Photography, The Phonograph, Telegraph, Telephone, Iron and Steel, Physics and Chemistry, Progress of Printing; The Bicycle, Electric Engineering, Teles-

copies, Ocean Telegraphy, Distinguished Living Inventors (Portraits), Ship-yards of the United States. A large group of distinguished inventors, reproduced from an old steel engraving, is presented. The Anniversary Number is provided with a characteristic cover, and is printed in a style fully up to the regular issue of the paper. It will doubtless be generally preserved for future reference. A very large edition of this interesting number is being issued. All articles have been contributed by specialists, and are of great value as a work of reference. Subscription price, \$3 per year, or for the special, 10c. a copy. Munn & Co., Publishers, New York.

MRS. STOWE AND "UNCLE TOM'S CABIN."

[From *The Biblical Recorder*, Raleigh, N. C.]

We have been amused at the consistency with which our Northern contemporaries have eulogized, without qualification, "Uncle Tom's Cabin," the book upon which the late Harriet Beecher Stowe's fame rests. Mrs. Stowe is dead now. We have never said aught against her and never will. But her book—whether it did a great service to the country or not, whether it freed the negro race or not, whether it was inspired as she said it was or not—was a series of chapters of misrepresentations; and the vaunted broadmindedness of the Northern editors should recognize it, even though they praise the author and attribute to her book the sentiment against slavery which aroused the North. "Uncle Tom's Cabin" was over-drawn in the highest degree. The author may have thought she knew what she was writing about, but her representations of the condition of the negro is no better than her representation of the negro dialect, which a negro himself would never recognize. The book goes on its mission throughout the world, even in China and Japan, misrepresenting a people. Thousands have seen and will see it without seeing the negro or his former masters. If it did good once, it does a world of evil now. The author rests in the rest of eternity; her book will live for generations, though it must die, for a lie is never immortal. "The evil that men do lives after them."

REMARKS.

If "our Northern contemporaries" have succeeded even in amusing the worthy editor of the *Biblical Recorder*, a Southern Baptist paper of very creditable appearance and management, then their work cannot be wholly in vain; for it is better to be amused than to be angry. The temper will keep sweet and charitable. We have no disposition to rake open the dying embers of the memories of American slavery, which institution, for more than a quarter of a century, has been a dead issue. But in defense of one of America's noblest women who can no longer speak for herself, and one who did more than any other person in the world to instruct the people, and awaken the conscience to the enormity of the sin of slavery, we cannot refrain from noticing the mistakes of the editorial comments above printed.

Notwithstanding the editor's disclaimer, "We have never said aught against her and never will," he at once sets himself to the task of berating the book, the author and the "vaunted broadmindedness of the Northern editors" who have ventured to eulogize the author and to speak well of her most famous book. He characterizes the book as "a series of chapters of misrepresentations," "overdrawn in the highest degree," "her book . . . must die, for a lie is never immortal;" "The evil men do lives after them." And yet, editor Bailey "never said aught against her and never will!"

That "Uncle Tom's Cabin" did not fully represent the relations of every master and slave in the South may be freely granted. It did not undertake to do this. Its aim was to

show the iniquity of the system of human slavery; to show the possibilities of cruelty, inhumanity, licentiousness and crime that were the natural products of the system of slavery then existing in the South. If the editor of the *Biblical Recorder* honestly thinks the picture was overdrawn and the book was a "series of chapters of misrepresentations," then it becomes our duty to inform him that his own knowledge and observation are at fault, rather than the representations in the book. Our own personal travels and observations in the editor's state, but more especially in South Carolina before the War of the Rebellion, in some instances confirmed the statements of Mrs. Stowe. We knew of instances of cruelty and inhuman treatment of slaves that would make the blood of a Northern man boil. Of course they were not all of that nature. There were kind and considerate masters. Some were kind in their treatment of slaves because it was their nature to be; some because they believed it was more profitable to feed them well, provide for their comfort and not overwork them. But if a master was of a different nature, harsh, irritable, and cruel, where was the redress for the slave? Who interfered in his behalf? A man could whip, pound, abuse and kill his cow or horse or dog if he chose. In those times and in that locality there was no society for the "Prevention of Cruelty to Animals," and slaves were regarded as animals,—not men and women.

But those days have past, thank God. And now let us be generous and just, awarding to the memory of such philanthropists as Mrs. Harriet Beecher Stowe, a well-earned tribute of honor, without disparagement.

NEWS AND COMMENTS.

CORNELIUS VANDERBILT, who has been dangerously ill, is slowly recovering. He has been taken to Newport.

GREAT floods have recently deluged sections in Colorado, also in Ohio and West Virginia. Lives have been lost and property destroyed.

A GERMAN gunboat was sunk and totally lost in a typhoon in the Yellow Sea July 23. Seventy-five officers and men were drowned.

A CLOUDBURST in Western Pennsylvania, July 27, caused loss of life and wide-spread destruction of property. Twenty-five persons were reported drowned.

A TERRIFIC cloudburst in the central part of West Virginia occurred the 28th ult. The whole county of Calhoun was flooded. Several lives were lost and property was swept away.

THE Hardie air-motor street-cars are being tested by the Third Avenue Railroad Company, New York. This motor is said to be as safe and useful as it is simple. It is much more easily handled than steam or trolley cars.

THE new charter for Greater New York is being prepared. This vast city will be divided into nine boroughs: Bowling Green, Manhattan, Yorkville, Harlem, the Bronx, Brooklyn, Williamsburg, Queens and Richmond.

DR. JAMESON and his officers in the Trans-

vaal raid have been tried in the British High Court of Justice and found guilty. The Doctor was sentenced to fifteen months imprisonment. Others received sentences of ten, seven and three months.

AN enormous meteorite is reported to have fallen to earth last week in the district of Chihuahua, Mexico. It struck the side of a mountain as it fell, carrying with it masses of the cliffs, and finally sunk several feet into the ground. The house of a miner was crushed and two children killed.

LONG BRANCH, N. J., has become such a gambling resort that many families who formerly spent their summers there are going elsewhere. The citizens, however, have become thoroughly aroused and are entering upon a systematic crusade against these gambling houses with the purpose of permanently closing them.

OHIO, in the interests of law and order, has passed a law to suppress mob violence. It stipulates that persons injured by a mob shall be entitled to recover damages from the county in which the injury is done, ranging from \$500 to \$1,000. In case death results from the violence the relatives have the right to recover \$5,000.

THERE seems to be a good prospect that the United States and Great Britain will arrive at an agreement for the establishment of a permanent tribunal of arbitration for all questions of dispute that may arise between these two nations. Questions between Great Britain and Venezuela are not yet settled, but progressing toward settlement.

THE report of the Commissioner of Immigration for the Port of New York, for 1895-6, shows, for the fiscal year, 262,703 immigrants. This is an increase of 72,781 over those of the previous year. From Austria came 52,086; Germany 24,230; Italy 66,445; Russia 39,849; Sweden and Norway 22,978; The United Kingdom 38,226; Turkey and Greece 6,240. This leaves a balance of 12,649 not classified. Of these immigrants, classed as illiterates, there were 51,103.

THREE very prominent men, in their respective spheres have recently passed away. The Right Rev. Arthur Cleveland Coxe, Bishop of Western New York, of the Episcopal church. He was a man of great energy and strong devotion to religious work. He died at the age of 78. Wm. E. Russel, ex-Governor of Massachusetts, a very gifted and popular lawyer, Democratic in his politics, died at the age of 39. William Hamilton Gibson, artist and writer, died at his country home in Washington, Conn. He was connected with the "*American Agriculturist* and *Hearth and Home*."

AT the annual meeting of the Western Society for the Prevention of Vice, held in Cincinnati recently, the annual report showed the work of the Society since its organization to have been, 451 persons arrested, 372 convicted, and 363 sentenced to imprisonment for terms aggregating 104 years. The fines amount to \$60,000, which go for educational purposes. Nearly seven tons of vile literature, and 25,323 obscene prints and photographs, with 1,323 negatives for the same, and 2,300 articles and instruments for immoral purposes have been destroyed. Who can doubt the usefulness of that Society?

BRO. BELTON AND THE TEXAS BAPTIST STANDARD.

The following article recently sent to the *Texas Baptist Standard* was returned with a letter from the editor, Rev. J. B. Cranfill. The letter expressed regret that the writer of the article was going astray on the Sabbath question. It contained also a recommendation to read (not the Bible,) a book by Rev. D. N. Canright, of Ostego, Michigan. Of course the book will be procured and read, but why could not the editor have pointed to just one passage in the Bible that teaches that the first day is a Sabbath? One witness would be sufficient, provided we find his testimony in the Book. J. N. B.

SABBATH AND SUNDAY.

In the *Standard* of June 11, 1896, appears a question in substance as follows: "Did Christ and the disciples observe the seventh or the first day of the week as a Sabbath? The answer is not given in a direct manner, but in the form of an argument in defense of a first-day Sabbath.

Again, in the issue of July 2, appears this question and answer: "Is it right for church members to borrow work, stock or farming implements on Sunday, to have them ready for use on Monday?" Answer. "No. God's Word says: 'Remember the Sabbath-day to keep it holy.'"

Now, in all candor, why not have answered these questions as Scripture and history answer them? To the first we must say: Christ and the disciples observed the seventh and not the first day of the week as a Sabbath. To the second we should say: Church authority and civil law say you must not work on Sunday. God said, "Remember the Sabbath-day to keep it holy," and Christ and the disciples did this. But we have no record that God the Father, God the Son, or God the Holy Spirit, ever said, "Thou shalt not work on Sunday." Neither have we anything in the Bible that justifies such a conclusion. It is said that our Saviour rose from the dead on the first day of this week; and this is the basis of the change. But does the Bible say he rose on the first day of the week? It does not. And if it did, still it gives no intimation that the day was made sacred on that account. Allow me now to give the testimony of two men in regard to the change, one an eminent Baptist divine and the other an eminent historian, both observers of the first day.

E. T. Hiscox, D. D., of New York, says: "There is no manifestly Scriptural evidence of a change of the Sabbath from the seventh to the first day of the week, nor is there, in my opinion, any divine authority for such a change."

Neander says: "Opposition to Judaism introduced the particular festival of Sunday very early indeed into the place of the Sabbath."

There are only two logical positions in regard to the Sabbath. One is to accept the Sabbath of creation and the Decalogue; the other is to take the no-Sabbath ground, advocated in the second century by Justin Martyr, and endorsed by some of this day. Then, of course, we would get all our holy days by church authority. Can Baptists accept this?

Yours in the love of Christ and truth,

J. N. BELTON.

Hoke's Bluff, Ala., July 20, 1896.

MICROPHOBIA.—So many people are so distressed now-a-days about the microbes which they are forced to breathe in the air and take in with their food and drink, that they make their lives miserable. Such anxious souls may be relieved by the following extract from a paper by a Chicago physician:

Stress should be laid upon the fact that there are numberless microbes that are harmless, and very many that are useful and even necessary to mankind. Indeed, the public should be warned against microphobia (if I may use the term). The study of the microbe, its habits and tendencies, should be left to scientists. It is enough worry for the public to know that the dangerous microbes thrive best and multiply fastest in dirt, just plain dirt and filth, and that the best and most convenient weapon to use in the conflict against them is soap and water in abundance, frequently applied and well rubbed in. The public should be particularly instructed not to be in constant fear that something they eat or drink will do them harm, for suggestion of pending disease may produce it, as suggestion of help by faith in remedies may cure it.

CONTRIBUTED EDITORIALS.

The New Sabbath Reform Movement.

There are three reasons why the movement to place Dr. Lewis in the Sabbath Reform field as his exclusive work, has lagged in its enthusiasm and disappointed the expectations of its friends. These reasons are very simple and have probably already occurred to most of the readers of this article. They have been in our mind for months; but, fearing that we might be mistaken and having no solution of the problem to offer, we saw no good end to be served by writing on the subject. In the meanwhile our own ideas have become somewhat clarified as we have had opportunity to talk with men from various parts of the denomination, particularly the West. We are satisfied that in what follows we speak the mind of many interested and earnest hearts. Whatever in the article shall seem to be critical is not written in a censorious spirit; but out of a love for our cause and people. It is the crisis of opportunity and it is easily possible that we should fail to enter the open door. A wise mariner takes his bearings when he has reason to suspect that he is aside from the course leading to the haven. Ought this plan, inaugurated with such enthusiasm at the last General Conference, to be consummated? And, first, why has it not already been consummated?

THE LIVING SPEAKER.

1. Because the plan provided for so little use of the *living speaker*. Under the circumstances this seemed unavoidable. Dr. Lewis's health would not permit extended work upon the platform. He must save himself for the purpose of completing his literary work and putting into permanent form for coming generations the researches of a lifetime. The fact remained that his unquestioned platform gifts were not to be largely utilized. It was not to be a campaign of public speaking.

Now, nothing can take the place of the living preacher. Christ sent the apostles out, not to write, but to preach. The printed word is only a makeshift, and that fact is nowhere more strongly evident than in our Sabbath reform work. Why is there greater enthusiasm for the work of the Missionary Society than for that of the Tract? Because evangelism is the first mission of all Christians,—yes, that is one reason. The apathy of the people toward the Tract work? But, what is the cause of the apathy if it exists? Why have the young people given several times as much the past year to missionary work as to Sabbath reform? Not because they wished to show any partiality; but because they were coming into constant actual contact with the workers in the evangelistic field. They felt the impulse, saw the results and unconsciously their interest and support flowed in that direction. The unwritten agreement entered into years ago by which the one society shall send out men and the other society literature is unfair, unless the former shall send out Sabbath reform speakers as well as evangelists. You can not run squarely against the law of nature and of revelation. The world will not be converted to God nor to the Sabbath by essays on paper. These have a valuable place; but that place is supplementary. Suppose that the Evangelistic Committee try sending a trunkful of tracts to a church instead of a living man. Suppose that, when the call

came for \$1,500 for the student evangelistic campaign, the plan had been for a campaign of leaflets and periodicals instead. They would have done well to get \$15. If we are to fulfil our mission in Sabbath reform just now, we must have the living men before the people. The lack of them is the one great weakness of the work. The marvel is that the contributions are as high as they are. It shows an abiding interest on the part of the people in general and bodes well for the work, when it shall be taken up on more effective lines. Hundreds of those Seventh-day Baptists who are said to glance over the headings of the *Evangel and Sabbath Outlook* and then drop it in the waste basket, will drive miles to hear its editor speak on the same subject and go away profoundly impressed.

Preaching of Sabbath truth commands greater interest in proportion to the time and attention we give it than any other gospel subject. Which draws a larger crowd? The world wants to listen to a definite message on this absorbing question, when the man who gives it knows whereof he speaks, and his heart is in the message.

FINANCIAL CONSIDERATIONS.

It is with great hesitation that I speak of the second point. There are so many sides to it, and it is so easy to be misunderstood. Financial considerations have been very prominent in the plan itself, and financial considerations have been in no small degree responsible for its lack of success. Regarding the size of the salary of Dr. Lewis we have no criticism to offer. The salary should rest upon the grounds we mentioned last week, and we are not qualified to pass judgment in the case. We think we can appreciate the way in which the question presented itself to the Board. The work in which they were already engaged was not properly supported. Should they, under the influence of Conference enthusiasm, undertake a task involving considerable additional expense except with full pledges of support from the people? Without the slightest feeling of censoriousness toward the noble men who have borne the brunt of our special work these past few years, I think that right here was one of the weaknesses of the movement.

To most people, keeping the Sabbath involves financial sacrifice. To be a Seventh-day Baptist preacher certainly does. It means plain living and high thinking—surely the former. It means cabbage instead of cauliflower, small steak instead of sirloin, and the good wife doing her own baking and washing. I do not remember ever hearing a Seventh-day Baptist minister complain of this. They were not preaching for money, but for souls. The student evangelists received \$25 a month, and three of them had families. Huffman and Saunders in the work which takes heart, blood and life, have received \$600 a year. There are pastors and missionaries on three or four hundred dollars, while more than one soldier of the cross has quietly entered an untried field at "nothing certain a year." Seventh-day Baptists are used to these things. It is a noble record. We are proud of it in every fibre of our being. Doctor Lewis's own practice has been in line with this policy. Throughout his ministry we understand that he has never set a price on his services but once, and that was when the church calling him insisted upon his doing so.

We can not but feel a regret that it seemed necessary to depart from the rule in this important instance. It is all coming right when we get together and understand each other; but it is somewhere along here that the Board and the people drifted apart. The Board asked for \$3,000 salary and expenses. To some probably over-jealous eyes it appeared that the Board sat back with folded arms and said: "We will not stir a step until you pledge this sum for five years, and you may do as you please about it." Your Western Editor does not believe that this attitude represented the Board in any sense. It was not that they lacked interest; but, stung by the apparent apathy of the people to work previously undertaken, they replied to appeals, "We have done our best. We rest the case with the people. We will gather their opinions and gauge their interest by their pledges." The pledges did not come very fast, and then, brethren of the Board, you scolded us, and scolding never did any good, although we may have deserved it. You see, Doctor Lewis had already been doing a very satisfactory literary work, and the new plan did not involve any very marked change. Money was close, calls were many and—"three thousand dollars! We never saw it on this wise." This does not prove that the people were right; but it shows how many of them looked at it.

PROVISION FOR THE FUTURE.

Not only was the character of the work proposed deficient in the qualities which arouse enthusiasm, not only did the sum asked for seem large in view of the demands on other fields: but the outlook into the future was rather discouraging. Who should take up the work when our champion dropped it? What preparation was to be made for that? It looked like a spurt for a short time, with nothing provided beyond. More or less vaguely these three reasons lay in the mind of the people. Many have been perplexed to know what was best, and, not knowing, have waited for light.

The plan which I would offer amid these difficulties does not provide for intrenchment, but enlargement; at the same time for reduction of expenses to the lowest possible point; for faith in the people to go forward at once, expecting them to follow. I appeal to the Tract Board to do three things:

TWO MEN INSTEAD OF ONE.

First, employ two men instead of one, as soon as the second can be found. I do not know where he is, but somewhere among us is someone whom God hath called to this work. He can do three things:

He can be of great assistance to Dr. Lewis, taking much of his work and leaving him more fresh and free for public speaking. Seventh-day Baptists who have listened to that voice of matchless eloquence, which will not always be heard among us, will realize the importance of this. The associate should be a ready platform speaker himself, prepared to respond to the calls that Dr. Lewis cannot answer and to win his own spurs as a defender of Sabbath truth. Repeat Conference and Associations in each church center with a series of Sabbath discourses, brought up to date and fitted to the living needs of our time. Branch out from our own churches into the inviting fields near by. A dozen campaigns, of a week or two each, in the city of Chicago, wisely planned, adver-

tised and carried out, could command the attention of the city and put our cause forward by leaps and bounds. Our own people need education. Let the work begin with them first and then extend out to others.

We have the fire and the shavings. Apply the torch.

Dr. Lewis's associate (or associates: for the number would surely be increased in time) would thus have an opportunity to glean from Dr. Lewis the results of a lifetime of investigation. You cannot get these things from books. What are theological seminaries for? Why did the disciples spend three years in the constant companionship of Christ? Why did he command them to go, preach? Because truth is communicated through personality. Dr. Lewis has declared that he could help a bright young man to get in five years what it took him twenty-five years to search out and dig up. The best part of a man's work cannot be committed to paper. Shall we let it pass away with its author, instead of being transferred on to another? Shall not other candles be lighted by this flame while it yet continues to burn?

THE EXPENSES.

I appeal to the Board as an essential element of the success of the plan to reduce the total sum called for to the lowest possible amount consistent with effectiveness and Christian brotherliness. What that sum shall be it is not mine to say. It would seem that, if our evangelists receive free-will offerings upon the field sufficient to pay their salary and expenses, our Sabbath Reform speakers, going to the centers, might collect at least their expenses by the same method. It would seem that the total sum thus asked for need not be more than that stipulated on the original plan.

MOVE FORWARD.

I appeal to the Tract Board to move forward at once. If this plan or some better one is adopted so that the fire begins to burn and the people begin to see things coming to pass, they will fall into line. Move forward, trusting the people to follow. *They will do it.* They say out West that "no reform ever went butt end first." Men of the Tract Board, it is the crisis of opportunity. The people are looking to you and to the one whom with unanimous voice they have marked as their leader. The future of this movement rests with you. It is in your power to lift the Sabbath reform work within two years to the level of the missionary work in the hearts of the people and inaugurate a new era of denominational life.

On the other hand, let the churches have faith in the Board. Let them move forward with their pledges and resolutions. Let us stop distrusting one another. We are one. We talk about our Tract Board and our Missionary Board and Educational Board and our Woman's Board and our Young People's Permanent Committee; but it is all one work and one gospel. If the Sabbath is a part of that gospel, let us give it to the world.

THE PEOPLE CAN BE TRUSTED.

It may seem to some that we have been needlessly frank, but, at least, the words written have not been hasty. We have no axe to grind. These convictions have been growing upon us, and as the way became clearer and clearer to our mind, we felt that the question should be frankly discussed before the

whole people. We have no star chamber. The people share in the management of the church and the shaping of denominational policy. The people—such people as the Seventh-day Baptists—can be trusted in the long run. They are very independent, and on the whole, I am glad of it. Every man thinks for himself. The only thing that can unite us and compact our forces into an irresistible phalanx is that which welded the heterogeneous company of the primitive church at Jerusalem. Let us pray God for the baptism of the Holy Spirit upon our people, and especially upon the coming session of our General Conference, that God may be glorified.

EVANGELISTIC AND SABBATH REFORM WORK.

BY J. L. HUFFMAN.

After reading of so much having been said during the sessions of the Associations upon this important subject, I find myself inclined to express a few thoughts and make some suggestions, hoping thereby, from a long, varied, and somewhat successful experience in this line of work, to say something that may be of help to others.

I have during the last twenty-five years held about one hundred and twenty special evangelistic or revival meetings. Over one hundred of these meetings have been either with our churches or in communities where there were Sabbath-keepers. In connection with this work I have heard a good many hundreds and at least a few thousands of persons express themselves as having found hope through accepting Christ, as not only the world's, but their own personal Redeemer. I have baptized about eight hundred persons, and this does not include the far greater number who have received this ordinance at the hands of pastors and others where the meetings were held. Among this number were not a few who came out from the ranks of the First-day people and joined us, some of whom from the want of sympathy, care and help from our people, and others from lack of moral courage to stand against the opposing influences, have gone back with the multitudes and to follow their prejudices instead of the Word of God. Some have been called home to their reward. Many others coming in among us are now adding strength to the churches and Sabbath communities where they live. From what I have learned through much thought and the experiences of this work I have these facts to present.

First, if I had been more fully possessed with heavenly wisdom and a better knowledge of the Word of God and how to preach it to others, with more sympathy, encouragement and help and less criticism and fault-finding by some members of the denomination, much greater good might have been done.

Second, there are many obstacles that the Seventh-day Baptist evangelist in his work has to meet that others are strangers to.

In the first place we have learned that we are not to expect all persons, even honest Christians, as a mass at once to accept this Sabbath truth. *That* time has not yet come. The Christian world is bitterly opposed to it. Our work must be slow, but faithful. The time is coming, I believe, when a nation shall be born in a day on this truth, but we are not there yet. Again, no matter how devoted a man the evangelist may be to God and his truth, how much he may be under the Spirit's power and influence, and how anxious to do

his duty in this respect, it is extremely difficult for him to know just when and how to present the Sabbath and other truths held by us so that the greatest good may be done. And when you find a person that can tell you just how to decide this question, how to do it, you may be sure your safest way will be not to follow his advice. Places, people and circumstances differ, and our manner of treating them must differ accordingly. What will do in one case may be altogether out of place in another. As an illustration, some years ago I visited one of our little churches, made up almost entirely of converts to the Sabbath. The Sabbath doctrine had been thoroughly and ably presented to the community. Great prejudice existed in the minds of the people. I was with them three months, held meetings day and night while there. The congregations were very small in the beginning. I said nothing special about the Sabbath; the people began to come until the house would not hold them. It is said we had the largest revival ever known in that county, either before or since. The membership of our church was more than doubled and largely from the ranks of the First-day people. Among those who joined us was a deacon of the First-day Baptist church, a man of years. In giving in his experience, he said "that if I, as others who had been there, had made the Sabbath my hobby, we never would have reached him. Said he had been convinced for ten years that the seventh day was the Sabbath and that he ought to keep it, but he had been stubborn; "but Eld. Huffman coming here and saying nothing about the Sabbath, and preaching Christ as the Saviour and the Bible as the Christian's rule of life, in his earnest and tender way, has conquered my rebellious heart, and I want to come in with you." Many others followed.

But I have been in other places where I am sure a sad mistake was made in trying to carry on the work in the same way and in not presenting the Sabbath and our distinctive doctrines among the first things. It was my fortune to spend two entire summers in our first experiments as a people with the tent, and a few days at Louisville last summer. I think that in all these cases a great mistake was made in trying to hold evangelistic or revival meetings before presenting the Sabbath question. I am sure had Bro. Witter, in his able and logical way of handling the truth, spent the time while at Louisville in presenting to the people the claims of God's law, the Sabbath and our distinctive doctrines, so the people could have known what we were expecting and after, then followed by Bro. L. C. Randolph, in his most tender and fascinating way in presenting Christ and the gospel, though he might not have had the large and interesting congregations to listen to him, would, with his and others' personal work, have accomplished far more for the cause. I think all the brethren acquainted with the work at Louisville and the other fields of which I have spoken, feel that the presentation of the Sabbath truth was put off too long. We all meant right and earnestly desired the best interests of the cause, but made the mistake, not because we were afraid or did not love and desire the prosperity of our cause. I repeat, it is extremely difficult to know just when and how.

Another obstacle the evangelist has to

Missions.

SOON we will be going up to Alfred from the various parts of our beloved Zion, to attend the Conference and Anniversaries. The good that we shall accomplish there and for the coming year will depend upon the spirit and purpose we take with us.

1. We should go up to our annual gathering with a desire to get from the reports of the various departments of denominational work the true condition and need of things, that we may have the proper knowledge for mature judgment and right action. To do this we must attentively and patiently listen to these reports. It should be our duty and pleasure to do it. It would be well, if we fear we cannot keep the important points and facts in mind, to take a note-book and pencil with us, and note them down. In fact, there will be in the reports, addresses, sermons, and remarks, many facts, figures, good thoughts and words which we will do well to take home with us in that way.

2. Again we should not go up to Conference in a prejudiced condition of mind and heart toward any leaders or lines of work, with no preconceived notion of things to strongly control our judgment and action; but go up with our hearts and minds open to the truth, to conviction if we have been in error, and ready to do that which is evidently the thing to do from the best light upon it. We should not go up there all at sea upon the important questions which must come before us, but with some mature thinking upon those questions during the year. We should not be moved to action so much by the enthusiasm which may be aroused, as by good mature judgment, all in love of the cause.

3. While we are to meet present emergencies and difficulties, we must keep our eye on the future. We are to have a future as a people. Present action has great effect upon the future of things. So in devising plans, in taking action upon measures, we are not only to have the *near* look, but must take the *far* look.

4. We should go up to the "General Meeting" with our hearts filled with the Holy Spirit. He is our divine illuminator, our faithful guide. He will enlighten our hearts and minds; show us the way, and help us settle questions. He is interested in all plans, all action, appertaining to the welfare and success of truth and the kingdom of Christ in the world. Dear brethren, do not fail to take the Holy Spirit with you and in you to Conference.

5. Take love with and in you: the love of Christ, of souls, of truth, of right, and of the brethren in your hearts; and then you will go up to Alfred right. With the sweet spirit of love in our souls we will be of good to those with whom we shall come in contact, helping, inspiring and strengthening them in their soul life. It is to be a personal meeting, with personal life and influence, as well as a "general meeting." What shall that be? May we not fail to remember the dear church with which we shall meet and its dear pastor. May our gathering and stay of a week with them bring to them great spiritual blessing.

6. Lastly, let us pray before we go, while going, and while there, for the divine blessing upon the Conference. Let us remember this Annual Convocation, in our closet, at the family altar, and in the public assem-

bly. Prayer is the key which unlocks the doors of heaven and brings down upon us great and abundant blessings.

FROM GEO. W. HILLS.

The statistical report for this quarter tells but little of what needs to be said of the work in the various places where we have spent the quarter.

The beginning of the quarter found us at Boulder, just getting the work in hand. The Lord accomplished a grand work at that place, by leading several to a saving knowledge of Jesus, awakening the indifferent ones and calling the wanderer back to duty and to blessings.

After the close of the work at that place, we spent a couple of days in Denver with Pastor Wheeler calling on scattered ones. Then spent a Sabbath and Sunday with the remnant at Calhan. There are but a very few there at present. The most of our people have moved to Boulder, on account of the very superior school advantages of that thrifty little city.

We began in the tent work in South Dakota on May 15, at Viborg, in a community of Danes, where the interest was good, and some made a beginning for higher life.

Our next point was Big Springs, in a settlement of Swedes. Here a good interest was manifested. The Scandinavian Seventh-day Baptists of South Dakota furnish the tent, and also Bro. O. W. Pearson, a Swede, of Chicago. They also planned the work and asked our Board for an English-speaking minister to assist in the work.

In the places above mentioned Brother Pearson rendered invaluable aid in his knowledge and use of the language of the people with whom we were working. Dell Rapids, our next place from here, is also a Danish settlement. We began work at Smyth, on June 17, and continued two weeks. We found the church without a pastor, yet they were sustaining weekly Sabbath services, and the Sabbath-school and Christian Endeavor work. At this place we had a grand work of the Spirit. Considering the smallness of the society and the shortness of our stay, it was really a remarkable work. Seven joined the church by baptism, one on testimony, one more is to join by letter, as soon as the letter arrives. Two others join the Methodists, and several others claim conversion who have not yet found a church home.

As a large congregation of people gathered on the banks of the Big Sioux, seven miles from the tent, at the time of baptism, on June 29, most of them looked, and some expressed it in words, a feeling related to that expressed by the Psalmist, "My cup runneth over." It seems now that it will be necessary for me to return to this place on the second Sabbath in July, to close up the work here, as they have no pastor, and several interests demand attention.

The South Dakota field is in suffering need of a devoted, active, strong man, located at Smyth as his home, with the oversight of the many points of interest scattered about the State. There is much need of a large amount of missionary and evangelistic work, and it appears to me that this is a very promising field. We have very devoted people at these various points of work, and others in these communities are favorably inclined toward Bible truth. The Scandinavians are, as a rule, very conscientious and earnest people, and we need a man here to work among them as well as with the Americans. And I earnestly hope such a man may be located here soon.

I have spoken five times this quarter on the Sabbath question, and usually on these occasions we have much the largest congregations, as such discourses are always previ-

ously announced, so the people may not be prejudiced by thinking we were taking advantage of them, as many would, if they were given without previous notice. The increase of attendance at such meetings, and the fact that they have always requested such discourses, with other evidences, prove very conclusively to me that the thinking, Bible-reading people are seriously considering this subject as never before in modern days. Truly "the fields are white already to the harvest," and the fact is pressing itself more and more upon me constantly that "the harvest is great but the laborers are few."

DELL RAPIDS, So. Dak.

FROM S. R. WHEELER.

Dear Brethren:—When writing the last report, meetings were being held by evangelist Rev. G. W. Hills. The membership was increased by baptism 12, by letter 9—21 in all. An effort was made to raise money, and I am glad to say that some \$16 was paid over for the evangelistic fund. Under the circumstances, that was more than we dared to hope. Thanks be to God for this effort and its result.

Sabbath services have been held regularly through the quarter. No omission either in meeting or Sabbath-school. We are hopeful for the future of the church. Boulder is about midway between the Missouri River and the Pacific Ocean. The climate is fine, the soil productive, the fruits plentiful and delicious. Thank God there is such a pleasant country for people to live in. But it is no small work to plant and grow a Seventh-day Baptist church in any locality. The Bible Sabbath is strongly in contrast with the popular Sunday. The struggle is hard and the time long. God speed the day when his holy law shall have its proper place among the religious people of the earth. For this we will labor and pray, even in the midst of great discouragement and against fearful odds. May the Lord continue to give us wisdom, strength and courage in this day of battle.

At the close of the meetings when Bro. Hills left us, we went to Denver together, and spent two days visiting and cheering the Sabbath-keepers. These visits are prized by our people there, who are trying to keep the Sabbath under such great disadvantages. The expense item is for this trip. The last Sabbath in the quarter a man now living at the poor farm came and presented himself for baptism and church membership. He is 66 years old and in very poor health. The fortune of life financially went against him, and feeble in health for many years has brought him to public charity. He never has had any family. He has believed in the Sabbath for many years, but has never before been in the neighborhood of a Seventh-day Baptist church, and hence has never united with any church. He was received, and last Sabbath, July 4, was baptized and received into the church. Thus we did to help this poor brother get ready to change worlds, which probably cannot be very far away. Blessed be God that the order is that the poor have the gospel preached to them. As we carry out this instruction, we are doing the will of God according to his Word.

The deed for this church property has been duly prepared, recorded, and forwarded to you. Also with it the abstract of all the transfers of property from the government to the last deed giving the property into your hands. The church would like a receipt for this to record in the church book and keep on file for future reference.

Continually we pray for the Missionary Board and for the missionaries on the home and on the foreign field. God be with us all and every one.

BOULDER, COLO., July 9, 1896.

Woman's Work.

SUMMER STUDIES.

Why shouldst thou study in the month of June
In dusky books of Greek and Hebrew lore,
When the great Teacher of all glorious things
Passes in hourly light before thy door?

There is a greater book unrolling now;
Fair are its leaves as is the tree of heaven,
All veined and dewed and gemmed with wondrous signs,
To which a healing, mystic power is given.

Now is the glorious resurrection time,
When all earth's buried beauties have new birth;
Behold the yearly miracle complete—
God hath created a new heaven and earth.

No tree that wants its joyful garments now,
No flower but hastes its bravery to don;
God bids thee to this marriage feast of joy,
Let thy soul put the wedding garment on.

Hast thou no time for all this wondrous show—
No thought to spare? Wilt thou forever be
With thy last year's dry flower stalks and dead leaves,
And no new shoot or blossom on thy tree?

Cease, cease to *think*, and be content to *be*;
Swing safe at anchor in fair nature's bay;
Reason no more, but o'er thy quiet soul
Let God's sweet teachings ripple their soft way.

Soar with the birds and flutter with the leaf;
Dance with the seedy grass in fringy play;
Sail with the cloud, wave with the dreaming pine,
And float with nature all the livelong day.

Call not such hours an idle waste of time—
Land that lies fallow gains a quiet power;
It treasures from the brooding of God's wings
Strength to unfold the future tree and flower.

—Harriet Beecher Stowe.

AT this season of the year how much there is to attract the admiration and love of our soul in the beautiful appearance of every thing about us in nature. The fields of waving grain, the twitter and song of the birds, the matchless variety of flower and fern—all conspire to lift us out of ourselves into communion with God, the creator of these continually fresh evidences of his wisdom, power and love.

ONE of the many wise provisions of God for his creatures is that while other countries may be in rebellion, other people may be suffering martyrdom or from devastating storms, we each, in our little circle of friends and dear ones, are joyful or sorrowful according as our own are in sorrow or comfort. We are led very frequently in the commonplace happenings of our daily lives to see new instances of God's loving care and his infinite wisdom in directing our individual interests.

THE HOME OF BURNS.

BY FANNIE A. TYLER.

The Scotch mist hung drearily over the necropolis where many of Scotland's noted dead were sleeping and gave a cheerless aspect to Glasgow's beautiful parks and groves. It was the morning when we were to make a pilgrimage to Robert Burns' modest little home. No other opportunity would offer, for on the following day we must bid adieu to the "bonnie country" we loved so well; so if we would visit the places made classic by the poet's graceful pen, it must be accomplished on this day.

We looked askance upon the wetness of everything; but those who were more familiar than ourselves with Scotland's weather signs assured us that the sun would soon dispel the mist, and nothing daunted we took our seats in a train that carried four classes of passengers. We found the first class contained no better accommodations than were desirable, and were pained to see the occupants of the fourth class standing like cattle in their pens—poor, sad, weary creatures, never a smile on any face, but pain and in-

difference, as if they were going they knew not where, only they must go somewhere. One of them wore an expression which haunted me for a long time. It was so pitiful, and the lines about the mouth were so drawn, and the eyes looked as if they were ready to overflow, while the flash of intelligence in the face impressed me that the poor old man had known better days; and I longed to bring a bit of brightness into his life once more, had it been possible. All of us God's creatures, I thought, some so blessed and well cared for, others so destitute and miserable. Surely it will be all made up to these in the home "over there." The train started, and I endeavored to put aside all sorrowful thoughts, and enjoy to the fullest the day's pleasure.

Scotland was very dear to us, and we had experienced great delight in traveling over hill and dale, gathering its heather bloom and pretty bluebells. The dainty little steamers, with their sweet Scottish names, Rob Roy and Roderick Dhu, had conveyed us over the beautiful waters of Lomond and Katrine, and now we were about to undertake the most interesting of all our excursions under the fast falling rain, for the sun had failed to accomplish the work promised for it, and drive the mist away. But we did not mind it very much, for our carriage was impervious to the wet, and our coachman careful not to expose us unnecessarily.

At last the cottage was reached. There we found the agreeable housekeeper, who gladly explained all in the little home that had been in use during the poet's life. We were shown the bed upon which he was born, the windows through which he had looked, the locker they had used, the same fireplace, the same floor, and dishes, and spinning-wheel. And I was thinking all the while that these lived when he lived, and if they could speak, what would they say to us of him whose songs have been sung to the world, and the world loves them. In truth, they did speak, and I answered by touching with caressing hand those inanimate objects as we reluctantly said our farewell, and proceeded to visit the pretty monument erected to the memory of the poet in 1828.

On a slight eminence in a garden of trees and shrubs, this monument was erected, circular in shape, and containing a room wherein were preserved many interesting relics of the past. A fine bust and a portrait, a lock of his hair, and many other souvenirs. The most impressive of all was the Bible given him by his Highland Mary when they parted for aye by the little brookside. Next we wandered down to the rippling Doon, that dear river whose "banks and braes" had been so often sung to me when a child by a voice that is still. How instantly the words came to my mind as the waters trickled over the stones, and the trees were so beautiful and shining and green:

"How can ye bloom sae fresh and fair,
And I sae weary, fu' of care?"

The whole poem is full of tears.

I gathered an ivy spray in memory of the bonnie river, and left the lovely spot for a brief visit to Alloway's old haunted kirk, situated in the churchyard, full of quaint headstones, among which we observed those erected to the memory of the parents of Burns. In this old kirk, so picturesque in its ruin, the poet had listened to prayer and praise. Through a window I reached my

hand and plucked a spray of sweet brier, to place carefully away with other treasured mementoes, but none more valuable than this.

We wandered for an hour or more among the graves, and read the quaint inscriptions upon the old stones so long ago, wishing we could read the magic name of the poet. But he sleeps in Dumfries churchyard, where a splendid memorial has been erected, which has become a shrine for many pilgrims.

The day was nearly spent, and the mist was falling fast. Only for a few moments had the sun shone through a rift in the clouds, and its rays fell upon the "keystone" of the old brig which Tam O'Shanter in his mad race won in time to free himself from the witch.

And so our pilgrimage was done, and we said adieu to these classic scenes with tender thoughts of him whom I had always loved, whom I knew better than ever before, and whose memory would be surpassingly dear.

"For he the sweetest bard was dead
That ever breathed the soothing strain."

—New York Observer.

DARTMOUTH AND WELLESLEY.

Dartmouth has abandoned the old method of granting the degree of A. M. in course to graduates of three years' standing, and bestows it now only upon those who have taken a prescribed two years' course of study, one year of which, at least, must be spent at Hanover. At this year's Commencement degrees were conferred on this plan for the first time. Three persons passed the required examinations, which were decidedly rigid. One of the three was Miss Catherine M. Quint, B. A., Wellesley, 1890. The noticeable feature in her case is the fact that she is the first woman ever admitted to any department of Dartmouth. Her application was not successful until after a year's consideration by the trustees. She was bright enough to appeal to that clause in the charter of the college which allows its privileges to "English youth and others," she arguing that if she were not an "English youth" she came under the category of "others." Her specialties were Greek, and American literature, and her scholarship was pronounced to be of the highest order. We understand that Miss Quint's presence in the institution during the past year, as well as that of a fellow woman student, a niece of Dr. H. A. Hazen, who has not yet completed her course, excited no special attention after the first few days, and that both received the utmost courtesy. It will be observed that the admission of women is simply to the graduate departments of graduates from other colleges without distinction of sex. We learn from Hanover that when Miss Quint came modestly forward in her Wellesley cap and gown to receive her degree from President Tucker the applause was unbounded. It was a happy coincidence that her father's class held its fiftieth anniversary at this Commencement, twelve out of fourteen survivors being present. The class recognized the occasion by adopting Miss Quint as an honorary member.—*Congregationalist*.

KEEP your heart's window always open toward heaven. Let the blessed light of Jesus' countenance shine in. It will turn tears to rainbows. The last receipt is the best one. It is all very well to say, "Do right, and you'll be happy;" but something more than that is needed. We must let the spring of our lives be in Christ, letting his Spirit guide us in all we do.—*Dr. T. L. Cuyler*.

JASON BURDICK WELLS.

Human lives are worthy of remembrance when they represent Bible truth, and especially when they follow and illustrate the life of our Lord Jesus Christ. This we believe is the divine order in the Holy Scriptures, and this we think should be the rule in our denominational records, and especially in the columns of the SABBATH RECORDER.

In so far, then, as our denominational men and women stand for the great truths of the Bible, and their words and deeds follow our blessed Saviour, just so far we desire to place on record their humble yet important lives.

Matthew Wells, Sr., and his wife, Elizabeth Coon, came from Rhode Island, and settled, in 1805, about three miles north of DeRuyter village, on two hundred acres of land, and built a large and substantial log house, right in the heavy timber.

The property was finely situated at the confluence of three valleys and the site of the house on a hill, commanding the view for miles around, was so nearly perfect that every time the buildings have been renewed, the same spot has been chosen.

The property is now owned by Mr. James Hunt, but has always been known as the Wells place. Matthew Wells, Sr., raised a family of six children, five daughters and one son, who succeeded him on the home place.

Matthew Wells, Jr., was a noble-looking man, hale and hearty, and believed in the "gospel of work," and brought up his family of ten children to the constant practice of it. He inherited from his father much of the Puritan style, and was strict in family government and in the duties of religion, and was highly respected in the community.

His wife was Weltha Burdick, a thorough housekeeper and a woman of rare gifts and graces, and her mother was a sister of Elder Matthew Stillman, of Rhode Island, of blessed memory. Aunt Weltha, as she was lovingly called, lived to the advanced age of eighty-six years, and was marvelously gifted in exhortation and prayer; but her husband died suddenly of fever at the age of sixty-seven. Only three of their children are now living—Saphronia H., wife of B. G. Stillman, of DeRuyter; A. Judson, of Milton, Wis.; and Alfred M., of Grand Junction, Iowa.

Jason Burdick, the second child, was born November 7, 1817, and inherited his father's manly form and bodily activity, and his mother's amiability and her gifts and graces of speech.

His early life was spent amid the joys of a large family, the incessant work of a large farm, the common experiences of a crowded school, and the tender influences of frequent and powerful meetings. The district school was crowded with large and small scholars, and the teaching rude, but the discipline heroic! The meetings were usually long and the preaching in the ancient singing tone, but the exhortations were tender and impressive to the children.

One of his schoolmates was Judge Nye, afterward Senator Nye, of Nevada; another was John F. Benjamin, afterward Member of Congress from Missouri. In the summer he rode the horse in cultivating the corn, and in the autumn worked on his father's threshing-machine, run by water-power, and patronized by the people for miles around. From his father's example and his mother's tender care, his heart was early turned toward re-

ligion, and when fourteen years old, at a great revival of religion, held by Elder Eli S. Bailey, at the old chapel, he gave his heart to God and was baptized and joined the DeRuyter church, and thus the first fifteen years of his life were spent, and his character formed under the tender influences of religion. No wonder that he was a worthy Christian man with such parentage, home influences, and a heart dedicated to God in the days of his youth.

But those early days had their dangers as well as blessings, their temptations and, thanks be unto God, their triumphs! His father chewed tobacco and often smoked, as did most of the neighbors, and Jason, thinking to follow his father's example in using the weed, was made very sick, and forever after opposed its use and strove to induce his friends to do so likewise. His grandfather had his sideboard of choice liquors and treated his visitors, and Jason began to sip the sugar in the bottom of the glass, and then to drink the whisky, till meeting one day two men crazy drunk, his eyes were opened to the danger and he joined a temperance society, and all through life continued a radical and earnest temperance advocate. And one of his greatest joys in his old age was that he had helped to save so many from drinking, and that he had had an humble part in getting P. A. Burdick to sign the pledge and start him on his illustrious career as temperance evangelist.

STUDENT AND TEACHER.

When scarcely 16 years old, though tall and manly, he asked his father to let him go to New Woodstock Academy to prepare for teaching. His father replied in his expressive way, "Engage your school and then go to school two or three weeks to get ready." He did so, and when examined by the school inspectors of Georgetown, was pronounced "amply qualified to teach a district school." He did teach a good school in the Mann District, near Crumb Hill, at \$10 a month, of twenty-six days, and boarded around. Then he attended the Oneida Conference Seminary at Cazenovia, and taught again, and the DeRuyter Institute being now completed, he entered a regular course, teaching winters in Leonardsville and New Market, New Jersey. He was considered one of the most thorough teachers in the community and was afterward rewarded with the office of County Commissioner of Public Schools.

In many respects he exalted the office of the teacher, exhibiting kindness and care in all his instruction, and giving it breadth and moral power.

In all things he tried to follow the Bible, and in his instruction, and especially in his government, he magnified the gospel of Jesus Christ. During all these years of study and teaching, while some thought him preparing for the ministry and others for a professorship in DeRuyter Institute, his main desire was to get a collegiate education and fit himself for greater usefulness in life.

In his later studies he paid especial attention to elocution and oratory, for which his natural gifts gave him special fitness, and his careful culture gave him considerable prominence. His method of instruction was by the sounds, rather than by the letters, a method then entirely new, yet so simple and natural, and so well handled, that it secured for him the clergy and the teachers as his scholars. He was manly, with a pleasing

address and fine command of voice and gesture, and withal so conscientious and devoted that he had a wide influence upon the educators and speakers of Madison and adjacent counties. From village to village and from academy to academy he traveled, and gathered into his classes the advanced scholars, teachers and public speakers. At Little Falls he met Prof. R. P. Bronson, of national fame, who was going from city to city lecturing on elocution, and he engaged to go with him and assist him. They traveled to Syracuse and Rochester, and the larger places west as far as Buffalo, where his voice failed, and he was compelled to return home, stopping a few weeks, by invitation, with Eld. N. V. Hull, at Clarence.

On reaching home he was sent by his older brother to New York City to sell some lumber, and so well did he succeed that he continued for some time in the city, engaged in canvassing and selling goods. The Seventh-day Baptists there were prominent and their church prosperous, and among this devoted people he spent his Sabbaths. In this way he became acquainted with our denominational men, and in attending the great religious gatherings in the city he met with the leading divines, educators and reformers of the land. In his business he visited Boston, Philadelphia and Washington, and spent some time in each city.

On one occasion he met Daniel Webster in Washington, as he was on his way home from church, and was invited to enter his house. The family were there and he had a delightful visit, when Mr. Webster remarked that it was their custom to have family prayer after returning from divine service, to rivet the impressions of the day, and he desired him to remain. Mr. Wells joined with that great and good man and his family as they knelt in devout prayer to God.

FAMILY AND HOME.

On November 25, 1841, Jason B. Wells was happily married to Miss Maria Stillman, daughter of Abel Stillman, of Herkimer County, N. Y., who was visiting at her cousin's, Thomas B. Stillman, in New York City. God blessed them with one child, now Dr. F. S. Wells, of Plainfield, N. J.

He remained in New York City, boarding with Alfred Stillman, and continued traveling and selling hardware goods, and was quite successful. In 1843, on account of his father's health, he was induced to come back to DeRuyter and take his father's farm on shares, but it proved a year of disaster and death.

Let all who think we have such hard times take a look at that year's work and suffering, as we condense it from Dea. Wells' own words: "The wheat was struck with rust and ruined. The oats lodged and hardly paid for harvesting. It was the first year the potato rot was known in Central New York, and the crop had to be taken out of the cellar and thrown away. From a dairy of twenty cows they made cheese which sold for four cents a pound and butter for eight cents. Fine yearlings sold for \$3 a head and hay brought only \$2.50 a ton in the mow." But worse than all this came sickness and death. From August to December two brothers, aged 27 and 21, and two sisters, 19 and 13, were buried, and others were sick but recovered.

In the spring of 1844, Bro. Wells arranged

with Eld. George B. Utter to engage with him in publishing the SABBATH RECORDER, in New York City. He had traveled extensively over the denomination in the interest of the *Seventh-day Baptist Sentinel and Register*, and the opening seemed favorable. But only the first number was issued and Bro. Wells was prostrated with fever, just as his brothers and sisters were the year before, and he continued sick all summer and autumn, tenderly cared for by Mrs. Thomas B. Stillman. His wife was sick at the same time and lingered till January 7, 1845, when she entered into rest and was laid away in the beautiful cemetery at Plainfield, N. J.

Bro. Wells, though still coughing and spitting blood, finally went to the country and in two years largely recovered, though it left him with weak lungs, from which he suffered deep distress in his last sickness.

On May 26, 1847, he was happily married to Cornelia P., daughter of Dea. John Maxson, of DeRuyter, and two of his wife's sisters were married at the same time and by the same ceremony: Caroline B., to Dr. Jacob Stillman, and Mary Starr, to Eld. George B. Utter. God blessed them with three children, one dying in infancy, and Fred J., in 1888, and Mary Lucilla, Mrs. H. B. Ames, who cared for him so faithfully during his last days.

In 1847 he bought the house built by Eld. James Bailey, next to the Seventh-day Baptist church in DeRuyter, and he made his home here till stricken by paralysis in 1893. In 1848-9 he was engaged selling a patent door spring, which he had perfected, and from which he realized considerable income. As the patents would soon expire he sold out his interest in New York City and invested in the DeRuyter Manufacturing Co., and after many reverses the business closed to the loss of all the stockholders.

From 1850 to 1860 were the exciting days of the anti-slavery campaign, and Bro. Wells had no small share in forwarding runaway slaves on to Canada by the underground railroad. From his whole makeup he had to sympathize with the oppressed and persecuted, and his hand and voice, pen and money, were enlisted in their behalf. From early youth he had been active in church work, and in 1858, in the choice of a deacon, he and his brother, Delos, received the same number of votes and both were ordained and worthily filled the sacred office.

In all these years, during the prosperity of the DeRuyter Institute, his home was open and his hand extended to help needy students, and many are they who delight to call him their helper and spiritual father.

Being elected to the office of Justice of the Peace, he endeavored to settle all suits peacefully before they came to trial. In this he was most successful, though not so well paid. His predecessor boasted that he had made \$400 a year out of it, but Dea. Wells acted strictly as Justice of the Peace and peacemaker, and settled most suits beforehand, and often paid the damages claimed out of his own pocket, and for sixteen years he was honored with the office.

For more than forty years it was his custom to attend our annual gatherings and his presence was as much expected as any of the ministers. In his own church he was so regular and faithful in prayer and church meetings and the Sabbath service that in all our

gatherings since his death he is wonderfully missed. One great blessing must not be forgotten, his faithful, patient wife, who for nearly fifty years made it possible for him to be away so much and to entertain so hospitably in his Christian home.

His last years were the ripest and best of his life. Being amply provided for by his devoted son, he gave up his time to temperance, reformatory and religious work. In March, 1893, he experienced a severe stroke of paralysis, from which he only partially recovered after moving across the street to his daughter's. His last work was to set on foot a plan, so admirably executed by Mr. C. H. Maxson and others, to enclose and beautify the cemetery back of the Seventh-day Baptist church.

On the 1st day of June, 1896, while his sister was kneeling by his bedside in prayer for him, he peacefully passed into rest.

The funeral was held at the church June 3, the family and friends joining in the simple service which he had charged should be without eulogy or praise. His body was laid away, the very first one, in the cemetery after it was made beautiful and restful. Devoted friends had journeyed a long distance to be present, and among them, Mr. Charles B. Maxson and wife, and Mr. George H. Utter, of Westerly R. I., the only son of his life-long friend, Rev. George B. Utter.

Thus closed the long and useful life of one highly endowed by nature, blest with favoring circumstances and enjoying many and rare opportunities. A thorough teacher, a model peacemaker, a faithful deacon, a zealous moral reformer and an humble Seventh-day Baptist, who tried to follow and illustrate the life of Jesus.

His life, therefore, we think, is worthy of remembrance, and worthy of a place in the denominational records. L. R. S.

LATENT POWERS AND UNDEVELOPED RESOURCES.

BY A. H. LEWIS.

In all great work, as in all new and untried forms of work, success depends upon awakening latent forces and developing agencies and resources hitherto unused. Nothing does this like the deep conviction that a given work is ours, and that opportunity and duty combine to demand immediate action.

The unused forces and resources of Seventh-day Baptists in the matter of Sabbath reform are much larger than the forces and resources already at work and utilized. The infinite possibilities in the individual, or in individuals united, appear in all great movements and in all historic epochs. No one thing gives greater proof of man's kinship with God, as the ability to do what has not been done before; to accomplish the impossible. Judged by ordinary human standards, we are always doing the impossible. The average man is content to let the future be modeled after the past, and to spend his life in telling and demonstrating what cannot be done. This weakness approaches wickedness when the work of Christ's kingdom is being considered. Divine guidance and help are the largest factor in every great reform. Because they are an unmeasured factor, men are wont to think them of little value, as they would be if we could measure. Those who come into right relations with God and truth, enter into the unmeasured strength and helpfulness of the divine forces and

resources. The unmeasured supply of electricity which crowds the universe has waited all the centuries for men to come into right relations with it, that it might light and move the world. It yields to the touch of child and does the work of a thousand giants when we find the way to its dwelling place. So God's infinite resources of love and power await the coming of men to him that he may endue them to do his work.

The important lack of Seventh-day Baptists is a just conception of the work to which God has called them. This prevents them from the endowment of power which is not only possible but certain when they rise to the proper conception of their work. Their resources of heart, brain and purse are ample when God is permitted to supplement them, as the loaves and fishes which one lad carried sufficed for thousands at the hands of Christ. God cannot help men who are not prepared to receive strength. He cannot uncover resources to hands unready to use them. Until a great and all-pervading comprehension of their mission takes possession of Seventh-day Baptists, a greater one than they have ever possessed, their best forces will lie latent. Until an overmastering purpose to fulfil a great mission becomes dominant in their lives and plans, resources ample and at hand will remain unknown.

He who drifts lazily through life without definite aims, is a failure. The tramp is the lowest representative of this class. In the majority of men, in matters moral and religious, there is too much of the aimlessness which creates the tramp. There is too much of this indifference among Seventh-day Baptists, when their special work is considered, their strength conceived, or their resources measured. True, they can do no great things, but God can do great things through them as soon and as fast as they are prepared to know how great are their unused powers and their undeveloped resources. He is greatest, under God, who knows that God expects great things of him, and who learns to expect great things of God.

CONCERNING RAILROAD RATES TO CONFERENCE.

Arrangements are about completed by which tickets can be secured for Conference on the certificate plan, at one and one-third fares.

Persons buying tickets must procure from their local ticket agent a certificate that they have paid full fare to Alfred. These certificates will have to be endorsed by the Secretary of the Conference and *vised* by a special agent of the Trunk Line Association, after which they will be good for the purchase of a return ticket to the starting point at one-third the single fare. These tickets are good *going* three days before the Conference opens, not including the Sunday. So that a ticket could be procured on the Sabbath night before Conference and will be good returning for three days after Conference, for a continuous passage.

Strong efforts were made by the Committee having the matter in charge to have the time limit extended, but the General Passenger Associations are extremely rigid on this point, and would not concede anything more than the three days.

Further information will be given through the columns of the RECORDER.

COMMITTEE ON RAILROAD RATES.

Young People's Work

SIXTH-DAY evening of Commencement Week at Milton College is usually set apart for a sermon especially adapted to the Christian Association of the College. This year a change was made to celebrate the fortieth anniversary of the Association, and the evening was given to the reading of letters and papers, and to brief addresses. Three of these short papers have been secured for publication, and will appear in this department. They are given purely for the purpose of showing the people of our denomination that a most excellent moral atmosphere exists in our schools, and that the young people cannot do better than to attend them.

ARE you going to Conference this year? Perhaps not, for the times are hard. Well, is your pastor going? I hope so, even if the church does not pay his traveling expenses; he should go anyway, and the church ought to pay the bill. Once more, Is your society planning to send some one of its members to represent them? Here is a new idea. You cannot go, for it would cost you ten, perhaps twenty dollars. You would go yourself, no doubt, if you could pay all the expenses with one dollar. Now there are twenty others just like you. Here is the plan; put your dollars, or less, together, and send one of your number. You feel yourself, that this is a good plan. Why not do it in twenty-five churches? Just think what an inspiration would come from a delegation of even twenty-five taken from as many societies! Then think of the reports later, when the delegates returned! Think of the added interest you all would feel in the Conference and in our work!

You have just graduated from your home school. Where are you going to school next year? The same old question. Yes, the same old question. If you have not found out two of my hobbies, which I often drive in a span, sometimes tandem, then you have not read this page of the RECORDER. Denominational loyalty finding expression in "Loyalty to our Leaders," and "Loyalty to our Schools." I believe that the prosperity and strength of our churches depends very largely on our schools. These must be maintained. Generous men have given means to establish and maintain them.

Now what is wanted is boys and girls, wanted by the hundreds. But you have a good high-school or college or university quite near by, where you can go home often. Make the sacrifice, make it cheerfully and gladly, for it will make you a better, stronger man or woman, one of whom your friends will be all the more proud when you come to graduate four or six or eight or ten years from now. If you remain in the high-schools you will be boys and girls with little or no responsibility resting upon you. Go far away to our own schools; you become men and women. Think on these things. Pray on these things. Talk with your parents about them.

EXTRACTS FROM A LETTER

From Dr. Rosa Palmberg to a Friend in Milton, Wis.

We are thankful for the general good health this year, both among ourselves and our school children and friends. Last summer,

when it seemed as if someone in every family outside died of cholera, only one of our mission died, one of the school-boys. . . .

We are so glad that Dr. Swinney is well, and we are looking anxiously forward to the time when we may welcome her and dear Miss Burdick back to China. . . .

The schools have prospered pretty well. There have been anxieties and some trouble. But on the whole it is rather encouraging now. The boys are more active than the girls in Christian work, which is not to be wondered at because of the place women have held in China for ages; but to-night it did my heart good to hear that the younger girls in the school have to-day organized a little society for the purpose of getting rid of their bad tempers. . . . The Chinese feminine temper is something to fear, and it is encouraging to know that the little girls desire to be better in that respect and take this way to do it. They met this afternoon and had a little religious service after school—prayed and sang hymns, and I suppose they talked also. Of course they are only children and it may not last long, but some good seed may grow during this little season of care, and spring out to bear fruit in after years.

We were made happy a few weeks ago when Mr. Davis's teacher, who has been undecided for a long time, came out and wrote his name in application for church membership. The same day the old cook woman in the school applied for membership, and last Sabbath, Bing Iee, a boy of thirteen in the school, came out and said he wanted to be a Christian and join the church. His teacher asked him why he wanted to join the church while he was so young. He replied that Jesus said let the little children come, and he thought he might come. When Mr. Davis asked his teacher about the boy's daily life, he answered that he used to be quite a naughty boy, but lately he thought that "in ten parts he was six parts better." Ten is the perfect figure of China, and they almost always express anything that way in parts of ten. So you see, though we have some discouragements we also have encouragements.

MILTON.—ITS RELIGIOUS LIFE.

It is natural for all people to feel an especial pride and interest in the institution with which they are connected. In a land where there are so many schools and such a variety to select from, the choice of a student is very naturally guided by reputed merits, and, if the reputation be true, he finds his feelings of love and loyalty constantly by association. Such we find is the experience of those who come here to Milton.

There are many inducements which are offered by larger and wealthier institutions than ours; there are many which we would be glad to offer were there funds sufficient to make it possible; but there are *some* advantages which I am sure we all agree we would not exchange for anything else. I refer to the moral and religious tone, the Christian atmosphere which pervades our College. We feel that it is one of heaven's choicest blessings. If you will pardon a personal reference, I will say that my decision to come here was quite largely determined by what those who had been here told me concerning it, and I doubt not there are others who might say the same. Though my anticipations were so great, they were more than fully realized.

But while we feel that the conditions are so good, let us ever attain to something better. So far as I have had a chance to know, that effort which is required to acquire a good name is necessary to maintain it. You and I have a responsibility, a pleasant, loving duty, in this matter. Let us not be easily satisfied. Let us place our standard high, and keep it there! Let us always do our *best*. It is undoubtedly true that the Christian Association has a great and lasting influence upon the lives of our students. How many of us have had friends drawn to Jesus through the loving efforts of its members, and who can estimate the encouraging, elevating influences which have come to us in the Tuesday and Friday evening prayer-meetings? Yes, we all feel grateful. Let us show our appreciation by an earnest endeavor to promote, not simply the social and intellectual, but especially the spiritual, welfare of all who come here.

A STUDENT.

LETTER FROM N. I. DEW TO MR. ARTHUR DARE.

My Dear Young Friend:—You have an idea that you are a pretty good sort of a fellow, and so you are. Nature has given you health and beauty and strength. You have a good position in society and you are doing well in your business. You are a member of the church and you attend the appointments of religious service with a good degree of regularity. You are wondering then what I may have to say to you. Well, "one thing thou lackest," yes, two things; come to think about it there are several things, but I had in mind one in particular. You are not careful enough about the company you keep. Now wait a moment, I am not on the point of giving you a lecture on the evils of card-playing, or horse-racing, or drunkenness, or smoking. It is not the gentleman company you keep of which I would warn you. Of course you will say that there is no harm in having a little chat or of taking a walk with certain young women who inhabit almost every community and who can be found by looking for them. Very well, but why do you, when you wish to indulge in pleasure of this sort, take pains to go on some walk where you will not be likely to meet your father or the preacher? Why do you never go on the street where the young lady lives, whom you respect so much, perhaps love? I am sure you would be ashamed to take these young women to your home and introduce them to your mother and sister. Remember how Samson, in body the strongest man of history, was overcome by a woman. Remember how David, a man so strong in soul that he was called a man after God's own heart, likewise fell before a woman's charms. You may fancy that you are all right, but beware; stronger, better men than you have fallen by allowing themselves to meet such temptation as you meet unnecessarily. It is not in the Bible, although often quoted, "God helps them that help themselves," and how can you pray, "Lead us not into temptation," when you are purposely going that way? There are quite enough temptations for you to meet which you can not avoid without cowardice. "And that young man went away sorrowful," for he was very handsome and witty and the girls liked him.

Your friend,

N. I. Dew.

OUR MIRROR.

ONLY a very short time until Conference. Are you going?

A "CONFERENCE SOCIAL," by the Milton Junction and Milton Societies, was held on the lawn of the Milton church recently. The route, places of interest on the way and in Alfred, and the spiritual advantages were discussed by Rev. L. A. Platts, Rev. George W. Burdick, E. B. Saunders, W. K. Davis and Harold Burdick. Miss Shurburne, of Chicago, gave a recitation. Refreshments were served. Will others report.

OFTENTIMES it is the little faults, little carelessnesses in conduct, little blemishes in character, the "no-harms," that make even fairly good people almost useless, so far as their influence goes. There was a great lighthouse out at sea. One night the men lighted the lamps as usual. Sometime afterward they saw that there appeared no light on the water where ordinarily there was a bright lane of beams. They examined their lamps; they were burning brightly. But they looked outside, and there were millions of little insects on the glass so thickly piled there that the light could not get through. In the morning they learned that a ship had been wrecked close by, because the light had been obscured by the insects.

You get the lesson? The lamp may be burning brightly in your soul or in mine, but little faults—pride, ugly tempers, selfishness, half-heartedness, bad habits of tongue, carelessness about paying debts or keeping promises, a hundred other such things—may so cloud our lives as to obscure the shining out of Christ in our souls. Perhaps already some soul has been lost because your lamp does not shine out with clear light. I counsel you, Christian young people, to be good, beautiful in your character, faithful in all duties, careful not in the smallest ways to dim the luster of the Christ-light within you.—*Rev. J. R. Miller, D. D.*

SEARCH THE SCRIPTURES.

A Sermon for The Readers of The Sabbath Recorder.

BY A. H. LEWIS.

(Preached "In Camp," on the Watchung Mountains, N. J., Sabbath morning, July 25, 1896.)

The late Sunday-school Convention at Boston has given rise to much comment and just criticism, because of the prevailing ignorance of the Bible on the part of Sunday-school workers. Several leading journals have condemned the Convention for refusing to consider the proposition for improved methods of study. Probably a new movement will be started as the result of this refusal. At such a time, Seventh-day Baptists ought to reconsider the question of their relation to the Bible, and their actual knowledge of it. On this occasion I cannot discuss in detail the question of improved methods of Bible study. I venture to call your attention to a statement which I have made in the *Evangel and Sabbath Outlook* of this week, concerning the value of studying the Bible by themes, subjects. This is the natural method for almost all questions or books. All systematic work in learning or teaching is by themes. Applied to the study of the Bible, this means: learn all that the Bible teaches on a given subject; e. g., Man, his nature and destiny; stealing; lying; impurity; righteousness; consecra-

tion; etc., etc. Following any such theme through the Bible brings to light and enforces an amount of truth which no other method can do. It puts the various phases of truth in logical and right relations to each other, to human life and to individual experience. At the end of such a method of study, the student has a more or less nearly complete view of the theme in all its relations and bearings. He learns what God's idea of the subject is; how Christ lived and taught in relation to it; how men have failed or succeeded in obeying God's requirements concerning it; how they have followed or failed to follow Christ's example in the premises. A volume is thus written in the memory and the note-book of the student—this method of study demands a note-book.

If it be objected that this would require too much time for preparation and recitation, so much more grave is the objection to the present methods; for, while, perhaps, the younger classes could not be kept in session longer than now, those of maturer years could, and the study could be carried on in addition to the work on Sabbath-day. One serious charge against the religious work of the present time is the tendency to crowd it all into the Sabbath. At least one mid-week session for such study should be held. If it be also objected that this would sometimes demand more of the "lecture type of teaching," the answer is just and pertinent which says that this is far better than such questioning as elicits but fragmentary knowledge and leaves the pupil with mind and memory burdened with confused facts, fancies and undefined conclusions.

THE SABBATH AS A THEME.

My main purpose in this sermon is to lead you to consider the fact that the one theme which the readers of the RECORDER are supposed to make prominent in their study of the Bible is not only much neglected, but is equally much perverted in the International Lesson system, and in popular study.

First of all, we must realize that the Sabbath question is much larger in scope and importance than the common opinion comprehends. The crime against the Sabbath includes as a prominent factor, a general belittling of the question, both as to extent and value. This was the first weapon raised against it; a weapon which ignorance and prejudice have used with telling effect. Unconsciously, but sadly, Seventh-day Baptists have shared in this crime. "After all, the Sabbath question does not amount to much," finds too ready acceptance in men's thoughts, if not in their words. This arises from ignorance, or from unwillingness to obey. There is no cure for this evil, unless a broader knowledge and a more nearly just conception of the Sabbath can be reached. Ignorance and incomplete knowledge are prime factors in indifference and opposition. This is especially true as regards the popular notions concerning the Sabbath. Seventh-day Baptists must rise above all this, or they will be poor Sabbath-keepers, and poorer Sabbath-defenders. It is often remarked that those lately converted to the Sabbath are more enthusiastic and consistent than those who represent several generations of Sabbath-keepers. Aside from the consecration which always comes with advanced steps in the line of duty, the reason for this is the larger knowledge these new converts have gained

in the study of the question as one of fact, importance and duty. It is a conclusion which needs only to be stated, then, that the popular conception of the Sabbath, and the consequently low place it holds in the International Lessons—saying nothing of the untruths concerning the matter of the day—is by far too low ground for Seventh-day Baptists to occupy.

DEMANDS OF A TRANSITION PERIOD.

The demands of the transition period into which the world has entered, when the whole Sabbath question is in a swirl of changed, changing and conflicting ideas and practices, makes a new study of the Bible imperative upon the readers of the SABBATH RECORDER. Higher ground will not be sought without larger knowledge. Seventh-day Baptists will drift down the stream with the rest of the world and out into the sea of no-Sabbathism, unless their methods of Bible study are better and their knowledge larger and more sanctified. The question is not how much we know of the Bible or the Sabbath, as compared with other people, or with the past; but rather, how much we must know in order to meet the new demands which are here, and which will increase with each coming day.

But I am warned that there is just complaint against "long sermons in the RECORDER." This sermon has been preached that it may be read. Next Sabbath I will try to suggest some plans for an improved study of the Bible upon the Sabbath question by the readers of the RECORDER.

TORNADOES AND CYCLONES.

(U. S. Department of Agriculture, Weather Bureau.)

Managing editors are urgently requested to make a sharp distinction in the designation given these phenomena, which are entirely dissimilar in their manifestations. The terms are now generally used erroneously by the press.

The *tornado* is a sudden outburst of wind in an otherwise quiet, sultry atmosphere; it is ushered in by a loud, indescribable roar, similar to a continuous roll of thunder; its path is very narrow—seldom more than 500 feet wide at greatest destruction; it moves, generally, from southwest to northeast, and rarely extends more than twenty miles; it very often rises in the air, to descend again at a point a few miles ahead; it is always accompanied by thunderstorms, with often a bright glow in the cloud; this cloud has usually a funnel shape, which appears to be whirling, though some observers have described its appearance like that of a huge ball rolling forward. A tornado may be considered as the result of an extreme development of conditions which otherwise produce thunderstorms.

A *cyclone* on the other hand, is a very broad storm, oftentimes 1,000 miles in diameter, and sometimes can be followed half round the world; the winds circulate about it from right to left, or the way one turns clock-hands backward (in the Southern Hemisphere this motion is reversed). The air pressure always falls as one approaches the center, where, at sea, there is a portentous calm, with clear sky visible at times. The cyclone winds often rise to hurricane force, but are not to be compared with the extreme violence of the tornado, before which the most solid structures are razed.

The French term *trombe* or *tourbillon* describes almost exactly the tornado, which term was first applied to severe squalls with funnel-shaped clouds, experienced on the west coast of Africa, and which, to this day, inspire the utmost fear in the minds of the natives.

WILLIS L. MOORE,

Chief of Weather Bureau.

Children's Page.

SAD.

She forgot to come to the meeting
Of her own dear mission band,
But remembered to go down street
For candy, I understand.
She forgot to put the pennies—
For she told me so herself—
The pennies for heathen children
In the mite-box on the shelf.
She forgot to ask God's blessing
On the missionaries, too;
If you had so poor a mem'r'y,
O pray, what would you do?
—Heathen Children's Friend.

LYNN'S FOOL.

BY ADELAIDE TAYLOR.

Shall I tell you a story? A chance word this morning brought it all back so vividly, and it has been in my thoughts all day.

It was several years ago. I had just recovered from a long illness, and it was thought best that I should go from home to some very quiet place for a time. A farmhouse in a very pleasant spot was selected, and I was domiciled there for a few weeks. Mrs. Brown, the farmer's wife, a motherly woman, did all in her power to make it pleasant for me.

There was no other house in sight except a small cabin some distance down the road, occupied by a man who worked part of the time for some of the farmers about—worked only when "he took a notion," as Mrs. Brown told me, for, as she said, he didn't "amount to anything."

One day soon after my arrival I walked out to a beautiful spot not far from the house and seated myself in the shade of a large oak. I had carried with me a portfolio of water colors which a friend had given me on leaving home, and began to examine them. I had not been long thus engaged before a slight sound behind me caused me to look around, and I saw a boy apparently eleven or twelve years old holding a little dog in his arms and gazing intently at the picture in my hand, which was a bunch of scarlet poppies. I spoke to him, but he drew back with a silly smile. He would have been very pretty but for the lack of intelligence in his face. I tried to talk with him, but at first he would not say anything, though he evidently liked the bright colored picture. When I spoke to the dog, however, and patted its head, he said proudly, "Gyp Dan's dog; Dan likes Gyp," and then the two ran off together.

When I returned to the house I asked Mrs. Brown about him, and she said:

"O, that's Lynn's fool, as folks call him. He belongs to the Lynns down there in the little black house. He's a poor, half-witted thing," she continued. "They don't try to teach him anything, even if he could learn and understand. Mr. Hall, over on the other road, offered to get him into an institute for feeble-minded children, but his mother wouldn't agree to it, so he just wanders about with his dog. You always see the two together. He never does any harm that I know of."

I was much interested in the poor child, and every pleasant day when I went out to sit in the shade—for I was not equal to walking—he was sure to come to me, and we grew to be great friends. I sent home for some colored pictures which I used in the infant class at the Sabbath-school, and I found that by explaining them in very simple language he could take in some of their meaning. There was one of Christ blessing little children

and another of the Good Shepherd carrying a lamb in his arms. Dan was greatly pleased with those two, and chatted away about the "Good Man's lamb." "Dan likes Good Man; Dan likes Good Man's lamb," he would say. "Gyp wouldn't hurt Good Man's lamb."

One day Mrs. Brown informed me that her married daughter was coming, with her three children, to make a visit. There were two boys of ten and twelve and a baby girl. The boys were mischievous little fellows, though not at all bad, and were very fond of their baby sister.

The morning after their arrival the mother put the baby in her carriage and sent the boys out to draw her in the fresh, sweet country air. I did not feel as well as usual that day, and instead of going out to my oak tree I was resting on the lounge in the sitting room. Soon Dan's voice was heard in tones of distress. Evidently something was wrong. The children's mother heard too, and went out in the direction of the sounds. When she returned she explained that her mischievous boys had found a half-witted boy, and were teasing him by taking away his dog and tying it up in the barn. Of course, she had put a stop to these proceedings, returned the dog to its owner, who ran away with it as fast as he could, and sent her boys in another direction with peremptory commands never to tease the poor unfortunate child again.

The next day the baby was again sent out with her brothers for a morning ride. They had gone a little way when a tiny red squirrel ran across the road before them and up and along the fence. Off went the boys after him, leaving baby alone. Of course, they intended to be gone only a minute, but it was a good many minutes before they returned, and then they found the carriage empty and the baby nowhere to be seen.

Where could she be? She could not walk. She could not climb out of the carriage, she was such a wee baby. Mamma must have come out and taken her into the house, they thought. So they wheeled the carriage back home in expectation of a scolding for leaving baby, which, of course, they knew they should not have done.

But mamma had not taken the baby. No one in the house knew anything about it.

Then, O, the consternation and terror, the wild rushing from place to place, the hasty summoning of the men from the field!

Though unable to walk even so far as a quarter of a mile, I could not sit still and do nothing now. I went out as the rest did, and soon met Dan coming up the road. When he saw me he ran up and exclaimed in his peculiar manner, "Boys took Dan's dog. Dan took boy's baby."

Quick as a flash came the thought, "I must not frighten him, or he will not tell what he has done with it." So I said as calmly as I could:

"Did you? Where did you put it?"

A sly, cunning look came into his face. He laughed, but would not say anything.

"It is the Good Man's baby," I said. "He wants Dan to tell where it is."

His laugh ceased, and a troubled look came into his face.

"Good Man's baby?" he repeated in an inquiring tone.

"Yes, the Good Man's baby," I replied. "Don't you remember the pretty picture?"

He stood for a minute or two, then started suddenly and ran with all his might down the road, calling out as he went,

"Dan get Good Man's baby."

I followed him around a bend in the road and through a clump of trees in a field beyond to the edge of a high bank, at the bottom of which ran the railroad.

Dan started down the steep side. My eye followed him, and there, across the shining steel, crying loudly, lay the baby.

Then, O, horror of horrors! I heard the roar of the coming train.

The part of the track where the baby lay could not be seen, till the curve was turned, and the distance this side was so short. Could I get there in time? Could Dan? Could the engine stop before it was too late?

The curve was turned. The whistle shrieked. But Dan had reached the bottom, caught the baby, and turned before the rushing monster struck him.

Kind hands lifted the children. The baby was unhurt. But poor Dan's pale lips whispered as I bent over him, "Dan—got—Good Man's—baby." Then he found himself in the "Good Man's" arms.

Well for him! He was no longer poor Dan, no longer "Lynn's fool," but forever safe with the Good Shepherd, whose wish was law to him as soon as ever he understood it.—*The Christian Advocate.*

RAINY DAY FUN.

Ellie Park never knew what to do when it rained, but during the last storm her aunt was visiting her home, and they had such a nice time that she wanted all the little girls to know what they did. She knew one way to reach them was through this corner of the *Congregationalist*, where so many bright eyes peep every week.

Auntie had read about home-made menageries, and how to make them; so she got some milkweed pods, and selecting one that would stand easily, she put in small twigs for legs, and putting black beads on a pin, and the pin through a small round piece of brown paper, she made the eyes. A few feathers made a saucy little tail, and a bird was the result of her handiwork. A wise-looking owl was made by taking a large peanut, marking its face with pen and ink, with paper wings also marked to represent feathers, and pasted on the sides, and pins for legs.—*Congregationalist.*

NOT A JUDGE.—A drinking saloon had been raided by the police, says the *Chicago Journal*, and the keeper was brought to court.

One of the officers testified to the seizure of certain bottles.

"What was in the bottles?" asked the Judge.

"Liquor, your honor."

"What kind of liquor?"

"I don't know, sir."

"Didn't you taste it, or smell it?"

"Both your honor."

"What! Do you mean to say that you are not a judge of liquors?"

"No, sir, I'm not a judge; I'm only a policeman."

And there the examination of that witness ended.—*Ex.*

LITTLE Millie (to her father, who has given her the smallest piece of pie on the plate): "Papa, why is my piece of pie like Europe?" Papa, thoughtfully, "I don't know; why is it?" Millie: "Because it is the smallest of the grand divisions."

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 IV.—DAVID'S VICTORIES.

For Sabbath-day, Aug. 8, 1896.

LESSON TEXT.—2 Sam. 10: 8-19.

GOLDEN TEXT.—The Lord is my light and my salvation; whom shall I fear? Psa. 27: 1.

INTRODUCTORY.

The kindness which David showed to the lame son of Jonathan, as recorded in last week's lesson, was to be duplicated in his relations to the neighboring tribe of Ammon. But this tribe listened to the evil speech of another tribe in which they tried to represent David's offered friendship as a pretext for spying. Ammon listened, and as we see in our lesson, came to war with David and was defeated. How many there are who would be happy and successful in life did they not turn an inviting ear to the evil voice of bad companies.

EXPLANATORY.

David has many times been called a man of blood, because of the many battles which he fought, and the great numbers slain by his armies, but it has been truthfully said that David "made no aggressive warfare for the sake of conquest, as was the almost universal custom in those days. He was often in war, but was always challenged, provoked, defied. Other kings have sprung from their thrones and said, 'Whom can we fight to-day?' David sits still on his throne and says, 'To whom can I show kindness?'"

In his boyhood days David had his first great battle. You will find it in 1 Sam. 17. He was victorious there, as he was in most cases afterward. Whenever God helped him he defeated the enemy. Such a man came to meet the Ammonites with their allies, as narrated in verse 8. Verse 9 introduces David's general-in-chief, Joab, a skilled warrior. When arrayed for battle he found himself between the enemies' forces.

v. 10. Joab took charge of one division of the army and gave the other into his brother Abishai's hands.

v. 11. They not only wished to be thoroughly prepared, but to know just how to work to the best advantage when they were engaged in the conflict.

v. 12. Joab here shows himself a man. He was not a coward and did not want any of his men to be. In the time of need he looked to the source of the best help, God.

v. 13, 14, 15. A speedy defeat comes upon the enemies of David and God. So will it ever be. We may not always see the power of God manifested, but he is always victorious, having never lost a battle. It seems sometimes that men are discouraged, but we need not be; truth will prevail.

"Truth forever on the scaffold,
Wrong forever on the throne,
But that scaffold sways the future,
And behind the dim unknown
Standeth God within the shadow,
Keeping watch above his own."

v. 16. The enemy gather their scattered forces for another battle.

v. 17. David now takes charge of the Israelitish army, which he leads on to victory.

v. 18. What a slaughter! How true are God's words, "Five of you shall chase an hundred, and an hundred of you shall put ten thousand to flight, and your enemies shall fall before you by the sword." How thankful we are that our Saviour has taught us to use "the sword of the Spirit, which is the Word of God," rather than that cruel piece of steel which robs the body of its precious life.

v. 19. The result of the battles fought is here pictured in a few words. Enemies are turned into friends. "The Lord maketh the wrath of men to praise him."

FROM THE LAND OF THE DAKOTAS.

South Dakota is a land of great billowy prairies, almost boundless grain fields, and pure, invigorating air; a land of wonderful resources and possibilities. Crops are heavy this year, but prices for produce are not altogether satisfactory.

South Dakota has constitutional prohibition and very satisfactory laws, which, if enforced, would make her almost an ideal state; but she is the most thoroughly in the clutches of unscrupulous politicians and the rum element of any state I was ever in. Many candidates for office, who pledge loyalty to the constitution and the highest interests of the state, when they are in office are bought up

by liquor money which comes pouring into the state through the channels of the great liquor combination, gathered up from all sections of the country to buy up such men. Newspapers are bought up, sheriffs, mayors, city attorneys, and marshals, etc., and liquor is sold openly with all of its brazen-faced impudence in many places, as a result. The temperance people have repeatedly worked up cases against this condition of things to a point where they felt sure of success, when some important one in the case would be bought off by this corruption money and thus be defeated. This has been done so many times that they are well nigh discouraged.

At a recent session of the State Legislature it was voted to resubmit this prohibition question to the vote of the people, and it is to be voted upon at the next November election. The powers of darkness which "neither slumber nor sleep," are doing everything possible to break down the temperance sentiment of the state, and money, time and manhood are thus sacrificed on the altar of human greed and human corruption. The whole fire of evil of the whole county is being concentrated upon this heroic young state to crush out what purity there is within her borders. Next November will decide whether she will take a backward step in her scale of civilization, or reach up to higher attainments in statehood by sustaining and enforcing her laws and making them a terror for evil-doers.

The gospel tent work in South Dakota closed on the night of July 12, at Dell Rapids, with very good interest. In our two months' stay in the state, we came to see more fully the grand possibilities and prospects for our people on that very promising field. With the exception of two weeks spent at Smythe, where results were very gratifying indeed, I spent my time among the Danes and Swedes. I find them very substantial, straightforward people, slow to accept a change in belief; but when brought to the truth they are very loyal to it, as they have great reverence for the Bible and great stability of character. I hope and pray that the interests on the South Dakota field may all be cared for, as I consider them very hopeful. GEO. W. HILLS.

Evangelistic and Sabbath Reform Work.

Continued from page 485.

meet is, he finds his way to the presentation of the Sabbath hedged up by a previous arrangement to hold union meetings with other churches, so it is understood that no distinctively denominational doctrine is to be preached. Another of the most difficult obstacles the evangelist has to meet in the Sabbath Reform part of his work is the inconsistent, ungodly lives of individuals who are great talkers on the Sabbath question, but know nothing of true piety. I have known such individuals to severely criticize the evangelist for not preaching the Sabbath to the exclusion of everything else, who themselves were ungodly in their lives. No prayer in their home, no fellowship with the church, they would not even arise in the congregation and say they wanted to live for God, much less to speak or pray for the cause.

From these facts drawn from experience I make the following suggestions:

First, when any person goes into evangelistic and Sabbath Reform work and for a time has marked success, he gets the idea that his is the only way and sets up a standard for himself and others to work by. He will soon learn that he has caused others to fail, as well as insure his early defeat. The same way will not do for all times or places. The ways must be as varied as the places and people.

Second, I suggest that the safest way, usually, in going into a community entirely or largely made up of First-day people, whether with a tent or otherwise, is to present, in faithfulness and tenderness, the doctrine that the Bible is the Christian's only rule of life. That the Sabbath of the fourth commandment is obligatory upon all Christians, with our distinctive doctrines,

first. Let them know at once what our special mission is. Then, though we may not have the large congregations to listen to us, we can know that those who do come, come with the expectation not only of accepting Christ, but the Sabbath and the doctrines held by us.

Third, that in communities where there are Sabbath-keepers or Sabbath-keeping churches, these Sabbath-keepers, by their consistent Christian living, by their talk, their faithfulness in the distribution of Sabbath literature and preaching from our pulpits, have these communities so familiar with the Sabbath truth and our distinctive doctrines, that when the evangelist comes among them there will be little if any need of his making any special effort in that direction, but to aid the pastor and people in arousing and quickening the spirit of loyalty so there will be a willing acceptance of truths already learned.

Fourth, I suggest that when an evangelist is to go into a place, whether the arrangement be made by the evangelist and the church, or by the Evangelistic Committee, it be understood and so arranged that it is to be a Seventh-day Baptist evangelist, a Seventh-day Baptist meeting, held in a Seventh-day Baptist church-house, and that the truths of the Bible as held by us are to be preached. Give the people to understand that we shall expect them not only to accept Christ as their Saviour from sin, but they are to take the Bible as the only rule of life, and the Sabbath of the fourth commandment as one of the essential parts of that rule. That they, having accepted Christ, are to follow him in the ordinance of baptism, and thus coming into the church where the commandments of God and the faith of Jesus are kept, and not baptized out into the world, or being virtually told that it makes no difference where they go, or whether they obey God's law or not.

My last suggestion is that we all as a people, pastors, evangelists, teachers and laymen, seek a more complete consecration to God and his cause. That we become more fully and completely baptized into the Holy Spirit, who is our constant companion, instructor and helper. That we be careful not to think our ways and works are the only ones that are doing anything for the cause.

I expect my work as an evangelist is nearly, if not entirely, done, but my interest in and anxiety for this, including the Sabbath Reform part, were never greater than now, and all those engaged in this work, with our dear pastors and all the workers, have my sympathy and prayers for their success in their various fields and ways of working. Not only shall they have my sympathy and prayers, but as God gives me means they shall have my financial support.

With us as a people, evangelistic and Sabbath Reform work must go together.

All our home work as churches, as pastors, as evangelists, as Sabbath Reformers, as teachers, and as colleges in educating our young people, must have in view as the end the evangelization and reformation to God's Word as the rule of Christian living, and especially upon this Sabbath question, not only in the communities where we are, but in the regions beyond. We are to study and pray that we may be directed to do this work in the wisest and best way, as God may give us the ability and the surrounding circumstances may demand.

I am extremely anxious that more of our young men shall enter the evangelistic and Sabbath Reform work as their life mission. Also that our Dr. Lewis, who is so thoroughly prepared for and adapted to it may be so supported as to enable him to give his entire time and strength to this line of work.

May the Lord raise up others who shall be willing and able to fill the places of these noble standard-bearers as they shall be vacated by reason of failing health, old age, or death, on the part of those who now occupy them.

FARINA, ILL., July 20, 1896.

Popular Science.

Science the Utilitarian.

The result of science is utility. Where there are to be subdivisions, each subdivision should be utilized, so as to affect the whole.

Perhaps there is no one thing that would better illustrate this principle than the animal production, that furnishes us with our meats. We will, for example, take a bullock, as slaughtered at one of our large abatoirs. It is calculated that one-third, at least, of its weight cannot be used for edible purposes; therefore let us see how science disposes of this one-third, so as to equalize the price on the whole, and at the same time make this, otherwise waste, serve very useful purposes.

The purest portions of the blood are secured, and used for refining sugar; crude sugar is dissolved in water, and mixed with the blood. The mixture is then heated, until the albumen of the blood rises as a scum, taking with it all the impurities contained in the sugar. The more impure blood is converted into a solid, from which articles are manufactured for various purposes, that resemble hard rubber, or black walnut. Blood also is used for sizing certain kinds of paper. The skin goes through the process of tanning and forms the leather from which our shoes are made and for other useful purposes.

The bones are largely converted into charcoal, or bonedust, and used as fertilizers, or in manufacturing phosphorus, or phosphoric acid. The feet and ears are used for extracting gelatine, and the making of glue.

The horns, when heated in boiling water for a time, become soft and plastic, and can be molded into various useful articles; when under high pressure they become hard as formerly when cold. These articles will take on any desired color. Imitations of the finest specimens of tortoise shell have been made of horn, and beautiful articles such as combs, buttons, handles for knives, umbrellas, and small boxes, etc., are constructed.

The hair is used for various purposes, the poorest in mortar for plastering, to make it adhere, and to prevent its cracking. The hairs from the inside of the ears, are used for making "camels-hair pencil brushes," and the long hairs of the tail, are converted into the choicest brand of curled hair.

From the fat is produced stearine, and oleo oil, which enters largely into the composition of oleomargarine. The offal, by various processes is manufactured into fertilizers for different kinds of vegetables.

Not only the bullock, but the hog also claims the attention of the scientist, that every part shall be utilized, and none escape as waste. When a hog dies from disease, or from any cause, so that its flesh is not to be eaten, the skin is taken off and sent to the tanner, who converts it into leather, to be used in making saddles, while the carcass is consigned to the trying kettles to be reduced to fats for the manufacture of soap.

The bristles are carefully preserved for making the various kinds of brushes. The bladders, and some parts of the intestines, are prepared and sold to druggists and perfumers, for making air-tight coverings for bottles, small boxes, etc., while other parts of the intestines are prepared for use, by the gold-beaters, in making gold leaf, and also to be used by surgeons, in making coverings

that are impenetrable to air. Pepsin is mostly made from the stomach of the hog.

A short time since, in conversation with a celebrated clergyman, living in Kansas City, he told me he had visited their large abatoir, for hogs, and witnessed the various processes by which every part of the animal was prepared for some useful purpose, and science had triumphed in everything, with a single exception, and that was a failure, as yet, to manufacture and utilize the squeal. H. H. B.

JUDICIOUS NEGLECT.

A mother's experience as related in the *Tribune* is rather suggestive to those who wish to have the summer outing in the country of real benefit to the delicate children under their care. She says that her baby was bathed and polished and perfumed and dressed in the daintiest and loveliest manner possible, till the poor little thing was likely to die of too much "fuss and feathers," and the doctor was called in to prescribe. He had the courage of his convictions, and said, "Bathed too much; let her get dirty and stay dirty. Nothing better for children than judicious neglect." It was a new idea, and she went to work. "Very shortly we went to our country place, and invested in gingham pinafores and stout shoes, dumped a load of clean sand at the side door, and inaugurated a perpetual feast of mud pies, and baby began to live the life of a young animal left to the beneficent care of sunshine and fresh air, undisturbed save at regular intervals for food and sleep. I bought a pig that she might hang over the pen and tickle piggy's back with a stick. It afforded her hours of pure rapture to echo the pig's grunts with her silvery coo, and in some mysterious fashion the association was conducive to health. I never could understand why, only it was. She would always return blooming and serene, and if to a nap, slept better after having spent this pleasant period with her porcine friend. I bought chickens that she might feed them, got doves and other pets about the place, finding that the animals gave interest but no over-stimulus to the baby nerves. In short, I never had my wax dolly again; but in the autumn I carried home a blooming, sturdy little maid whose splendid spirits and perfect health more than compensated for occasional mud stains and torn pinafores."

SHOES.

Never wear a shoe that will not allow the great toe to lie in a straight line.

Never wear a shoe with a sole narrower than the outline of the foot traced with a pencil close under the rounding edge.

Never wear a shoe that pinches the heel.

Never wear a shoe or boot so large in the heel that the foot is not kept in place.

Never wear a shoe or boot tight anywhere.

Never wear a shoe or boot that has depressions in any part of the sole to drop any joint or bearing below the level plane.

Never wear a shoe with a sole turning up very much at the toes, as this causes the cords on the upper part of the foot to contract.

Never wear a shoe that presses up into the hollow of the foot.

Never have the top of the boots tight, as it interferes with the action of the calf muscles, makes one walk badly and spoils the shape of the ankle.

Never come from high heels to low heels at one jump.

Never wear one pair of shoes all the time, unless obliged to do so. Two pairs of boots worn a day at a time alternately give more service and are much more healthful.

Never wear leather sole linings to stand upon; white cotton drilling or linen is much better and more healthful.

Never wear a short stocking, or one which after being washed is not, at least, one-half inch longer than the foot. Bear in mind that stockings shrink; be sure that they will allow your toes to spread out at the extreme ends, as this keeps the joints in place and makes a strong and attractive foot. As to shape of stockings, the single digital, or "one toe stocking," is the best.

Never think that the feet will grow large from wearing proper shoes; pinching and distorting makes them grow not only large but unsightly. A proper natural use of all the muscles makes them compact and attractive. —Dr. Samuel Appleton, in *Health Culture*.

Deafness Cannot Be Cured

by local applications, as they cannot reach the diseased portion of the ear. There is only one way to cure deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucus lining of the Eustachian Tube. When this tube gets inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever; nine cases out of ten are caused by catarrh, which is nothing but an inflamed condition of the mucous surfaces.

We will give One Hundred Dollars for any case of Deafness (caused by catarrh) that cannot be cured by Hall's Catarrh Cure. Send for circulars, free.

F. J. CHENEY & CO., Toledo, O.

Sold by Druggists, 75 c.

Hall's Family Pills are the best.

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

ALL persons intending to attend the General Conference to be held at Alfred, Aug. 19-24, are hereby requested to advise the Entertainment Committee and oblige,

V. A. BAGGS, *Chairman*.

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

ALFRED WILLIAMS, *Church Clerk*.

THE Seventh-day Baptist Church of Hornellsville, N. Y., holds regular services in the lecture room of the Baptist church, corner of Church and Genesee streets, at 2.30 P. M. Sabbath-school following preaching service. A general invitation is extended to all, and especially to Sabbath-keepers remaining in the city over the Sabbath.

M. B. KELLY, *Pastor*.

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

WANTED.

By the Tract Board's Committee on Distribution of Literature, to complete files, the following:

SABBATH RECORDER, June 13, 1844, to Jan. 1, 1880.

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

CORLISS F. RANDOLPH,

Alfred, N. Y.

MARRIAGES.

HULETT—POST.—At Rochester, N. Y., by Rev. W. M. Round, July 23, 1896, Horace L. Hulett, M. D., of Little Genesee, N. Y., and Miss Irene W. Post, of Rochester, N. Y.

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.

SEAGRAVES.—Near Shiloh, N. J., July 22, 1896, Willie H. Seagraves, aged three months.

The father and mother and three little sisters are called to mourn for an only son and brother.
I. L. C.

ROBBINS.—In Hopewell, N. J., July 15, 1896, Mary Ellen Robbins, daughter of Adoniram I. and Mary Robbins, in the 47th year of her age.

She was taken sick last Autumn, and has suffered a great deal. March 9, 1867, with her mother and younger sister, she was baptized and united with the Seventh-day Baptist church of Shiloh, during the pastorate of Rev. W. B. Gillette. She was interested in the welfare of the church. Her attachment for her friends was strong and loyal. Many of us will greatly miss her.
I. L. C.

GATES.—In Brookfield, N. Y., July 17, 1896, of consumption, Sadie Maud Gates, in the 17th year of her age.

Sadie was the youngest of the children of Darius and Marian Gates. Was baptized by the writer in July, 1892, uniting with the Second Brookfield church. She was patient in the long sickness of about two years' duration, and resigned to the will of the Lord. Funeral Sunday, July 19.
C. A. B.

BURCH.—In South Brookfield, N. Y., July 22, 1896, of Spinal Meningitis, Gem Burch, in the 27th year of her age.

An unfortunate accident some eleven years ago had deprived her of much of the pleasure of life, but one would not think so to have seen her cheer, and notice how pleasantly she took up the work she could do, gathering the children to her for Bible teaching, giving good counsels to her younger brothers and sisters, and other labor of like nature. She professed Christ early in life and was baptized by Eld. J. M. Todd and became a member the Second Brookfield church, remaining a consistent Christian all through. She died triumphant in Christ. Funeral service at the home of her father, Nathan Burch, South Brookfield, July 24, 1896. The beautiful floral offerings which were given in great abundance were tokens of the love her friends bore her.
C. A. B.

BONFOY.—In Brookfield, July 23, 1896, of Cancer of Stomach, Myron Irving Bonfoy, aged 43 years.

In the short space here given we cannot express the loss we have met as a community in the death of this young and prosperous Christian business man. He was respected and trusted by those who knew him as upright and honorable. He was a member of the Second Brookfield church and interested in its prosperity. His wife, Carrie Franklin Bonfoy, preceded him by about two years, and now his going has left barren one of the most pleasant of homes. The funeral services were held Sabbath-day, July 25. Such an attendance has rarely been seen, all could not find room in the church where the people stood crowding the aisles. The orders of Masons and Odd Fellows attended in a body, the ritual of the former being used at the grave. In this death the Second Brookfield church has met a severe loss, not easily replaced.
C. A. B.

Laughing Babies

are loved by everybody. Those raised on the Gail Borden Eagle Brand Condensed Milk are comparatively free from sickness. *Infant Health* is a valuable pamphlet for mothers. Send your address for a copy to the New York Condensed Milk Company, New York.

Literary Notes.

THE number of *Harper's Bazar* to be published on August 1, will, among other interesting features, include a charming paper by Candace Wheeler, entitled "Color Effects in the Garden." An entertaining biographical series by Grace King will be begun early in August, the first sketch having for its subject the striking personality of Th. Bentzon (Madam Blanc.)

Harper's Weekly for August 1 will contain an article on the trolley system of New York City and its environs, with a map showing the enormous development of this means of transit; and many pleasant routes for a day's or an evening's outing will be outlined. The contributor is Ernest Ingersoll, author of "Country Cousins," "Friends Worth Knowing," etc. In the same number will be a capital golf story by W. G. Van T. Sutphen, entitled "The Hong Kong Medal." Harper & Brothers, Publishers, New York.

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

Royal Baking Powder

ABSOLUTELY PURE

DEMAND FOR "CLEAN MILK."

There is often much complaint in the cities and smaller towns, where milk is delivered by dairymen, against the quality of the milk. In most of the cities there is an authorized inspector to see that the milk sold has a certain standard of butter fat or cream, and anything below the standard is prohibited. The deficiency sometimes found in this respect is not always the fault of the "milkman." He is frequently dependent upon the farmers to furnish his supplies for his customers, and they sometimes have all grades of cows, and often such as are noted for the quantity rather than the quality of milk they yield. The innocent milkman is sometimes imposed upon by this thin milk, even when not watered.

There is quality of milk of greater importance to the consumer than the butter fat, and which is not so easily detected by the Babcock test, and the want of which sometimes renders the milk unfit for use. We refer to its purity. This indispensable property depends upon the condition of the cows from which the milk is taken, which again depends upon the manner of their keeping, feeding and milking. To protect honorable and cleanly dairymen in their business there should be a milk and dairy inspector in every city, whose duty it should be, among other things, to visit the dairy establishments of all the dairymen who supply milk to the citizens. These officers should be authorized to enforce cleanliness for the stables in which the cows are kept, for a proper arrangement, as well as cleanliness for the cows, and finally cleanliness for the milker and the milk before it is brought to the consumer.

Some people have never yet learned what it is to be cleanly nor what an amount of filth and disease can be conveyed in the milk coming from a dirty stable and from cows that know nothing of a currycomb or a brush, but that rattle with every movement with the hardened filth of the whole winter sticking upon them. The careless dairyman who keeps such cows—and there are some—bring suspicion on their whole craft, and should be ferreted out of the business.

The health of their innocent customers, and often, it may be, the health of a whole city, is brought in jeopardy by their filthy carelessness. This should be stopped, so that honest and cleanly milkmen may get due credit for their care and cleanliness, and that the filthy milkman be either forced to reform or driven out of the business. Let us have clean, healthy milk, and the profit of producing it will come to the cleanly dairymen.—H. R. G., in *Farm News*.

A LIVING FOSSIL.

Prof. Denny recently gave a demonstration to his students at Firth College, Sheffield, England, of a very unusual and interesting nature, says the *Westminster Gazette*. Among the most ancient of animals still inhabiting our planet, is the so-called mud fish (Protopterus) of Africa—a creature worthy of respect, if only in consideration of its vast antiquity, which dates far back in the early ages of the world. Of popular interest, the most striking feature of the mud fish is the possession of lungs as well as gills. On the approach of the dry season, in its natural haunts in Central Africa, the mud fish hollows out a chamber in mud, and enters upon a period of rest extending over many months, during which time it is without access to water, and breathes air only. While in the mud these fishes may be dug up, and survive even after a journey across the world in the dry state. Prof. Denny received a short time ago one of these mud blocks. In the presence of the students the hard block was placed in warm water, and after being thus exposed for nearly two hours the fish, which went to sleep in tropical Africa many months ago, awoke and came forth from its temporary sepulcher to find itself in a bath of tap water in the biological laboratory of Firth College, where it is now alive and doubtless happy.—*Scientific American*.

MOUNT HOLYOKE COLLEGE.

The first advantage of a college course at Mount Holyoke, then, would be thoroughness of its acquirements. It is not often that the ruling passion of a single mind retains its hold on an institution for a half century, but assuredly the imprint of Mary Lyon's love of sincerity and thoroughness has not faded away from this home of her planting. What ought to be done can be done, and must be done thoroughly, was one of her principles. The standard set for entrance examinations at Mount Holyoke has always been carefully maintained, and to-day, with requirements the same as those of other colleges, she accepts few certificates. Popular sentiment among students, as well as among teachers, is decidedly against superficial study. Degrees are not granted until they have been earned.

The second ideal of Mount Holyoke, the cultivation of the spiritual, of the heart and soul as well as of the intellect, is reached by other but not less effective means than those of earlier days. The influence of the college is distinctly felt to be spiritual, and while no compulsion is permitted, yet the trend of all life here is toward spiritual

heights, and she who seeks a lower plane is conscious of a divergence from the college idea for her. Miss Lyon believed that a young lady should be trained for wifehood and motherhood, and that either of these was more glorious than a "career." And if statistics may be relied on, a larger proportion of Holyoke's graduates have married than of any similar institution. "If you have the care of only one little child," said Miss Lyon, "never for a moment think that you have not a great work. If that child is spared to grow up, it may be that you will influence thousands through him.

Miss Lyon believed that careful study of the Bible would give her pupils "intellectual discipline, guidance, and control over the heart," and to-day the Bible holds a place of honor in the college curriculum. One weekly recitation is required of every student in each course, and failure here counts the same as failure in any other department.—*Harper's Bazar*.

TALKING TO THEM.

There is a fish-dealer in New York who has a large number of rich customers. Once or twice a week his store can be found full of ladies who are doing their own marketing. The dealer is all smiles to his customers on such days, and very anxious to keep their good-will and trade. For some time an Irishman had been coming in the place, and after going from stand to stand, and peering long and closely at the fish, he usually wound up by purchasing some cheap specimen of the finny tribe, and departing. This was annoying to the dealer when his place was full of customers, and so one morning when the Irishman entered and began going from one stand to another as usual, he called out: "Look here, my good man, what are you always smelling my fish for?"

The question was heard by every one, and they all listened for the answer.

"Faith, oim not smellin' thim; it's talkin' to thim oi am."

"Talking, did you say?"

"Yis; sure oim askin' thim the news from the sea."

"Well," said the dealer, impatiently, "what did they say?"

"Sure, they didn't know your honor; they tell me they hadn't been there for over a month."—*Harper's Round Table*.

THE gratification of wealth is not found in mere possession or in lavish expenditure, but in its wise application.—*Cervantes*.

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