

THE SABBATH RECORDER.

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WHAT I WAS, AM, AND SHALL BE.

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

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

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

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

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

—Lester Courtland Rogers, in *Golden Link*.

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BABCOCK BUILDING

PLAINFIELD N J

Sabbath Recorder.

REV. L. E. LIVERMORE, Editor.

REV. L. C. RANDOLPH, Chicago, Ill., Contributing Ed.

CORRESPONDING EDITORS.

REV. O. U. WHITFORD, D. D., Westerly, R. I., Missions.

REV. W. C. WHITFORD, D. D., Milton, Wis., Historical.

PROF. EDWIN SHAW, Milton, Wis., Young People's Work.

MRS. R. T. ROGERS, Waterville, Maine, Woman's Work.

J. P. MOSHER, Plainfield, N. J., Business Manager.

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ADDITIONAL words will be found this week from the Committee on Conference Fares. Please read carefully and follow the instructions to the letter. The Railroads included in this arrangement of the Trunk Line Association, are: Grand Trunk Railway; New York Central and Hudson River; West Shore; New York, Ontario and Western; Erie; Delaware, Lackawana and Western; Lehigh Valley; Central Railroad of New Jersey; Philadelphia and Reading; Pennsylvania; Baltimore and Ohio; Chesapeake and Ohio.

RELIGIOUS as well as secular papers to quite an extent are devoting time and space to the discussion of the financial questions involved in the Presidential campaigns now inaugurating. It is evident that the masses will be carried away with the questions pertaining to money—a gold standard or bimetalism; sound money or free silver; money with a recognized intrinsic value, or money with a fictitious value, worth outside of our own nation only a little more than half its nominal value here. But there are moral issues, if the people would recognize them, vastly overshadowing even in their financial aspects, all the issues which are made so prominent by the leading political parties. Nothing can compare with intemperance in causing the "hard times," poverty, burdensome taxes and suffering. And yet that is not an issue worth considering! Of all monopolies and heartless trust combinations, the rum traffic is far ahead. It breaks all other records. But even the Prohibition party, hitherto the professed guardians of sobriety, had not the grace to stand together this year, but even set the example of petulance, splitting and destructive division over questions of less importance. Evidently, this is a year of political cyclones. All citizens should carefully study the situation and act calmly, wisely, conscientiously.

WHILE all Christian nations are horrified at the continued barbarities practiced by the Turks toward the Armenians, and different nations are urged to interfere, by force of arms, if necessary, to prevent such inhumanities, it must be admitted that there are very grave difficulties in the way of such interference. It is becoming more and more evident that the Turks do not stand entirely alone and without the sympathy and possible protection of other nations. It has been asserted by the Austrian Chancellor, Count Goluchowski, that if England had attempted interference against the Turks she would have had to encounter Russia, France, and the Triple Alliance. It is an easy matter to shudder and protest and petition; but when any nation attempts actual interference, it must be sure of the ground upon which it stands. True, David once made a successful attack on Goliath, but it is not every encounter that comes out so signally in favor of the weaker

party. Nothing short of a powerful combination of nations can successfully undertake the task of chastising that most inhuman of all nations, the Turks, and they are well aware of that fact. Hence the slaughter goes on; and from the present outlook the Armenians will be nearly, if not quite, blotted out of existence before there can be a concerted movement to save them.

Now that the question of the employment of Dr. Lewis in Sabbath Reform work is before the people, and will, without doubt, claim its share of the time and thought of the coming Conference, it is well to consider all the important points involved. Different views are evidently entertained by many people from those that have been expressed recently in these columns, and we beg to say that we cannot set aside quite so easily what seems to be a proper and consistent way of stating the case. That one man is worth more in a certain work than another man, is the universal experience not only in matters of business but also in religious affairs. This fact seems to have been ruled out as altogether unworthy of consideration in this connection by one writer. But this feature of the case can hardly be disposed of as summarily as thus indicated. The whole talk, in the proposition to secure the services of Dr. Lewis for Sabbath Reform work, has been justly founded upon his special fitness and worth for that position. The greater part of his life and earnings have been expended in preparing him for this work. It is not speaking either in exaggeration or flattery to say that for this work he is worth more to the cause than any two men whose services could be obtained. Then why should not the compensation be in some measure proportionate to his worth? The late lamented Geo. H. Babcock was paid a salary of \$10,000 to serve the Babcock & Wilcox Company as President. Why? Simply because they regarded his services worth that amount or more to the company. Did other business men complain at his receiving so much while they received only \$1,000, or \$1,500, or \$3,000? No, they recognized the inevitable law of values in services. Lawyers and physicians and educators becoming eminently qualified in their lines are paid for their services in proportion to their worth. The Principal of the public schools in Plainfield receives \$3,000 a year for his services. Cheaper men could be found who would undertake the work for half the salary; but the Board of Education prefers to employ the man they want and pay him well for his superior work. As long as Dr. Lewis is wanted as pastor by a church that is able and willing to pay him a liberal salary, is it consistent or just to call him to another important work requiring greater labor, exposure, and hardships, and then simply because he is a minister, and not a business man, ask him to accept less than one-half the salary his church will gladly pay him? It is altogether an unworthy consideration that a man must be paid according to his need and not according to his worth. The Scripture rule that the "laborer is worthy of his hire," places the matter in its true relation, and that is on the ground of the worth of the service. This was said of the services to be rendered by the disciples who were being sent out to preach the gospel. If the term was "borrowed from the

world," it was borrowed by our Saviour and justly applied to gospel work. Their support was not based on the ground of their need, but of their worth. If any work is worth a liberal compensation, it is that which lifts men from the lower to the higher life; that which leads them from error to truth, from darkness to light, from earth to heaven. The fact that some churches and some good Christian people have a different view of the case from that herein expressed, is no proof of the correctness of their position. There are many misconceptions respecting the best methods of maintaining and propagating the gospel. When men accept the doctrine that the church and all of its operations should be conducted upon sound business principles, there will be an era of far greater religious prosperity than the world has ever seen. Sabbath Reform and every other good cause will then be cheerfully supported, and there will be more rapid strides toward the glad millennial dawn.

"JUST BELIEVE—THAT'S ALL."

A few evenings ago we listened to a sermon on a street corner adjoining the large building in which our Publishing House is located. The speaker was a man of more than ordinary ability to hold an audience in such a place. His voice was powerful, his language good. His theme was God's wonderful love. His text, "For God so loved the world," etc., He spoke with real eloquence of the love of God and the needy world. But when he came to make his application and appeal to the unconverted, it seemed, to at least one listener, that his words were wonderfully defective in failing to point out the definite duties to be done; the pathway in which the untaught and unpracticed sinner is to walk. Over and over again were those hearers told that all that was required of the sinner was "just to believe." "The Bible does not say you must join a church, that you must partake of the Lord's Supper; but just believe, that's all." We listened in vain to hear this preacher say, "You must confess your sins and seek the forgiveness of God through the merits of the Saviour; that you must forsake every sinful way; that you must learn to obey God's commands and become laborers in his vineyard." There was nothing but to "just believe." Trying to place oneself in the place of the unconverted and one ignorant of what is required of a person seeking to become a Christian, we listened with sadness and disappointment. "Just believe," needs explanation. What is it to believe with a saving faith? This kind of belief requires such a submission to God's will as to receive the Holy Spirit into the heart, and by its power to become changed, regenerated, "born from above." It produces love for God and his people and his service. It causes hatred for sin and everything that opposes purity and godliness. To believe, means to the drinking man, sobriety; to the profane man, pure and reverent language; to the liar, truthfulness; to the thief, honesty; to the lazy man, industry; to the prodigal and spendthrift, economy and judicious use of means. It means daily prayer and worship of the true and living God. Give the sinner to understand that there must be a radical change in all his ways and aspirations. It will do little good to shout on the street corners or within church walls, "just believe," unless specific duties and obligations are pointed out. Preaching that is not instructive will very soon exhaust itself in shouting and be powerless of good results.

NEWS AND COMMENTS.

PRESIDENT F. E. CLARKE, of the Christian Endeavor Society, has again gone to Europe, and intends visiting Africa before his return.

SPAIN charges the English Government with permitting munitions of war to the amount in value of \$400,000, to be shipped to the Cuban insurgents from the port of Liverpool.

THE Japanese are about to celebrate their recent victories over the Chinese by erecting a gigantic statue of Buddha. It will be 120 feet high and be constructed from the metal captured in the war.

THE munificent gifts of the late Baron Hirsch to aid the poor and persecuted Jews to emigrate from Russia, are well remembered. Now the Baroness has added to the gifts of her late husband \$20,000,000 for the same purpose.

THERE is a conflict between the United States postal officials and the railroad companies, because the latter carry their own letters free. This practice is unlawful and deprives the government of \$250,000 postal revenue annually.

THE only surviving great-great-granddaughter of Gen. Israel Putnam now resides in the little village of Pomfret, Conn. Her name is Mrs. Mary Putnam Sharpe, and is now 84 years old. Pomfret is the place where the famous Putnam's wolf's den is located.

MANY mines and mills are closing on account of the business uncertainties in which our country is again involved. In Michigan 7,000 miners are out of work. The Massachusetts cotton mills have shut out 17,114 operatives, and the Connecticut Rubber Works, 1,400.

CLEVELAND, Ohio, has recently been the center of a large striking movement. There are about sixty unions connected with this Central Labor Union, with a membership of about 20,000. It is reported that the strikers are arming themselves and drilling for an armed conflict.

A REMARKABLE invention has been added to the machinery for working granite. A saw containing four thousand dollars worth of diamonds has been constructed at the granite works at Montpelier, Vt. The entire machine costs \$10,000 and may become as famous as the cotton gin.

ONE of the most vehement supporters of the free coinage of silver theory at the Chicago Convention was W. A. Clarke, of Butte. He is the owner of mines for which he has already refused an offer of \$36,000,000. He holds the price at \$60,000,000. If "free silver" comes he will gain by it enormously.

THE wealthy and liberal Baptist, through whose munificence the University of Chicago was founded, John D. Rockefeller, has recently given to the city of Cleveland, Ohio, \$1,000,000 to be used in maintaining a boulevard and park system. This gift is greatly appreciated by the city authorities and citizens.

DR. HENSON's words are worthy of thought. He says: "We are stricken with horror at the Armenian outrages; and they are horrible.

But there is a worse crime being committed in America. The Turk murders a Christian and frees a white soul for heaven. The saloon-keeper slays a man and sends his soiled soul to destruction."

THE latest explanation of the extreme violence of the Turks toward the Christian Armenians is found in the statement that the Moody and Sankey hymns have stirred up this fury. The Christians in Armenia were singing, "Onward, Christian Soldier," which in Turkish minds meant a crusade against them. So they hastened to steal a march on the Armenians in self-defense!

PROGRESS in morals and good government is really being made in some directions, if not in all. A few years ago the iniquitous business of lotteries was unblushingly carried on throughout the United States. Vast numbers of foolish people were robbed of their money in this way. But now the business is outlawed, and neither domestic or foreign lotteries can use the United States mail service for this kind of gambling.

THE authorities of Johannesburg, South Africa, in the excitement with the raiders, to prevent worse troubles, promptly closed all liquor saloons, compensated the owners for their stock and poured the liquors upon the ground. That would be called "sumptuary law," in our country and as such would be condemned. But it is, nevertheless just the kind of law we should have here, only never compensate for the stock if obtained after the passage of the law.

It is now asserted on apparently good authority that Professor Langley, of the Smithsonian Institute, Washington, D. C., an eminent scholar, and inventor, has at last invented a flying machine that will fly. It goes by steam power, by which its broad wings are easily and swiftly manipulated. It has made its trial trip, flying and alighting with ease. If this is all true it is another remarkable achievement, worthy of the last years of the nineteenth century.

An exchange gives a record of some of the important cyclones covering a period of twenty-two years, from 1874 to 1896, including the one in St. Louis, May 28. The number of deaths thus reported aggregate 1,410, while many times that number were injured and the loss of property amounts to many millions of dollars. The states included in their visitations are Alabama, Illinois, Wisconsin, Missouri, South Carolina, Arkansas, Texas, Mississippi, Minnesota, Iowa, New Jersey, Connecticut, Kansas, Pennsylvania, Kentucky, Fargo, North Dakota; and Oklahoma.

PROF. MULHALL, the eminent English statistician, has published a table showing the comparative wealth of the principle nations of Europe and America. The United States, according to these figures, tower far above the other nations:

United States.....	\$64,120,000,000
Great Britain.....	47,000,000,000
France.....	42,990,000,000
Germany.....	31,185,000,000
Russia.....	25,445,000,000
Austria.....	19,275,000,000
Italy.....	14,815,000,000
Spain.....	12,580,000,000
Australia.....	6,865,000,000

Belgium, Holland, Canada, Sweden, Roumania and Argentina, each below 5,036,000,000.

CROSS AND CROWN.

BY N. PALMER.

I dreamed that a faithful servant of God Was teaching a sinner to pray. She was covered with rags, and, for very shame, She did not know what to say.

He told her to get down upon her knees And to look away and above To him that had born her every sin, And whose very life was love.

At first she thought it could not be That one so vile and poor, Could reach the hand stretched out to save, Beside the open door.

But the faithful saint still urged his plea That Christ was ready to bless, And if she'd look she'd find it so, Despite the ragged dress.

At length she fell upon her knees, And who e'er heard such prayer? Her heart was broken for her sin, And the loving Christ was there.

She looked, and in his blessed hand Was a crown of life so fair; She longed to have it all her own, That glorious crown to wear.

But the crown was placed on another's brow, The faithful worker there, But she was reaching upward still For a crown as bright and fair.

The Master smiled but gave her a cross Instead of a crown to bear, He told her the cross should be her crown, If she'd bear it meekly every where.

With trembling hands she took the cross And found it was a prize; She clasped it to her bosom tight, With thankful, tearful eyes.

She saw it all most clearly now, "The cross before the crown;" She clung more closely to her prize, For in it was her crown.

She's exchanged her rags for garments white, White as the lily fair, There is heavenly peace within her soul And there's fragrance in the air.

She would not exchange the precious cross For all the world beside, For it will pass away full soon, But Christ and his love will abide.

I saw in my dream when the pilgrim reached home And the cross laid down at her side, It turned to a crown bestud with gems, Forever to abide.

NORTONVILLE, Kan.

SECURE THE PLEDGES.

The effort to secure pledges for Sabbath Reform is a good work. It interests a large number of persons, who without it would do but little for the cause. It leads many to think about it and to study the Scriptures upon the subject.

Persecutions and imprisonments are overruled for good; for they awaken an interest, and lead men out of the darkness of error, to take their stand for the truth. The public mind must be aroused to think and act upon this subject; then we may hope to see Christian men change their practice.

It is thought that pledges for another year could be obtained with less effort than seemed to be necessary for the work of the present year.

The question is asked, "Can Dr. Lewis be encouraged to give his time to this work?" Many will answer "Yes;" but the pledges must be secured. Large numbers must continue their interest, and work earnestly for this object.

If this effort is not made, if this work is not performed, many will lose their interest. This would be a calamity to us financially, socially and religiously.

L. M. C.

DERUYTER, N. Y., Aug. 3, 1896.

LONGING desire prayeth always, though the tongue be silent. If thou art ever longing, thou art ever praying. When stayeth prayer? When desire groweth cold.—St. Augustine.

CONTRIBUTED EDITORIALS.

The Cultivation of Good Manners.

The cultivation of gracious manners is even more essential to the man who devotes his life to doing good among his fellow-men than it is to one whose aim is simply to get on in the world. We use the term gracious manners in preference to politeness, because the latter does not go deep enough. There may be, and often is, a polished surface over a very selfish heart. The best manners are those which find their origin in grace of soul, the genuine thoughtfulness of others and the desire to contribute to their welfare. There are certain habits of speech and life which are the expression of a great nature. Not only are they the expression of nobility, but they beget nobility in the breasts of the boys and girls to whom they are rightly taught. Hold fast the form of good manners, young men and young women, but seek to cultivate them from within. Of course we are not speaking of the trivial codes and frivolous vagaries of *fin de siecle* etiquette. Life is too short for them all and eternity will be too valuable. You may get through life very creditably without the high hand-shake or a swallow-tail coat; but you will not make your life the success God meant it to be without the real graces of gentle breeding.

As you stake out the ground on which you are to build your future career, you will do well to set four corner posts as the outer boundary lines of duty; four cardinal virtues of social life: thoughtfulness, cordiality, appreciation, deference.

It is remarkable how the world enjoys giving favors to the man who possesses these qualities. Doing a kindness is one of the pleasantest things in all the world, when the kindness is appreciated and cordially acknowledged. Even the loafer on the street corner shows animation as he directs the pleasant-faced stranger on his journey. He receives the stranger's thanks and turns away an inch taller, almost feeling as though he would like to go to work.

The welcome guest—how glad you are to see him. You do not have to entertain him. He thoughtfully drops into your routine of family life; rejoices in your society when you are free and instinctively withdraws to employments of his own when you want to be busy. He puts the household to as little trouble as possible and gives a quiet lift as occasion offers. He is appreciative of favors and when you bid him a reluctant good-bye, he has had a pleasant time and it seems natural for him to tell you so. Bless his heart—come again. The doors swing wide to him all over the neighborhood.

You have seen the other kind of visitor, and in your heart of hearts you were glad when he was gone. He never discovered that you were distant cousins until World's Fair year. Of course he came on the midnight train and routed you all up. He—well, never mind all he did—you have been trying to forget ever since how he wore on your nerves and took all your services for him as a matter of course; how he let you pay car fare for both when you were showing him round the city; how he borrowed your mackintosh and brought it back bedraggled; and departed without even thanking you for the umbrella which he took with him as a souvenir. As they say in patent medicine advertisements, if anyone

has any of the symptoms, let him look out for the disease.

Put yourself in the other man's place; respect his opinions; cultivate a hearty interest in his welfare; don't put him to unnecessary trouble; be grateful to God and men for the blessings showered upon you; respect others as you respect yourself; have a quick eye for the courtesies of life; get a little of the oil of gladness on your bearings. The art of winning and pleasing is one to be untiringly studied. It is capable of limitless development; it is surely one of the prime requisites for the man who wants to accomplish the truest life work.

Civic Reform in New Orleans.

The tide toward better government which is sweeping through American cities, furnishes a decided tonic for the political malaria previously in the air. Civic reform begins to assume its true character as one of the simplest things in the world when it is entered upon energetically, unitedly and by practical methods.

Chicago now has an honest minority in the council sufficiently strong with the help of the mayor to defeat the boodle ordinances of the gang which, with changing *personnel*, has held the city by the throat for years. Milwaukee has arisen in her righteous wrath and presented a franchise to a new street railway company which will parallel the old one and give working people a three cent fare. The triumphs of Detroit's own and only Pingree are matters of history.

Perhaps the most rapid advance in municipal reform has been made by New Orleans. It has formerly had the distinction of being one of the worst governed cities in the United States. It promises soon to be one of the best. The ticket of the citizen's league so overwhelmingly victorious last spring provided not only for city and county officers, but for representatives to the state legislature as well. The wisdom of this is vindicated in the new charter which has now been drafted for the city. This provides for new registration and election laws, a complete civil service system, effective drainage and the making of New Orleans a free port. It is significant that this movement has cut absolutely loose from party lines, and therein is said to be the secret of its success.

The Appearance of Evil.

We do not always stop to think how it looks—much less how it is. This all happened in a popular city church. The pastor was away, the evening was sultry, the seats were but thinly occupied, and the voice of the pulpit supply, not over-strong anyway, could scarcely struggle through the floor which separated him from the choir loft above. These things may have had something to do in making the soprano and alto behave worse than usual. From my seat in the gallery I could not help being conscious that they were giggling during the prayer. But, when the sermon began, the fusillade opened. The crow's feet about the eyes of the organist did not prevent his joining in. He was as young as anyone and quite as foolish. He and the blushing alto were absorbed in animated repartee up to "fifthly and lastly." Then the alto stood up with the rest of the quartet and sang "Come, sinner, come." She managed to keep her face straight through that.

Going home that night, I fell in with the basso, who had sat with eyes downcast during most of the evening. We were no sooner ensconced on the breezy front platform of the grip-car than the party of the first part boiled over, the bubbles taking form somewhat as follows: "The singing is as much a part of the service as the sermon. The gospel may be sung into the heart as well as preached. If not, what is the choir there for? Here are young men and women in the gallery. Some of them may be at the point of decision. They have been deeply touched by the opening anthem. What are they to think when they see those who have sung like saints acting like—anything but saints—as the service proceeds? Is that all there is of religion? Verily what a mockery that the same frivolous lips should proclaim the invitation just before the benediction: "Come, sinner, come."

Profundo replied very seriously: "Yes, that is true, and I am glad you have said what you have. I can make good use of it. I have talked to them about it at rehearsals a number of times, but they forget soon. You see, we are tucked away in that loft. We can not see the preacher. I could not distinguish enough of his words to-night to follow him. Although we are in plain view of the galleries, we are separated from the pulpit by a thick floor which makes it seem that we are in a room by ourselves (O, church architecture, what sins are committed in thy name!). It leaves the impression upon our minds that the only interest we have in the service is simply to come forward and sing at the proper time. I don't know why it is, but they always are more restless on damp nights (a problem for the physiologist).

Every member of the quartet is a church member. The two ladies are unusually devoted Christian girls—always attend their own church prayer meeting and are deeply interested in various lines of Christian work. They do not mean to be irreverent."

The speech which the basso made at the following rehearsal will probably live in the annals of that choir. "A friend of mine," he said, "—no matter who—a young fellow who is up on such things—was here last Sunday night. He regarded the singing as fine, but your actions afterward spoiled the whole service for him. He is jolly and full of fun himself, but he went away just clear disgusted." With many other words did he persuade them, being not one to let a story spoil for lack of being told well. His small audience listened very soberly. "I never realized it in that way before," said the soprano, "I will be good after this, you see if I am not."

I think she is keeping her promise. I noticed never a smile nor a whisper last night. One reason may have been because my seat was under the gallery where the singers were out of sight except when they sang. But I noticed that the people in the gallery were looking at the preacher. (So was I; you know a person can see two things at the same time.) There was a hush which could be felt over the congregation. The sermon was unusually good and the choir sang with wonderful pathos and expression. I think they meant it.

"MIKE," said the superintendent, "There is a dead dog reported in the alley between Illinois and Meridian Streets. I want you to look after its disposition." An hour later the intelligent officer telephoned, "I have inquired about the dog, and find that he had a very savage disposition."

THE HORROR NEAR ATLANTIC CITY, N. J.

Doubtless many of the readers of the SABBATH RECORDER, who are acquainted in Shiloh, will be anxious to know whether any of the Shiloh people were in the horrible railroad accident near Atlantic City, July 30.

The Tribe of Red Men, who hold their meetings at this place, sold forty excursion tickets to people in this vicinity. Most of these were to people of Shiloh and Marlboro, and we are very thankful that none of them were killed, though many received injuries which were more or less severe and had hair-breadth escapes.

Thomas Ewing, of this place, was in the third car, in the front regular seat. Two little children, sitting in the short seat in front of him, are supposed to have been killed. Mr. Charles Borroughs, of Bridgeton, who sat in the seat behind him, was killed.

The first thing Brother Ewing realized after the collision, he was sitting in his seat upon the overturned engine of the other train. He looked down and saw the dead engineer. Steam and smoke were coming up around him, and the horrors of being burned to death hastened him to make his escape, which, he says, was through the top of the car. It seems almost miraculous that he came out alive, though his face, head and other parts of the body were badly cut and bruised.

Charles Burns and Wm. Crane passed through the ill-fated second car, looking for seats, as did others from this place. Mr. Burns sat down on the end of one seat, and requested Mr. Crane to take a vacant seat across the aisle, but the latter urged him on in the hopes of finding a seat together. They then went into the first car behind the engine and found a vacant seat, which they occupied. Burns was on the outside and said, as he saw the Reading train coming, "That train is going to strike us;" and he is conscious of nothing more until the next morning. Mr. Crane was unharmed, and helped get his companion and others out of the wreck, and later took him to Fred Davis', in Atlantic City. No physician could be obtained. They were perhaps at the wreck or hospitals. In the morning Mr. Burns returned to consciousness and was brought home, and was attended by Dr. A. W. Sullivan, who found the collar bone broken and bad contusions of the face and head. Robert Allen, with his wife and two of his children, was in the fourth or fifth car. He was on his feet in a bent position, getting something for the children from their lunch basket, when the collision came. He was thrown through the front door of the car, and struck on to the platform of the forward car, injuring his head and back, but it is thought not seriously. Samuel V. Davis was in one of the rear cars; he jumped out through a window, and assisted in getting out the dead and dying. Deacon Richard Jones, Benjamin Ayars, E. B. Fisher and wife, Rhenol Bonham and wife, Isaac Bonham and wife, David Fogg, Vernu Davis, Leslie Tomlinson and others from about here, were in different cars, but none of the Shiloh or Marlboro people, so far as I have heard, were in the doomed second car, in which so many were killed, unless Mr. Ewing was in this instead of the third.

Bridgeton has been overwhelmed in sorrow and paralyzed with grief. After the collision was announced by telegram Thursday night, came the anxious suspense. People thronged

the station, walked the streets, eagerly seized upon the meager and conflicting reports, and no one knew who were dead or who were not, only as this and that one was reported safe or injured or dead, and sometimes these reports were contradicted, and many knew not the real facts until they or their friends went to Atlantic City the following day and searched through the morgue and hospital.

Finally, the dead were brought home; the days of funerals began; business was paralyzed, and Monday afternoon, Aug. 3, the city closed its doors of business in sympathy with the occasion; the draped places of business told of sorrow and death, as did the trolley cars in their sable attire as they moved slowly and quietly through the streets, and the hearses seen almost constantly going and coming on their sad errands.

The funerals commenced Sabbath-day, more were burried Sunday, eight on Monday, seven on Tuesday, and yesterday, Aug 5, the last one, whose body was as yet unclaimed, was to be burried.

One of the triple funerals was that of Mr. W. C. Loper, his wife, and a little nephew, Harvey Hughes, the five year old son of Geo. Hughes. Mr. Loper's people had lost a little child and they were very much attached to this one of Mrs. Loper's sister's children. They often had Harvey at their home and last Thursday took him with them on the excursion with the sad results. "In their death they were not divided," Those in the hospital are reported as doing well.

There is a universal feeling of thankfulness in Shiloh that none of our people were killed, which is remarkable when so many were on the train.

I. L. C.

FROM ALABAMA.

To the Editor of the SABBATH RECORDER:

Perhaps it would interest some of your readers to know something of the work in Alabama. At 8 A. M., July 10, Bro. R. S. Wilson and myself took the train at Attalla for Albertville, some twenty miles northwest. Arriving at Albertville, a beautiful village of some 600 or 700 inhabitants, we started across the country by private conveyance. A pleasant drive of about 12 miles brought us to the residence of Mr. G. F. Wilson. Here we began a meeting, in a school-house, which lasted until Thursday night of the next week. The interest grew from the beginning. A deep spiritual feeling seemed to pervade the congregation from beginning to end. Many were earnestly inquiring the way of life. We are not sure that any were converted, but are confident that much good seed was sown, and are praying for an abundant harvest. These people, as a rule, are very approachable on the Sabbath question. They were anxious to hear it discussed, so on the night preceding the close we announced that the following night we would speak on that subject. When the hour arrived the house was packed, and the people were crowding around the doors to hear. Probably 250 persons were present. Bro. Wilson spoke for about fifty minutes on the "Sabbath of the Lord," and the theory of the change of day based on the resurrection. The writer followed with a talk of an hour or more on the history of the Sabbath. The interest and attention were unabated when we closed. We distributed some 700 pages of tracts, and left them

with a promise to return in September, and spend two days with them, if no more.

We take these to be an honest-hearted Christian people who simply desire to find the teaching of the Bible on this subject. When they are fully convinced that the seventh day is the Sabbath, doubtless many of them will come to its observance. We have three Sabbath-keepers there now. I hope the day is not far distant when many will embrace the Sabbath truth, and we may have a church at that place. With the interest we find there now we feel that we must have regular preaching there at least once in each month. While it is a farming section, and rather sparsely settled, yet it is rapidly developing, and is destined to be a far more important country than at present. A State Agricultural School is located at Albertville. This will have, in a few years, an uplifting influence on the whole surrounding country. This country is what we know here as the Sand Mountain. It is a plateau, some twenty to thirty miles in width, extending across a considerable part of North Alabama, and considerably elevated above the surrounding country. The soil is light, sandy, and easily cultivated. It responds readily to a small amount of fertilizer, and bears a drought exceedingly well. This open, sandy earth rests everywhere upon a bed of sandstone, usually only a few feet from the surface. On the slopes running down to the streams this strata of stone comes to the surface and furnishes an immense amount of building stone, easy to be obtained. Digging or boring wells through this stone, to the depth of 20 or 30 feet, an excellent freestone water is obtained, and at some points mineral water of different kinds is also found.

An interesting piece of natural scenery observed while there was Town Creek Falls.

The bed of the creek is in a deep gorge, the sides of which rise quite steep to the height of perhaps a hundred and fifty feet on either side. The creek bed is 75 or 100 feet wide at this point. A solid ledge of sandstone, 32 feet high, runs across the bed of the stream, causing an almost perpendicular descent of that distance. The ledge crosses the stream at an angle perhaps of 45 degrees. Standing out in the water a few feet below the ledge, and some fifty feet from one end, is a natural stone pillar, and extending from near one end of the ledge to this is an arch which, for construction, though not in size, must equal the Natural Bridge of Virginia. The opening of the arch is about 30 feet in width and some 25 in height, while from the top of the stone, just over the center of the arch door to the water is probably 34 feet. A natural set of steps lead down between the arch and the main ledge. Altogether the scene is quite picturesque.

Enough for this time. More anon, if this does not find its way to the waste basket.

J. N. BELTON.

GENERAL CONFERENCE.

FROM ALFRED STATION TO ALFRED.

Arrangements have been made with the managers of the Stage Route between Alfred Station and Alfred, whereby those attending the General Conference will be carried for one fare (25cts.) for the round trip. Comfortable stages sufficient to carry all delegates will meet all trains. Baggage will be transported free of charge.

COM.

Missions.

FROM R. S. WILSON.

We are at the close of another quarter. We have much to be thankful for to-day, as God has so abundantly blessed us this year. We have had in our country the greatest excitement over the Sabbath question I ever heard of, and it is not ended yet. There are six Seventh-day Baptist families at or near Attalla; twenty-two resident church members. I began to be pastor of this church about December, 1892, with six members. We have on our church book the names of forty persons. We have lost two by death and one by letter, so we have on our books thirty-seven members, of which twenty-two are resident members and regular church-goers. We are getting along very well, spiritually, I trust. May God bless the effort that is being made in Alabama to spread the truth. Bro. Belton and I expect to start to Whiton next Friday to carry on some meetings there, and then we want to go to Culman county next to visit Bro. Williams and Bro. Mason who are witnesses for the truth there and for the Sabbath. We hope to have some good meetings at both these places; we hope to gain some more members. I will say here that twelve of the twenty-two members of our church came to us by baptism. There is a man in Gadsden by the name of Goodhue, who is, I think, a good Seventh-day Baptist. You will see that I have not preached as many sermons the past quarter as I usually do. Bro. Goodhue came and preached for me three Sabbaths in succession; he preached good Seventh-day Baptist doctrine. He is a Greek and Latin scholar, and a good preacher. I think we may count on Bro. Goodhue. He is not doing any work on the Sabbath now. Bro. Belton has preached twice for me. I have preached once at Pleasant Valley church on the Sabbath question, and some of the members of that church said if they did not stop talking so much about this Sabbath question, it was going to break up the church. Bro. Belton was well pleased with his trip north. He says he is proud of our people north. Pray for us and our cause here.

ATTALLA, Ala.

FROM D. N. NEWTON.

Dear Bro. Whitford:

I enclose my report for the quarter and one also for the year (three quarters), ending June 30, 1896. My mother's declining health, which ended in her death on the 12th day of June, kept me more closely confined at home than I expected to be. I preached six times during the quarter, made one call, (disappointed two services on account of my mother's death) and Mr. Bain, a Baptist Minister, preached for me once.

Average congregations, eleven and four-sevenths. Last quarter congregations averaged only ten and five-eighths, instead of fifteen and five-eighths.

During the three quarters ending June 30, I preached 23 times. Congregations averaged eleven and a very small fraction. I gave away a few copies of tracts.

I am unable to write anything especially encouraging from this field. The number attending our meetings and Sabbath-school is smaller than it was last year, but prejudice seems to be slowly giving way. We hope the Board will not abandon this field. I return

my thanks to you and to the Board for your interest, encouragement and help in the work here.

FAYETTEVILLE, N. C.

FROM A. G. CROFOOT.

Our church is small and weak, but we are trying to hold up the light of God's truth so that others shall see it. The brethren and sisters intend to be faithful. The Sabbath services are well attended as a rule. Sickness has kept some at home this spring, so that the average attendance has not been full. Sometimes it seems a little discouraging when there are so few of us, but we feel like David, to strengthen ourselves in our God and press on. One has been added to the church by baptism during the year. The Ladies' Aid Society presented me with \$10 just in time to go to the North-Western Association, and the young people made me a present of the means to procure a good mackintosh. Such things encourage me to greater faithfulness in the Lord's work.

Although we are a small company, we are trying to do what we can for ourselves. We ask for your prayers, sympathy and continued help.

NEW AUBURN, Minn.

THE TENDENCY WITHIN.

Regeneration is not the eradication of the principle of the old life, but the insertion beside it of the principle of the new life—the Christ life. The contest is between these two. They exist side by side, but one is destined to grow weaker and weaker, whilst the other waxes stronger and stronger. "That which is born of the flesh is flesh," and can never be anything else than flesh. It can never be improved into spirit. It can never be anything but abhorrent in the eye of the Holy God. So that they that are in the flesh cannot please God, and the flesh which is in us can never please God. The only thing to be done is to deny it; and to reckon it as a dead thing which has no place in the home of life. "Bury thy dead out of thy sight."

Self is the anagram of flesh. The flesh principle is the self-principle, which so insidiously creeps into everything from which it is not rigorously excluded by the grace of God. Before we are converted, self is the sole motive power of our lives, our kindest and best actions spring from this root. And after we are converted it strives to insinuate itself into our religious life. Satan will not prohibit us from being religious, if only self is the mainspring of our devotion. Hence it is that Jesus Christ is so unrelenting in his demand for self-denial, and it has been the axiom of saintship in all ages. "Whosoever thou findest thyself deny thyself." Sword in hand, we must pursue the evil thing—this self-hood through all the disguises beneath which it hides itself. We must allow it no quarter. We must believe that it is never more near or dangerous than when it causes a rumor to be set on foot that it is no more. In the self-gratulation which arises on the receipt of this happy intelligence, there is a new and striking evidence of its continued and vigorous existence.

It is to this evil principle, which is very susceptible to the least suggestion from without, that the tempter appeals. His attacks would be less formidable if it were not for this traitor within the citadel of the soul. But

we may well fear the bombshells thrown in from without, when we remember the magazines of gun-powder within, awaiting the spark that shall hurry them into explosion, and shatter the rest of the soul.

There is no evidence then that the flesh shall ever be eradicated, because it is *ourselves*; and the apostle clearly tells us that "the flesh lusteth against the Spirit and the Spirit against the flesh;" and in those who most earnestly asseverate its eradication in their own experience there are frequent indications of its presence still. Gal. 5: 17.

But this is possible. The Holy Spirit is the deadly antagonist of, and all-sufficient antidote to, the self-life. When he dwells in blessed fulness within the surrendered heart, he sets it free from the law of sin and death. He annihilates the power of the self-life, as an antiseptic cancels the death-dealing germs which proceed from the body of a patient who is stricken by an infectious disease.

When the Holy Spirit resides in power in the heart, he keeps the self-life so utterly in the place of death that temptation has no fascination, no power. The appeals of hell are fleeing against the ear of death; there is no response, no motion of obedience. Try it reader; be not content to have the Holy Spirit within thee, see that he fills thee; and thou wilt experience that blessed condition in which the sparks of temptation shall seem to be quenched in an ocean of water as they touch thy heart.

But, remember, the evil thing is still there, not eradicated, not destroyed, only kept in the place of death by the spirit of life. And if ever thou shalt quench or limit his gracious operation, so that he relaxes his restraining power, this accursed principle will arise with all its pristine force, join hands with the tempter, and hurry thee into sin. "Watch and pray therefore," keep in with the Holy Ghost; walk warily; that thou mayest never have to retrace thy steps shedding tears of blood."—*F. B. Meyer, B. A., in Christian Living.*

ABIDING INFLUENCE.

It was a striking remark of a dying man, whose life had been, alas! but poorly spent: "Oh, that my influence could be gathered up and buried with me!" It could not be. That man's influence survives him; it still lives, is still working on, and will live and work for days to come. He could not, when he came to die and saw how sad and deleterious his influence had been, put forth his dying hand and arrest that influence. It was too late; he had put in motion an agency which he was altogether powerless to arrest. His body could be shrouded and coffined, and buried out of sight, but not his *influence*; for that, alas! corrupt and deadly as it is, there is no shroud, no burial. It walks the earth like a pestilence—like the angel of death, and will walk till the hand of God arrests and chains it.

Let us be careful what influence we leave behind us. For good or for evil we shall and must live and act, on the earth, after our bodies have returned to dust. The grave, even so far as this world is concerned, is not the end of us. In the nature of things it cannot be. We are, every one of us, doing that every day, every hour, which will survive us, and which will affect, for good or for evil, those who come after us. There is nothing we are more prone to forget and disregard than our influence upon others; yet there is nothing we should more dread—there is nothing for which we must hereafter give a more solemn account.—*Christian Work.*

Woman's Work.

AT THY FEET.

BY LUCY LARCOM.

Lord, I would offer Thee
A heart's untarnished gold,
And yet how can it be
When all there is in me
Is touched with blight and mould?

I find within no thought
So holy that it may
Unshamed to Thee be brought,
Except as it hath caught
From Thee a hallowing ray.

Yet all I am is Thine.
Through sins and flaws and stains
I feel Thy presence shine.
Take me, and make divine
All that uncleaned remains.

Lord, of Thyself not much
In me canst Thou behold,
And yet Thou savest such;
The magic of Thy touch
Transmutes my dross to gold.

Contrition Thou dost prize
All sacrifice above.
Dear Lord, I dare arise
And look into Thine eyes,
Because I know Thy love.

We fill our page this week with items from the *Missionary Review of the World*, trusting our readers will find them both interesting and instructive.

NOTWITHSTANDING all that the English people have done to benefit India, the missionaries have done more than all other agencies combined.—*Lord Lawrence.*

A REPRESENTATIVE Hindu daily paper declares that there is scarcely an educated man in India who has not read the Bible, and that it is impossible for a Hindu not to feel a profound respect for it.

'Tis the first step which costs. It is said that during eighteen years after the opening of the first mission of the American Board in Bombay, the number of missionaries who died was greater than the number of Hindus who were converted.

DO MISSIONS PAY?—"The question is often asked," said an acute Scotchman of Edinburgh, in presiding at one of our meetings in the Free Assembly Hall, "whether missions pay, and the exact cost of a convert is reckoned with mathematical precision. It might be well to ask whether a convert costs more than a *horse trained for the Newmarket races*, and worth while, perhaps, to compare the results generally; in the latter case there is a crop of gamblers, and a whole group of evils which the highest statesmanship is incompetent to grapple with."

WHERE is the schoolma'am? Miss Crosby writes from Micronesia: "I was telling some of our new scholars of the meeting, and one asked, 'Where is the American Board?' I replied, 'In Boston;' and he went on, 'How big a city is it? Is it as big as Boston?' I explained what the American Board is, and he was much surprised. 'Why, we all thought it was a big city, and you all lived there when you were in America!' That will do to go with another question one of them asked me before: 'Are the United States in Boston, or is Boston in the United States?'"

THE *Congregationalist* says that a Maine pastor recently obtained a contribution for the missionary debt from every member of his church by preaching a special sermon, and afterward calling personally on every church-member who was absent when the

sermon was preached, and by emphasizing the fact that mites were welcome. But, then, those same church-members ought to be everlastingly ashamed of themselves that the pastor was obliged to spend his time and strength on such a task. It reads like the story of Dr. Jacob Chamberlain's horse who always refused to go until *he had been "wound up."*

THE *Helping Hand* laments and exhorts as follows: "Let it be remembered that after twenty-five years—successful years we call them—we have not attained the ideal with which we started—'two cents a week from every woman in our churches.' While many have learned both to give and pray for the conversion of the heathen, and find they can by no means limit their giving to two cents a week, there are still those who say, 'We are not interested,' and refuse even this pittance for their sisters in darkness. We are thankful that so many have joined us, but we must not cease effort and prayer till *all* are won. Sincere interest can only come through intelligence. Let us scatter far and wide our missionary literature."

THIS sister, whose name is Mary C. Archer, a United Brethren missionary at Rotufunk, West Africa, must be of a contented mind, or else be possessed of a faith which changes mountains to molehills. Hear her: "The rice and all other African foods I can now eat with the relish of a full-fledged African. We have all the necessities of life, and have not made so great a sacrifice as we were willing to make, nor suffered so much deprivation as we had expected. The lizards, flies and mosquitoes I do not find to be such pests as I had anticipated. In this I am happily disappointed. It is true that lizards very often cross our path, and not infrequently come into the house, but they are not the repulsive-looking animals of America. They are good-looking little fellows, and we rather enjoy them, and would be lonesome without them."

MEN used to object to sending missionaries to the interior of China because they said the doors were not yet open. They seem to think that the servants of the Prince of Peace must go to war with the Chinese, and blow the people to pieces—perhaps force more opium upon them; and then when the devil has done the devil's work, it will be safe for missionaries to go in there. If the Apostles of old had waited until there was a treaty between the Pharisees and Sadducees, on the one hand, and the Roman Empire on the other, to allow the peaceful propagation of the gospel, the world would not have been evangelized to-day to the extent it is. We need not expect to find a door open until, like Peter, we come up to the great gate; and then God can cause it to open of itself—as, in point of fact, the door of Inland China did.—*J. Hendson Taylor.*

THE Burmese write prayers on slips of paper, and fasten them into slits made in wands of bamboo. These wands with the prayers at the end of them are then held up before the idols in the Buddhist temples and waved to and fro.

In some parts of Africa they make marks, signifying prayers, with a burned stick on a board. The marks are then washed off, and the water with which the board is washed is

given to the sick, who are supposed to get the good of the prayers.

In Tibet they have round boxes which revolve by means of a string. Into these cylinders they put written prayers, and whenever they feel disposed, take them up and spin them, imagining they are praying. Even on a journey, on foot or on camel-back, Tibetans are often to be seen, it is said, with such a whirligig in one hand, vigorously pulling the string with the other.

In setting forth the debt of science to missions, Dean Farrar offers these interrogatories, with their answers:

"Is it nothing that through their labor in the translation of the Bible the German philologist in his study may have before him the grammar and vocabulary of two hundred and fifty languages? Who created the science of anthropology? The missionaries. Who rendered possible the deeply important science of comparative religion? The missionaries. Who discovered the great chain of lakes in Central Africa, on which will turn its future destiny? The missionaries. Who have been the chief explorers of Oceanica, and America and Asia? The missionaries. Who discovered the famous Nestorian monument in Singar Fu? A missionary. Who discovered the still more famous Moabite stone? A missionary. Who discovered the Hittite inscriptions? A missionary."

BETWEEN his arrival in Uganda in October and February 17, Bishop Tucker confirmed 1,200 candidates, and at last accounts was about to visit the Sesse Islands for further confirmation services. Within the last year the adult baptisms seem to have exceeded 3,000. Mr. Pilkington thus summarizes the position: "One hundred thousand souls brought into close contact with the gospel, half of them able to read for themselves; 200 buildings raised by native Christians in which to worship God and read his Word; 200 exangels and teachers entirely supported by the native church; 10,000 copies of the New Testament in circulation; 6,000 souls eagerly seeking daily instruction; statistics of baptism, confirmation, adherents, teachers, more than doubling yearly for the last six or seven years; the power of God shown in changed lives; all this in the center of the thickest spiritual darkness in the world!"

PROGRESS in China missions from 1807 to 1896, nearly ninety years, as reported by Mr. Gibson, of Swatow:

Work begun in 1807; in 1843 but 6 communicants.
1853, 350 communicants, rate, 34 per annum.
1865, 2,000 communicants, rate 140 per annum.
1876, 13,035 communicants, rate, 1,003 per annum.
1886, 28,000 communicants, rate; 1,496 per annum.
1889, 37,287 communicants, rate, 3,076 per annum.
From 1876 to 1889, 24,252 increase in 13 years.

It will be seen that the rate of increase has constantly grown. In the twenty-four years between 1865 and 1889, the number multiplied from 140 to 3,076 per year, about twenty-two times as rapid. At the same rate, in twenty-four years more, the yearly accession would be by 1913, nearly 68,000 a year, and in a half century more than a *million and a half* converts a year. In other words, the total number of converts by 1940 would be between fifteen and twenty millions, and before another century had expired at the same rate of progress the converts would *three times* exceed the present population of the globe!

Home News.

Rhode Island.

WESTERLY.—That many of the residents of the city are away on their vacations is evident in the attendance upon the various church services. Those who are sojourning at the nearby shore resorts frequently attend services from their summer homes. Those at Noyes Beach are sometimes present at the Post Road, or Second Westerly church, where they have the privilege of listening to Rev. Dr. A. E. Main. Others at Watch Hill find it a quick and easy ride by the electric cars, and from that place several attend regularly who are members elsewhere.

Mr. Davis found a hearty welcome among us, as everyone seemed prepared to like him, through the regard already won by his brother, the Rev. B. C. Davis. Now he is growing in favor on his own account.

The Y. P. S. C. E. Convention in Washington was reported by the delegates who attended from our church, on the 18th, both in the Bible school and the Christian Endeavor meeting. In the former the time was devoted to the reporting of the Armenian meeting held at the Convention. Miss Mabel Saunders, Miss W. J. Curtis and Miss Mary Stillman were the speakers. The last mentioned lady read a copy of an address delivered by an Armenian lady, and was attired in a head-dress made in Armenia, and such as are worn by the ladies of that country.

That the whole service was interesting and instructive is proved by the collection, taken for that suffering people, amounting to some twenty-four dollars.

Other features of the Convention were reported at the session of the Y. P. S. C. E. which were full of encouragement and stimulus. That society holds its consecration meeting next Sabbath, at which is anticipated the pleasure of hearing a letter from our former pastor, now in London, England.

Mrs. O. U. Whitford returned to her home this morning, after an absence of over two months, bringing her daughter, Miss Mary E. Whitford, who was graduated, in June last, from Milton College.

"Are you going to Conference?" is a question often heard, and quite often answered in the affirmative; sometimes, with expressions of deep regret, in the negative.

Surely many who will go and the many more who must forego the privilege of attending in person, are already praying for a yet more abundant baptism of the Holy Spirit upon its various sessions than has ever been known.

Would it not be well, if it is not already arranged, to always set apart that last Friday evening prayer meeting as an especial season for seeking and preparation to receive divine fulness for our Annual Conference?

JULY, 30, 1896.

New York.

SCOTT.—The Quarterly Meeting at Scott was one of interest and profit. The weather was fine and the attendance good from Homer and DeRuyter. Sabbath evening was spent in prayer, and Rev. O. S. Mills preached an excellent sermon Sabbath morning on the relation of the vine to the branches, and this was followed by Sabbath-school. The evening after the Sabbath, Rev. L. M. Cottrell preached an earnest sermon, followed by Con-

ference. On Sunday morning Bro. Mills preached on the duties and blessings of small churches, and at night L. R. Swinney spoke of the great facts of Redemption. Thus closed an interesting and, we believe, profitable, meeting with favorable reports from all the churches.

L. R. S.

ALFRED.—Our village is alive with preparation for Conference. A dining hall 40x120 feet, designed to seat four hundred persons at a time is in course of erection, and other preparations for entertainment are being made on the same abundant scale. This work has been entered into with an enthusiastic anticipation of the pleasure and benefit which the Conference will bring us as a church and village, and we hope that the attendance will fulfil our expectations.

Many friends anticipating Conference are here for a summer's outing among Alfred's hills and bracing, invigorating air. Among these may be mentioned Prin. Frank L. Green and family, of Brooklyn; Miss L. Adelle Rogers, of New York City; Mrs. Alfred A. Titsworth and son and daughter, and Mr. Thomas Alberti, of New Brunswick, N. J.; Mrs. J. P. Mosher and daughter, of Plainfield, N. J.; Mr. Corliss F. Randolph and family, of Giffords, Staten Island; Mrs. A. L. Robinson, of Shiloh, N. J.; Hon. and Mrs. A. S. Briggs, of Ashaway, R. I.; the family of Mr. Robert Gorton, of Plainfield, N. J., and others.

The attendance at the University during the last year shows a gratifying increase over the preceding year, and the prospects for a proportionate increase for the coming year are very flattering.

Our Teacher's Training Class for the year just closed made the unusual record of every member passing the final examinations and securing a training class certificate. As these certificates are subject to renewal indefinitely, as they expire from time to time, so long as the holder continues to teach, they are practically life certificates. The class also received high commendation from the State Department of Public Instruction.

The announcement that Prof. George Scott, Ph. D., is again to occupy the Latin chair here, has been received with unusual enthusiasm, by all those who know Prof. Scott, either personally or by reputation.

Almost ever since the death of Prof. Larkin, nine years ago, Prof. Chas. M. Post has been in charge of the Department of Natural History, a position he has ably filled. He has recently resigned, however, to go into the practice of the profession for which he originally prepared himself—that of medicine. He is to be succeeded in the school by Prof. A. R. Crandall, Ph. D., late State Geologist of Kentucky, a scientist of international reputation, well-known to readers of the RECORDER.

Through the generosity of one of our trustees, Mr. William C. Burdick, Burdick Hall has been recently provided as a new dormitory for boys. It is being fitted up and furnished ready for use at the opening of the Fall term.

The Brick, or the Ladies' Hall, is undergoing alterations which will materially increase its facilities for comfort and convenience.

REPORTER.

Iowa.

WELTON.—We are experiencing extremely hot weather after our protracted rainy spell. Oats and other grain were damaged considerably by our recent rains, while other crops were helped by them. Oats are a very poor

crop this year, and the price is very low; indeed, all farm produce is cheap and money scarce. Our Sabbath-school recently held a picnic at Crystal Lake, a summer resort recently opened nine miles south of us, and a good time was enjoyed by all who attended. Free ice-cream, boat-riding and bathing were the prominent features of the day.

Charley Socwell recently returned home from Grand Junction, where he has been working this summer. On the evening of his return he was taken by surprise by the assembling of a large number of his young acquaintances at the parsonage to welcome him home. The Welton Brass Band, of which he is a member, rendered suitable music for the occasion, and a good social time was enjoyed.

The funeral of Christopher Buck, an old resident of this community, recently occurred at his late home near Welton. Pastor Socwell conducted the services, and a large course of friends and acquaintances followed the remains to the cemetery, the procession being composed of eighty-three teams.

Quite a number of our people contemplate attending our Annual Meeting at Garwin this fall.

Rev. J. H. Hurley and wife recently spent a week with us visiting relatives and friends. Brother Hurley occupied our pulpit on Sabbath morning.

Herbert Van Horn and Peter Clement, students of Milton College, are spending the summer vacation with us; and Erlow Loof-boro, also of Milton College, is with his parents at Welton during vacation.

Dea. J. G. Babcock, of Lake View, California, is visiting friends and relatives at Welton.

JULY 31, 1896.

GARWIN.—We enjoy reading the Home News in the RECORDER, and so will try and aid a little in that department.

The drought, of which we have had such a severe trial in Iowa, is past, and the showers are about as plenty now as the dry weather was then. Stacking and threshing has been much hindered and the grain badly damaged. Hundreds of acres of oats will be a total loss, but there is a prospect for an abundant crop of corn.

July 22 occurred the death of Mrs. M. E. Armour, of Cedar Rapids, Ia., a faithful but isolated member of our church, due notice of which we hope will appear in the RECORDER.

September 11, the Annual Meeting of the churches of Iowa will convene with this church. This we are looking forward to as a time of much spiritual profit. A goodly number, we understand, expect to be present.

On Sabbath-day, August 1, we received into church fellowship Bro. Hutton and wife, of State Centre, Ia. They were formerly connected with the Seventh-day Adventists, and became acquainted with this church through Rev. E. H. Socwell. We are expecting them to be with us during the Annual Meeting.

Missouri.

BOAZ.—The writer took the St. Louis and San Francisco Railroad at Billings, July 4, at 7 o'clock, reached Wichita, Kan., at 5 o'clock A. M., thence via Santa Fe and Gulf and Colorado Railroad for Dougherty, Ind. Ter., arriving at 4.40 P. M. Eld. J. A. Millikin met me here with wagon, and conveyed me to his home, five miles away. Spent the Sabbath with Bro. Millikin and family. On

First-day Bro. Millikin took us to Cobtown, some nine or ten miles, where I preached, at 11 o'clock A. M. At Nichol Hill school-house I preached at 4 o'clock P. M., and again at 8 o'clock P. M. to a good congregation. The next day we returned to Cobtown, by way of Oil Springs. There are quite a number of families camped here, where they can drink this water and be healed by its medicinal virtues. I preached at Cobtown at 7 o'clock P. M. On Sixth-day we returned to Bro. Millikin's, and on Sabbath went to hear a Baptist brother preach. On Tuesday, the 14th, we started for Elk, thirty miles from Bro. Millikin's. Here the Bethel church is located. We reached Eld. J. O. Quillan's near sundown. Preached here next day evening; continued preaching until the evening of the 21st. This little church, when we came here, was almost extinct. They had not met for worship since last fall. The church held a business meeting while we were there, and excluded two members. The remaining nine resident members renewed their church covenant and will have meetings the second Sabbath in each month, and the Sunday following. These brethren said they would have a Bible school each Sabbath. From thence we went to where the Freewill Baptists were holding a series of meetings. Here they have a church of about 150 members. Bro. Millikin and the writer were invited to preach, which we tried to do. There were seven converted at the first service. When we were about to leave, Eld. Maxwell, the pastor, asked his church to rise and sing a parting song, and give us both a parting greeting and an invitation to come back and preach. The Sabbath question is agitated very much. One brother, by the name of Tucker, kept his first Sabbath while we were there. Eld. J. W. Reed, a member of the Freewill Baptist church, is a Sabbath-keeper at this place. This is the most promising field of any that I have visited yet for sowing the whole truth, as we understand it. At Sulphur Springs, a health resort, it was estimated that there were not less than 1,500 or 2,000 persons camped there for their health. What an opportunity to spread the truth by preaching and the printed page.

L. F. SKAGGS.

JULY 28, 1896.

THE TWO-HORNED BEAST OF REV. 13.

BY H. H. HINMAN.

In my former articles I endeavored to show that this two-horned beast did not represent the United States, that it was identical with the "ten toes" of Nebuchadnezzar's image (Dan. 2: 41-43) and that it also represented the two horns of the 4th great beast of Dan. 7: 7, and Rev. 13: 1, as these nations shall appear in the last period of their development and immediately preceeding the coming and kingdom of our Lord. Then they will all have the dual form of government, that is, a government that has both kingly and despotic power, as well as republican rule. Such is the actual condition of most of the present governments of Europe.

It remains to show that the description of this beast, and the acts ascribed to him, correspond with the condition and history of modern Europe.

1. John saw him "coming up out of the earth"; that is, originating with the people and not as an inheritance of the older governments. The present dual governments of Europe are all modern. They grew out of

the changed conditions of society. With the increased enlightenment that came with the diffusion of Christianity and the knowledge of the art of printing, the exercise of purely despotic power became impracticable. This, together with a higher tone of moral development made representative governments both possible and desirable. In many instances the "beast" of despotic power was overthrown, but though he received what seemed to be a deadly wound, yet it was always healed, and he still survives. Not, however in his former absolutism, but restrained in many things by the voice of the people, the moral sense of mankind.

2. "He had two horns, like a lamb." Not only do these two horns represent a dual government, but one that is relatively mild and gentle. With the rise of the democratic element in European governments there has been great mitigation in the severity of the laws and the exactions of those in authority. The abolition of villanage, serfdom, and every form of chattel slavery has been the result of the diffusion of Christian and republican principles in modern society. European governments are lamb-like as compared with what they were five hundred years ago.

3. "He spoke as a dragon." The despotic element still remains. Such rulers as Frederic of Prussia, falsely called "the Great," and the two Napoleons, who misruled France, did not hesitate to make war on the slightest pretexts. They spoke as a dragon, and the dragon gave them authority. The present German Emperor, who glories in his vast military establishment, is scarcely less dragon-like in some of his utterances.

4. "He exerciseth all the power of the first beast before him, and causeth the earth and all that dwell therein to worship the first beast whose deadly wound was healed." Worship is here used in the sense of absolute submission. All the governments of Europe demand of their subjects unconditional submission to their authority. This is especially true of their military systems. There is no freedom of conscience and no appeal to the law of God. Every man, if physically able, must fight the battles of his country without regard to the nature of the conflict or any questions of duties to man or to God. Take as an example, the late Franco-Prussian war. The people of each country had absolutely no grievance with the other. Considered from any standpoint there was no just occasion for war. And yet the people on either side were driven like dogs to butcher each other by tens of thousands. The power that forced them to fight and denied to them any right to obey God's law as written in his Word and in their hearts, was the same old despotism that made the Roman Empire the terror of the world.

5. "He doeth great wonders so that he maketh fire to come down from heaven in the sight of men." This seems to refer to the wonderful discoveries and inventions in arts and sciences that have been made by all the nations of modern Europe. This vast development in applied science is due, almost solely, to popular education—to the same causes that have secured free government in so large a degree. Until the beast had two horns, that is, until there was popular as well as kingly rule, there was little progress in science. And these discoveries may well be called *wonders*. A century ago, they would

have been declared impossible, and he who predicted them would have been counted fit for the mad-house. Electric science does seem to bring down fire from heaven.

6. "And he deceiveth them that dwell on the earth by the means of these miracles that he hath power to do in the sight of the beast, saying to them that they should make an image to the beast that had the deadly wound by the sword and did live." What is this "image of the beast?" It must be some despotic power which is absolute and relentless, and which can devour and destroy like a wild beast of prey. Such a power is the *great military system of Europe*. It includes eleven millions of men, all of whom can be moved with as much accuracy and precision as the machinery of a clock; all of them are both the victims and the instruments of this despotic power, that at any hour can set them at the bloody work of massacre. Mere tools of despotism, they are, even in times of peace, both a terror to the world, and a dreadful incubus upon humanity.

So wonderful have been the discoveries of modern science, so seemingly miraculous are their results, and so thoroughly have they been subordinated to military uses, that war has become a science, and is mainly a conflict of skill. The world has been deceived by its own craftiness. It trusts in science and in machines. It has left God out of the account, and quite forgotten that "He ruleth in the armies of heaven and among the inhabitants of the earth." The great confidence of the people in Europe to-day is not in God, but in their science and in their armies and navies. Alas! our beloved land is following in their wake.

7. "And he had power to give life unto the image of the beast, that the image of the beast should both speak, and that as many as would not worship (implicitly obey) the image of the beast should be killed." If the image of the beast is the great military system of Europe, none will question that it has power to speak and compel obedience under penalty of death.

8. "And he causeth all, both rich and poor, free and bond, to receive a mark in their right hand and in their foreheads, that no man might buy or sell, save he that had the mark or the name of the beast or the number of his name."

There is, I believe, in all the nations of Europe, a system of enrollment for military duty. All able-bodied men are numbered, and otherwise designated, just as truly as though a mark had been put on their foreheads or their hands. This is essential to citizenship. None can escape from military obligations. No man can buy or sell, save he have the mark of this military beast.

I shall not attempt to define the mysteries 666, but only say that no attempt at explanation has ever been made that was not met by an equally plausible, but widely different, explanation. In due time we shall know.

BELOIT, Ala., July 13, 1896.

If your friend goes wrong, even grievously wrong, it is base in you to desert him, well says an exchange. Then, more than ever does he need your help, and, on the supposition that he has been your true friend, he is entitled to it. Of course, you can neither approve nor condone his wrong-doing. It may become your painful duty to tell him with the utmost candor what you think of his faults, but never to kick him while everybody else is engaged in the same business. To do that requires no courage—nothing but a little cheap bluster.

Young People's Work

FIGURES cannot lie; and for this very reason we should be very careful how we draw conclusions from figures which represent only a very small part of some great problem. During the next three months we shall be showered with figures designed to prove certain facts and principles, in reference to our finances as a nation. Now we must be very careful how we come to definite conclusions from any of these figures which may be presented to us. One hundred chances to one, the person or the paper which offers the figures desires to prove some particular fact, and in order to do so the figures have been chosen from a very large assortment. Now anyone who has the opportunity and the time can prove or disprove the value and success of any financial principle known to man, simply by hunting up the proper figures. If the statistics of 1876 do not substantiate the principle, then all that has to be done is to hunt up some year where they do. If the reports of wheat do not fit the pet theory, then the reports of rye, or wool, or tin, or something, can be found that will. By selecting the proper article, the proper year and the proper locality, and by disregarding all other conditions, as I said a moment ago, any theory whatsoever may be maintained or overthrown by figures which cannot lie.

Let us be careful, then, how we are influenced by any man (or book or paper) who has chosen certain figures and facts to the exclusion of all others which antagonize his theory. Think how foolish it would be to take a word from the book of Joshua, a phrase from the Psalms, another from Luke, and so on, from all over the Bible, and piece them together to prove some doctrine! And yet even this is sometimes done, foolish as it seems. For example, I myself have heard the following:

"There was silence in heaven about the space of half an hour" (Rev. 8:1); "When the Son of man shall come in his glory, and all the holy angels with him" (Matt. 25:31); "One day is with the Lord as a thousand years" (2 Peter 3:8).

Here are three sentences taken from the Bible, widely separated, written by different authors, at different times, for different objects. Now listen to the conclusion: When the Lord came with all the holy angels with him, then heaven was left vacant, of course, and that was the time that "there was silence in heaven for about the space of half an hour;" there must have been silence, for no one was in heaven. Now if a thousand years are to God as one day, then how long would half an hour be? Half an hour is one-forty-eighth of one day, and one-forty-eighth of one thousand years is twenty and five-sixth years. Therefore, when the Lord shall come, he will be here to judge the world twenty and five-sixth years. I will not stop to reduce it to days, for I do not know just how many leap years to put in. Now this is only a fair sample of how preachers and politicians use facts and figures to prove and to disprove according to their pleasure, in comparison with which the noted cryptogram of Ignatius Donnelly is quite sensible.

I have wandered somewhat from my theme, but my purpose is to warn all against being carried away by fallacious reasoning based on the surety that "figures cannot lie."

LETTER FROM N. I. DEW TO MASTER FREDDIE FRECKLES.

My Dear Boy:—I met you on the street not long ago as you were walking down to the post-office with your mother, and I thought to myself, "What a nice gentlemanly boy Freddie Freckles is; how kind and polite to his mother." Just then you chanced to meet your older sister Beth, with her friend Sadie, and you touched your cap to them as nicely as young men are wont to lift their hats to some other man's sister, and my estimation of you rose still higher.

The next day I attended the Junior Society with my friend with whom I am spending the summer vacation. I noticed that there was more or less disturbance in one of the classes, and soon traced it to a boy who was slyly sticking a pin into his neighbors' elbows and knees. The teacher either failed to notice it, or feared to offend some one by reprimanding the boys. When the services were over, I was very much surprised to find that the naughty boy was Freddie Freckles. "Can it be," thought I, "that so kind and polite a boy as Freddie seemed to be when I met him on the street, is capable of doing so mean a thing!"

Only the next day there was a game of baseball in a pasture near the village. A large crowd witnessed the game. While we were waiting for the players to get ready, I was startled to hear shouting near me, and saw that a quarrel was going on between two of the smaller boys. They soon came to blows, and the larger boys formed a circle and urged them on. Among the shouting I heard these two sentences: "Punch him hard, Charley; he is always doing something mean." "Give it to him; he deserves it." Again I was surprised to find that the other boy was Freddie Freckles. Last evening I was invited to take tea with your parents, and I thought to myself, "O dear, I shall not enjoy it at all, for that horrid little boy will be there." Imagine how surprised I was for the third time to find that you were a perfect model of behavior.

How is it, Freddie, that when you are with your father or mother you are a perfect little gentleman, but as soon as they lose sight of you, you become a "regular young Tartar?"

You know how to behave, that is evident. Are you not almost old enough to be a gentleman without the help of your parents?

Your Friend,

N. I. DEW.

SOCIABILITY.*

Among the greatest advantages that are to be derived from student life is that of Christian sociability. I speak of Christian sociability as being distinct from the common understanding of the term.

There is a form of sociability that is adapted to every condition of life; for example, that kind which obtains with the patrons of the race track or the sporting world in general, is far different from the companionship of those who are engaged wholly in literary work, and likewise these latter have but little in common with those who are conducting the great business operations of the country. So we find that wherever a man is, his social instincts are developed along certain fixed lines, and so it often happens that the changing of one's home surroundings, even for a short time,

*Delivered before the Christian Association of Milton College, at the 40th Anniversary of its organization.

will wholly change his social nature. It is, so to speak, the shifting sand-bank that changes the channel of the stream. At no time in the history of a man's life is he more susceptible to outside influence than at that time when he is paying special attention to the development of his mental capabilities. Consequently the influences that surround him during his school life tend largely to shape his after conduct, socially.

That element which is distinctive of Christian sociability and which distinguishes it from all other forms, is that which was pointed out by Christ as being the second greatest commandment, that is, love for our fellowmen; in other words, an unselfish regard for others. It is one of the fundamental principles of Christianity, and one of the most admirable qualities in a person's life.

At no place have I ever seen this condition more marked than among the active members of the Christian Association of Milton College. Through forty years of experience and endeavor it has become the one fundamental idea of all social relationship that exists in Milton College. It is that more than any other influence that binds the hearts of the old students together.

It is the purpose of most of the students who come to Milton to learn that which will be of the most general and practical advantage to them in managing the common affairs of life. They do not hope to become specialists in any one thing, therefore it is important to develop all of their faculties to the exclusion of none, and it was for this purpose that the Christian Association was organized, and for which it has been maintained throughout these forty years. And the influence thrown out from this Association in its social capacity has guided many a young man and woman over a dangerous passage in their lives, saved them from shame and dishonor and fitted them for a fuller enjoyment of the blessings of life. While I do not wish to belittle the devotional or religious element of the Association, I do desire to emphasize these social privileges.

Go on, my young friends, in developing all your faculties, but in all the busy scenes of your student life, do not, I pray you, forget to show that unselfish regard, that Christian sympathy for your associates, which cannot fail to make them believe that there is a reality in this religion. Continue to make this Association a powerful agent in establishing pure homes and societies, and the next forty years shall see it accomplish much more than it has in the past. A. L. B.

FROM DR. PALMBORG.

Dear C. E. Friends:—It is almost a year since I wrote you a letter, but it does not seem so long to me. It has been quite a busy year, and one full of new experiences and lessons. As I have become more familiar with the language and have begun to enter into the real missionary work, in a measure I understand and realize better the responsibilities that come with it; responsibilities that one could never bear alone, and that make the privilege of sharing them with the Lord more and more precious. There are so many trials of one's faith and temptations to discouragement; we see the faults of the Chinese so much quicker than their virtues, and are so apt to forget, as a dear friend said to me, "that it is because they are so

full of sin and crookedness and without God, that we need to go to them and work among them." We are tempted to lose patience with them because they do not all come up to our standard of what Christians should be, when, considering the heritage of superstition and "crookedness" which they have to get rid of, it is indeed wonderful that there are so many really noble Christians among them. They need teaching and training that they may be able to understand the meaning of the Scriptures and impart it to others. Bible teaching is so different from any they have ever heard, that, to a great many of them, many parts of Scripture would be unintelligible without explanation. That is what we need schools for.

I am much interested in our school work and in our Christian Endeavor societies. I think the societies are a great help and a sort of training school for the boys and girls. The boys' society is more active, in a way, than the girls', as would be expected in China, but recently the girls' society has been having a little revival of interest. We have adopted a few new methods and the meetings are becoming more interesting and spiritual; each one feeling more deeply her responsibility to make them so.

I was greatly pleased, the other day, to hear that the younger girls had, of their own accord, formed a little society, the name of which it would be hard to translate literally, but whose object is to help them get rid of their bad tempers. Most Chinese girls, and women, too, very much need such a society. It might even be useful among foreigners! It is for the children, and the thought of children, but we hope it may accomplish its purpose. As the little girls seem to be in earnest and conduct their meetings religiously, reading the Bible and praying and trying to learn lessons from the Scripture read (though none of them are acknowledged Christians), it may do even more for them than they think.

Not long since, the Annual Christian Endeavor Convention for China was held here, and, it seems to me, the key-note of the Convention was, the Holy Spirit. We hear from many places how the Holy Spirit seems to have descended on the people, and many are turning to the Lord. This seems to be true, also, at home. May the time soon come when we shall realize the great need of the Holy Spirit in our lives and in our work. As I study the Scriptures more closely, I am beginning to realize more and more that the great office of the Holy Spirit is to give power, and that without him we can have no power. The amount of power we have in our lives, in bringing souls to Christ, I believe, depends on the extent to which we are filled with the Holy Spirit. It is only as we accept him every moment as our guide, and in the least thing please him rather than ourselves, that we receive his fulness. And a life so lived, moment by moment for him, is such a happy one. But the first time we do our own will rather than God's, we grieve the Holy Spirit away. It is my constant prayer that I may, day by day, receive more of his gracious presence and power. Will you all pray with me for this?

Your sincere fellow-worker,

ROSA PALMBORG.

SHANGHAI, China, June 24, 1896.

A GOOD beginning is half the battle, but not the most important half.

THAT FARTHER, BETTER SHORE.

BY A. L. COTTON.

On that farther, better shore,
In the lambent light of day,
The perennial glories twining
Round their forms in radiance lay;
We will meet them over yonder,
And will know them as before,
In the refulgence of the glory
Of that farther, better shore.

Where is all celestial splendor,
The ceaseless matchless song
Of the glad, glad throng seraphic;
How the echoes roll along,
Resounding down the ages,
To the morn of perfect day,
By the countless times ten thousand
Of that fairer, better way.

The glad refrain is laden
With the story told so long;
It comes like the breath of angels,
From that countless, ransomed throng;
And bids his children welcome,
To sit at the festal board,
As guests of the King of heaven,
Partakers with their Lord.

Joyful are the greetings
Of the radiant, ransomed throng,
As they sing redemption's story,
In that grand, sweet, matchless song;
How sorrow and sin are vanquished,
And life made joyous bright,
By the love that flows from heaven
To his children in the light.

As in matchless love his glory,
They with tender grace unfold,
In redemption's gladsome story
Countless are the times retold
To all in sin and sorrow,
In their wanderings o'er and o'er;
Be ready when he calleth
To that farther, better shore.

"SEARCH THE SCRIPTURES."

BY A. H. LEWIS.

(Preached "In Camp," on the Watchung Mountains, Sabbath, August 1, 1896, for the readers of the SABBATH RECORDER.)

SECOND SERMON.

The re-study of the Bible as related to the Sabbath, which I am urging you to undertake, should be entered upon with the idea that the true and larger meaning of the Sabbath is that of a sacred day, representing God in human life. Time and God and man are so related that nothing can represent God so fully to men as sacred time. Eternity is an attribute of God. Time is the measured portion of eternity in which men have their existence. The truth which Paul quoted from a Pagan poet in his sermon at Athens finds full explanation in time, for through this it is that "In him we live and move and have our being." Men touch God through time as in no other way. It is an universal point of continuous contact. Hence, in a life taken up so largely as this is with tendencies which lead men to forget God, a sacred day marked with God's authority, based on his example and dividing our existence into definite and regular periods when we give especial heed to God's presence, consider our relations to him and seek his fellowship, is the most efficient representative of God in human experience. Putting aside worldly business is one method by which these higher ends are attained, but mere physical rest is the lowest and least valuable element in Sabbath-observance. Begin your study of the question with this thought at the front, even though physical rest is made prominent in the Old Testament treatment of the Sabbath.

Study the Sabbath as it appears in the Old Testament, always in the light of the New Testament, the teachings and example of Christ. The Testaments are almost meaningless when considered apart. The New is *enfolded* in the Old; the Old is *unfolded* in the New. All laws, prophecies, events and

ceremonies in the Old Testament, and connected with Judaism, must be studied with the larger view of universal truth embodied in Christ and the gospel. The Sabbath, like all other truth, needs both the backward and the forward look. Peculiarities which were part of the imperfect development of the national life of the Jews must be recognized and adjusted in the light of a larger application of fundamental truth and higher spiritual development.

Your study should include an examination of all texts referring to the Sabbath, and of those which refer to the "ceremonial sabbaths" of the Jewish system. Note the difference as to origin and purpose between the Sabbath and the days of the ceremonial system.

Your study of the Bible should be followed by a study of the influences and theories which were arrayed against the Sabbath through pagan influence and anti-Jewish prejudice, after the New Testament period, and when the presence and immediate influence of the apostolic church had passed by. This will enable you to understand the subsequent history and present *status* of the Sabbath question and its issues. You cannot understand these without such study. This study will show that the Sabbath was not set aside for Biblical or Christian reasons, but because of false theories concerning God and the Old Testament; theories which have carried the elements of decay and ruin within themselves from the first. You will thus discover the origin of Roman Catholicism, and its relation to primitive Christianity, on the one hand, and to Protestantism, on the other. Without such knowledge, it is impossible to understand the extent, importance and fundamental character of the work of Seventh-day Baptists, and of the Sabbath question in general, at the present time.

All final conclusions must be made in the light of Christ's teachings and examples. He was "Lord of the Sabbath," in a sense far higher and better than men usually think. He unfolded its deeper meaning, suggested its spiritual truths, and indicated its purpose to an extent little understood then, and little appreciated now. We have yet much to learn as to how and why Christ Christianized the Sabbath. The world errs greatly in thinking that Christ destroyed the Sabbath. We must hasten to learn that he enlarged, intensified, and glorified it, for the sake of his new kingdom.

The pastor is the natural leader in the re-study of the Sabbath question which is here urged. If for any reason he cannot undertake it (it must be a grave reason, indeed, which would justify his not doing it), some other one, man or woman, should do so by common consent, or appointment. Probably a special meeting on some evening in the week—say fourth day—will accomplish the results better than any other time. The course of study will necessarily cover several weeks; several months would be better. The whole church should join in the study. The aids to such study are all found in our various publications, and it is difficult to think of any good reason why every Seventh-day Baptist should not make this study within the next six or twelve months. The failure to do so will indicate excessive pre-occupation with other important affairs, or a lack of interest which the circumstances and duties of the hour unite to condemn. The need of such study is everywhere apparent. Every such need is a call from God. Need and opportunity make imperative duty.

Children's Page.

FIGHT IT OUT.

Does destruction seem to lurk
All about?
Don't believe it! go to work!
Fight it out!
Danger often turns and flies
From a steady pair of eyes;
Ruin always camps apart
From an undefeated heart.
In the spirit there is much—
Do not doubt—
That the world can never touch;
Fight it out!

Do the portals of your brain
Freedom lack?
Never let them thus remain;
Push them back!
Do not give the efforts o'er,
If they number half a score;
When a hundred of them fail,
Then a thousand may prevail.
Germs beneath a clod must lie,
Ere they sprout;
You may blossom bye-and-bye;
Fight it out!

Have your foemen come to stay?
Never flinch!
Make them win their little way,
Inch by inch!
Scan them well, and fight them fair,
Give them honest blows to spare;
There are meaner things possessed,
Than a first-class second-best.
Time may come when you have turned
To a rout
Every triumph they have earned;
Fight it out!

All the lessons of the time
Teach us fair,
'Tis a blunder and a crime,
To despair!
When we suffer, tis to bless
Other moments with success;
From our losses we may trace
Something better in their place.
Everything in earth and sky
Seems to shout,
"Don't give up until you die;
Fight it out!"

—Will Carleton, in *Everywhere*.

THE BOY THAT SAT A PLATE AND GOT A PEARLY.

Louie's papa was coming home at nine o'clock in the evening, so when mamma called her little boy to bed at his usual hour he ran to her exclaiming,

"O mamma, please let me sit a plate to-night! Papa's coming home, and I want to sit a plate to see papa!"

Mamma hesitated a little, saying,

"I am afraid that if I let you sit up to-night you will not be willing to get up early in the morning."

"Oh, yes, I will, mamma!" cried Louie. "I will be willing to get a pearly in the morning I'll be willing to get a pearly in the morning if you let me sit a plate to-night. You've never let me for most a hundred years. Please do, mamma!"

Louie grasped his mothers skirts in both hands, and looked up in her face so coaxingly that she laughed and rubbed her hand over the round curls as she said, yes.

The little boy was in great spirits and had to run about dragging his train of cars to give his pleasure suitable outlet. His eyes looked very bright, and he called out to any one who saw the important news,

"I'm going to sit a plate to-night, to see papa; but I'll get a pearly in the morning!"

After a time his joy grew less energetic, and he came and leaned against mamma's shoulder a little while, very quietly, then he started up briskly, saying, "I fink I'll get my nelephant book. Is it most time for papa?"

He climbed into papa's big chair with his picture book. The elephant, the lion, the tiger and the bear were turned to with briskness and dispatch. Over the giraffe the little white neck bent a long time, perhaps because that

animal, browsing the very top tuft of leaves from a tree, had such a long neck himself. But presently the brown head came up with a jerk, and Louie remarked with decision,

"I'm going to sit a plate! How long before papa will come, mamma?"

He then rested his head comfortably against the arm of the chair and turned to the hippopotamus. This strange animal, pushing his enormous nose through the bright green reeds of a bright blue river, must have had great charms for the little student, for he did not hasten to turn over to that delightful zebra which he must have known was prancing on the very next page; and the charming family of monkeys, to which Louie was usually very attentive, were left quite neglected, farther on.

After a half hour more mamma ran out of the room, and returned with a tall gentleman who looked like Louie grown up. But Louie did not even raise his eyes from the "hip," nor see his papa silently laughing to see the little fellow curled up in his great chair. Then, stooping, papa gathered up in his arms the whole menagerie, with their little keeper, and marched off to the bed-room, where they were deposited on Louie's bed. There, with many gentle movements, mamma slipped the little limp body out of kilt and jacket, and into the little soft white night-gown, while the brown eyes remained hidden under their white lids. But when the soft, wet sponge was passed over the rosy face and dimpled hands, the eyes opened a little way, and a sleepy voice murmured,

"I'm going to sit a plate, to-night, but—I'll—get—a—pearly—"
—Mary B. Dimond in *The Advance*.

HEALTH TALKS TO CHILDREN.

BY DR. C. W. LYMAN.

There are ever so many creatures and things trying to get a living in this world. Some of them, like cows and horses, we have a great deal of use for. Others, like mosquitoes, bedbugs, weeds, poison ivy, and English sparrows, give us a good deal of trouble, without doing us the least good that we know of. So we try to keep them out, drive them away, or else kill them if they insist on coming in where we are trying to live ourselves.

You know how weeds will keep vegetables from growing in the garden. You know how lice will stop hens from laying. We have to kill these weeds and lice, or else they will kill our plants and chickens. If they don't kill them, they certainly stop their growing, and make them feel wretchedly.

Now there are things like weeds and lice so very small that it is impossible ever to see them with our eyes. They are a hundred times smaller than the separated grains of corn meal, smaller even than the particles that make white flour. Some of them are alive, like lice, and some are very little plants or weeds. Some live in water, some in the ground; some float around like dust, in the air; some grow on other things, just as lice grow under chickens' feathers, or as moss grows on rotten logs or the bark of trees.

Most of these tiny plants and animals do no harm. They live, like skating bugs, on ponds, enjoying themselves in their own ways, and having little or nothing to do with us, good or bad. But there are some of them, especially those that cling to other things, that may do a great deal of harm, just as

lice do chickens. Some live in our clothes, some in our hair, some on our feet, and some in our mouths. Wherever they find a layer of dirt, they grow faster, and get more dirty and bad-smelling themselves, and then our clothes and hair and bodies get dirty and bad-smelling too. What we have to do is to take water and soap and wash them off. In our mouths we use tooth-brushes and powder to brush them away from the teeth and tongue, where they grow in hundreds and thousands. It is like hoeing out the weeds from a garden. Some very bad-smelling little creatures live only on our feet. It is a nice thing, then, to wash them away from our feet and stockings almost every day.

The ones that live in our hair we need to brush out. But the most important ones to get at are those inside our mouths. They have such a chance to go down inside our bodies and make still worse trouble even than where they lodge first. They make the breath smell, and the teeth decay, if we don't get rid of them. Now you can see one reason why it is better to breathe through the nose and not the mouth. The nose has a sort of sieve in it, and stops them from floating in with the air. The mouth hasn't any sieve, and lets them in, perhaps clear into our lungs.—*The Voice*.

A STORY OF FLORENCE NIGHTINGALE.

There is a beautiful story told of Florence Nightingale, the famous nurse of the Crimean War, which shows that when she was a child she had the nursing instinct developed.

Her wounded patient was a Scotch shepherd dog. Some boys had hurt and apparently broken his leg by throwing stones, and it had been decided to hang him to put him out of his misery.

The little girl went fearlessly up to where he lay, saying in a soft, caressing tone, "Poor Cap, poor Cap!" It was enough. He looked up with his speaking brown eyes, now blood-shot and full of pain, into her face, and did not resent it when, kneeling down beside him, she stroked with her little ungloved hand the large, intelligent head.

To the vicar he was rather less amiable, but by dint of coaxing he at last allowed him to touch and examine the wounded leg, Florence persuasively telling him that it was "all right." Indeed, she was on the floor beside him, with his head on her lap, keeping up a continuous murmur, much as a mother does over a sick child. "Well," said the vicar, rising from his examination, "so far as I can tell, there are no bones broken; the leg is badly bruised. It ought to be fomented to take the inflammation and swelling down." "How do you foment?" asked Florence. "With hot cloths dipped in boiling water," answered the vicar. "Then that's quite easy. I'll stay and do it. Now, Jimmy, get sticks and make the kettle boil."

There was no hesitation in the child's manner; she was told what ought to be done, and she set about doing it as a simple matter of course. "But they will be expecting you at home," said the vicar. "Not if you tell them I am here," answered Florence, "and my sister and one of the maids can come and take me home in time for tea, and—she hesitated, "they had better bring some old flannel cloths; there does not seem to be much here. But you will wait and show me how to foment, won't you?" "Well, yes," said the vicar, carried away by the quick energy of the little girl. And soon the fire was lit and the water boiling. An old smock-frock of the shepherd had been discovered in a corner, which Florence had deliberately torn in pieces, and to the vicar's remark, "What will Roger say?" she answered: "We'll get him another." And so Florence Nightingale made her first compress and spent all that bright spring day in nursing her first patient—the shepherd dog.—*Boston Transcript*.

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 VII.—DAVID'S CONFESSION AND FORGIVENESS.

For Sabbath-day, Aug. 15, 1896.

LESSON TEXT.—Psa. 32: 1-11.

GOLDEN TEXT.—Create in me a clean heart, O God; and renew a right spirit within me. Psa. 51: 10.

INTRODUCTORY.

How weak is the flesh! Oftentimes in history we catch a repetition of the darkness following the great light. And in many cases, thank God, the darkness is again followed by the Light. After Elijah had proved to the thousands upon the mountain that Jehovah is God, and many of the prophets of Baal had been slain, we find him fleeing because of a wicked woman's threat. God found him under the juniper tree. Solomon, after years of great prosperity, running away from God. David, after the victory portrayed in last week's lesson, committing two of the most terrible crimes known to man.

EXPLANATORY.

v. 1. This verse is one of many which David has penned, expressive of his gratitude over the forgiveness of sins. His were the worst of sins: adultery and murder. And why, or how, led to commit such terrible sins? Look at 2 Samuel 11: 1. David was *idle*. He sent his men to work for him, but "David tarried still (or idly, quietly) at Jerusalem." "Satan finds work for idle hands to do."

v. 2. Read Psalm 1, and see the blessedness of the righteous life, the awfulness of the sinful. "Imputeth not." Not reckoned against him; a forgiven debt, forever cancelled. "No guile." True-hearted; a godly man.

v. 3. David did not confess his sin. He tried to think it was all right. "Why not?" says David, "Am I not king? Can I not do with my subjects what I choose?" But in trying to excuse himself his "bones waxed old." How many are like David!

v. 4. Men who have committed sins may appear happy, but there is nevertheless a load upon them which they are silently bearing. God demands confession, repentance; then does the heart become lighter, happier, more peaceful. "My moisture," etc. Like fruit or trees dried up at the roots in time of drought.

v. 5, 6. David arrived at the place where he could say, as did the Prodigal, "I will arise and go to my father." God always forgives where there is true repentance. "Surely when the great waters." "The trouble, the disaster, the consciousness of guilt, the punishment for sin, come like a sudden and overwhelming mountain torrent." These shall not reach him, who, having been forgiven, rests "safe in the arms of Jesus."

v. 7. Poetical expressions showing the beauty and safety of the eternal Refuge in God.

v. 8. Some think that these words may be read as coming direct from God. A sort of reply in answer to the confidence shown by David in the preceding verses.

v. 9. Men have reason. God has made us "a little lower than the angels, hast crowned him with glory and honor. With the power of reason we should indeed accept that which is for our welfare. God never offers anything detrimental; his gifts are always worth receiving.

v. 10. Many men, when they have committed sin, try to drown their feeling of guilt by committing greater sin, by using intoxicating liquors, etc. But these only increase the sorrows. "But he that trusteth in the Lord, mercy shall compass him about." Who that has tried it doubts the truth of this? "The Lord is good, his mercy endureth forever."

v. 11. Did you think that to be religious necessitated a long face? The Bible teaches the contrary. "Be glad—rejoice." "Shout for joy." "Rejoice in the Lord always; and again I say, rejoice."

O, happy day that fixed my choice
On thee, my Saviour and my God.

THE RELIGION OF CAIN.

(Read Jude's Epistle.)

Those mockers of whom Jude wrote are people of corrupted religious faith and practice; and Jude said, "Woe unto them! for they have gone in the way of Cain."

An authority defines "mockers" in this connection—"sporting as children." Lightness of mood, shortness of vision, narrowness of field, emptiness of achievement; the serious banished, the frivolous welcomed; the sacred turned to sport, and the follies of sport exalted to careful concern; the enduring neglected, and the vanities of the moment regarded; thus children play. Akin to their sport is the religion of Cain.

This cult has shown various aspects, but is ever the same—the religion of sensuousness, of corporeal delight.

It is a catholic faith. Its adherents have been numbered among the devotees of Ashtoreth and of Jehovah, of the divinities of Nile, of Ganges, and of Olympus, have gilded the vices of Assyria and of Rome, have vitiated the virtues of Christian and of Jew.

Unless Jude were a false prophet, there are those to-day to whom the sense, if not the sound, of his words applies, and the Cainites dwell in the land, those of whom he wrote: "Of some have compassion, making a difference: and others save with fear, pulling them out of the fire, hating even the garment spotted by the flesh." The garments may be cut in modern fashion and the spots may be brocade of purple and gold.

Cain's religion was beautiful in its conceptions, æsthetic in its celebration. It recognized a beneficent Power behind the things which are seen, taking pleasure in the things he had made. It declared that every good gift came down from above; God was the only Source of good, and evil was but its absence. All life, all thought, all experience, were the unfolding of the Divine; all matter, all being, were identified with him,—blazing sun and silvery moon and sweet-visions sleep. Out of these speculations other times evolved Apollo, sun-god and sun-day; Ashtoreth, goddess of the moon; Nirvana,—the dream-sleep of the mortal made of one consciousness with God. "Filthy dreamers," said Jude; "vain in their imaginations, their foolish heart was darkened," said Paul.

Cain's religion loosed all restraints. His father told him there was a limitation once imposed on himself as to the enjoyment of everything he set eyes upon, or conceived of doing; but Cain thought the details of the story were very unnatural. Such distinctions of right and wrong were only fitting shadows in the fears of men, shadows shaped by the caprice of taste or custom. Law was but the record of experience, not the decree of what is arbitrarily demanded. Fulness of life lay in the completeness of correspondence with man's environment. Thus Cain spoke, and in informal conversation said, "What's the use of living, if you can't have a good time?"

Cain's worship accorded with the beauty and comforting assurances of his faith. What pleased him best, his perceptions told him, was best pleasing to God; so he displayed as offerings, bearing witness to his faith in a gracious Power, those things which typified the pleasures of his life. "Cain brought of the fruit of the ground an offering unto the Lord." There were fruits of all

trees, and the sweet distillations of all plants, and herbs that soothe the mind and make the heart merry; and flowers, whose beauty crowned the offering, before which, with senses quickened to delight and mind inert in sensuous spell, he fell and—*worshiped!* "Changed the truth of God into a lie, and *worshiped and served the creature more than the Creator, who is blessed forever.*"

The religion of Cain still opposes the gospel of pleasure to the gospel of sacrifice; and wherever Christians are found eagerly widening the range of amusements and uniting in intimate relationship the frivolities of the world and the formalities of the church, they are going "in the way of Cain." For some have gone far enough to become "lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof." Others have gone far enough to have a form of worldliness and demonstrate the power thereof, worshipping they "know not what," and allured by everything that is "pleasant to the eyes." One indictment by Jude applies in any case—"not having the Spirit."

"Clouds they are without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots"—"chaff which the wind driveth away."

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.

ADDITIONAL!—Pay full fare going, and be sure and ask ticket agent from whom you purchase your ticket for a certificate that you have so paid. As soon as practicable after Conference opens, give these certificates, with your name and address attached, to E. P. Saunders, Secretary, who will endorse them. His endorsement, and that of the agent of the Passenger Association will be necessary before you can get the one-third rate returning. Ask your ticket agent a few days ahead if he has certificates; and if not, ask him to procure them for you. Tickets can be procured for going any time from August 15, and the return arrangement will be good until the 27th. Don't let your return ticket get into the hands of a scalper, as the Committee has pledged itself to redeem at full fare any such tickets thus found.

COMMITTEE ON RAILROAD RATES.

Popular Science.

The North Pole Again.

Professor S. A. Andree, with two companions, has started, not only to search for, but to find, the long-sought-for North Pole. This time, the latter part of the voyage is to be taken in a balloon. We have for some time been apprised of the fact that Professor Andree was preparing such an expedition.

They sailed from Trimsoe, in the ship *Virgo*, on June 15, and arrived in the northern part of the island of Spitzbergen on the 22d, where they disembarked; and from this point were to go forward by balloon. The Professor had planned to have all in readiness to start the first week in July, or as soon thereafter as conditions were favorable, which were considered a clear day and a fair south wind.

News reached Stockholm yesterday (the 3d inst.), from Spitzbergen, that Professor Andree's balloon had been filled, and that he was getting ready to start on the 27th ult. From this we gather that the weather or the winds had been unfavorable.

The balloon, with a favorable wind, would carry them to, or near, the Pole in a single day. They go well prepared for a stay and a search, and for favorable winds to return. We shall watch and welcome them on their return, and hope the pole, previous to this, has been secured.

The New Motor.

The new air motor referred to some time since in this column, was tried on the Third Avenue line of street cars in New York on the 30th ult., and proved a grand success. On board the car were railroad engineers and gentlemen of note from all sections.

Each car as now made weighs 18,000 pounds, and is intended to run at the rate of twelve miles an hour. A test car ran from Rome to Oriskany, at a speed of thirty miles an hour.

There is a compressed air and a hot water tank under each car. The car made two round trips from Fort Lee ferry, on the Hudson, across to the Harlem river.

The tests were frequent, stopping, starting, and backing, which was done quickly and easily. The car, while running at twelve miles an hour, was by the use of a sandbox stopped almost within its length. The speed was varied from one to fifteen miles an hour, and the car ran steadily and comfortably.

The motor is simple, and there is no set of levers or cranks for the motor man to learn how to handle, or watch. By a slight movement the motor man can start, stop, put on the air-brakes, or let them off, or back the car as desired. The car can be moved a half inch one way or the other, and the speed accelerated or stopped and backed by a slight change of movement. These cars can be operated on any road in use; whether trolley, cable, or horse.

Later.—The air-motor cars have commenced running on schedule time, and we hope ere long will displace the dangerous trolley.

Washington Spring, and Thunder.

In the *RECORDER* of the 27th ult., A. H. L., in his *Vacation Echo*, says of Washington Spring, that its water is "cold, pure, soft, filtered as only a forest floor and a trap rock ridge can filter," etc.

I beg to assert that the water flowing from

Washington Spring, as well as from five or six others along the same ridge of trap rock, is not filtered to any extent through "forest floor," or "trap rock." There is not, nor can there be, any reservoir above these so-called springs into which surface water can filter from any forest floor; and as to the ridge of trap rock, it was originally forced up in a molten state, and cooled while covered with water. In cooling under water it was rendered extremely hard. It is with difficulty a drill can be made to stand. The rock is cracked very fine in every possible and conceivable direction, so that water could only work its way perpendicularly, and would soon be below the level of the spring, and is so wedged into itself that it is impossible to release it without blasting.

These springs at their height are artesian in their character. Their supply is evidently Lake Erie, and their appearance along this ridge is due to cracks in the substratum rock through which the water is forced, and thus finds its way to the surface; hence the flow is always regular.

This *Vacation Echo* also contains a most remarkable paragraph which reads as follows, "To-day the contrast recalls that the mountain was very dark last night with a darkness that swallowed the quick flashes of the lightning and emphasized the growling of the thunder, that seemed twice angry at the darkness for swallowing the gleams out of which the thunder was born."

For brilliancy and personification I do not remember ever seeing its equal. A dark mountain in the night, as though it could be otherwise; darkness swallowing flashes of lightning, as though lightning could flash and darkness could swallow; as though thunder could growl and get angry. I have heard that it sometimes muttered—that thunder was born out of gleams. Science fails so far as I can discover to make any provision for such brilliant discoveries. H. H. B.

TRACT SOCIETY.

Receipts in July, 1896.

Church, West Hallock, Ill.....	\$ 15 00
" Shiloh, N. J.....	9 15
" Plainfield, N. J.....	29 81
" New Market, N. J.....	13 00
" Nile, N. Y.....	10 78
" Farina, Ill.....	10 12
" Nortonville, Kan.....	18 00
" Brookfield, N. Y.....	5 77
" Walworth, Wis.....	6 00
" Milton, Wis.....	24 00
" Adams Centre, N. Y.....	20 69
Sabbath-school, Hornellsville, N. Y.....	3 27
Income, Permanent Fund.....	75 00
" Memorial Fund.....	27 87
Woman's Ex. Board.....	30 11
" " " Dr. Lewis Fund.....	11 00
Mrs. Nathan Rogers, Preston, N. Y.....	5 00
" W.," Farina, Ill.....	2 50
Sale of Dr. Lewis' Books and other publications, by T. J. Van Horn.....	5 62
T. J. Van Horn, Chicago, Ill.....	1 38
Wm. A. Rogers, Waterville, Me.....	10 00
Mrs. L. R. Fulmer, Pendleton, N. Y., Dr. Lewis Fund.....	3 00
I. H. York, Farina, Ill., birthday gift for Dr. Lewis Fund.....	78
E. E. Whitford, Brookfield, N. Y.....	5 00
Mrs. C. D. Potter, Belmont, N. Y.....	100 00
Collection, Western Association.....	35 93
S. H. Crandall, Glen, Wis.....	50
C. H. Threlkeld, Memphis, Tenn.....	4 00
" " " Dr. Lewis Fund..	4 00
C. E. Crandall, Chicago, Ill.....	1 00
" " " Peculiar People.....	2 00
Dr. E. F. Swinney, Smyrna, Del., Dr. Lewis Fund	5 00
Ladies' Mite Society, Shiloh, N. J.....	17 60
Mrs. Emma Witter, Wausau, Wis.....	1 00
Total.....	\$513 88
PERMANENT FUND.	
Maria L. Potter, Bequest.....	\$150 00
Rev. Joshua Clarke, Bequest.....	100 00
Total.....	\$250 00

E. & O. E.

J. F. HUBBARD, Treasurer.

PLAINFIELD, N. J., Aug. 1, 1896.

ENTHUSIASM IN CHRISTIAN SERVICE.

(Acts 4: 13-33.)

"Earnestness is the thunderbolt," said Napoleon. Earnestness and enthusiasm are twin qualities. Enthusiasm keeps the world moving, and all its best interests alive. A man without enthusiasm may have learning and ability, but he lacks the commanding element. Enthusiasm is eloquent; it infuses the entire personality with the something that is irresistible. He is an old man, no matter what the years tell, who has lost enthusiasm. Youth is naturally enthusiastic, and that is one reason why it is so attractive. The great thing is to turn enthusiasm into high and right channels, and by a living faith in God and constant employment in service, preserve it in freshness and power. A holy enthusiasm gives almost resistless power. The greatest object lesson of the ages in Christian enthusiasm is found in Christian endeavor. Rightly tempered by the indwelling Spirit of God, this should become a mighty force for the exaltation of the nation in righteousness.—*Watchman*.

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 next session of the Iowa Annual Meeting will convene with the church at Garwin on Sixth-day, Sept. 11, at 10 A. M.

THEO. S. HURLEY, Sec'y.

☞ 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 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.

MAIN—CHAMPLIN.—At the residence of the bride's parents, Mr. and Mrs. Geo. S. Champlin, North Stonington, Ct., July 29, 1896, by Rev. Arthur E. Main, assisted by Rev. Geo. J. Crandall, Mr. Daniel Carr Main, of Ashaway, R. I., and Miss Sarah Hattie Champlin, of North Stonington, Ct.

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.

COON.—In the town of Akron, Ill., at the home of his aunt, Mrs. John Oetley, July 16, 1896, ten days after the death of his mother, Clinton Coon, aged 4 months and 11 days, infant son of Benjamin Coon, of Northampton, Ill.

HOLAHAN.—Near Northampton, Ill., Aug. 1, 1896, Claire E. Holahan, aged 10 months and 5 days, youngest child of Wm. H. and Alice J. Holahan, of the above named place.

JERVIS.—In Rockville, R. I., July 31, 1896, John Jervis, aged 53 years, 6 months and 14 days.

Brother Jervis was born in St. Ridges, Canada, January 13, 1843. When quite a young man, he came to the United States, being at that time a Roman Catholic. After several years in this country, he gave his heart to Jesus, and was baptized by Rev. Horace Stillman, March 11, 1881, and united with the Second Westery Seventh-day Baptist church in Niantic. On January 20, 1870, he was united in marriage to Miss Alvina Burton, by Rev. J. R. Irish, D. D., this being the Doctor's first marriage in his Rockville pastorate. Brother Jervis was a Godly, sincere Christian gentleman. His funeral was largely attended, showing the high esteem in which he was held by the community. He leaves a wife and many friends to mourn their loss. A. M. L.

FORSYTH.—At the Sanitarium, in Hornellsville, N. Y., July 21, 1896, of ulcers of the stomach, Mary H. Forsyth, daughter of Henry and Carrie Forsyth, aged 31 years.

For three years Mary had been an invalid, for nine months confined to her bed and for twelve weeks was in the Sanitarium; but no skill could save her. She was a school teacher until her health failed. The children loved her, as well as all who knew her. While in her home she had the best of care by her sister, Mrs. Oscar Potter, and other members of the family. She was brought to Whitesville for her funeral and burial. She was laid away to rest in a beautiful white casket. The congregation was large and sympathetic for the family remaining, which consists of an invalid mother, two sisters, one brother and a large circle of other relatives. The male quartette of Whitesville gave very inspiring music. W. L. Burdick assisted in the funeral. J. K.

POTTER.—In Independence, N. Y., July 23, 1896, of heart and lung trouble, Essie E., wife of Charles F. Potter, and daughter of Ford and Elizabeth Bundy, twenty-three years old, wanting two days.

Since January last she had been running down. As she neared the close of life her sufferings were intense, but she endured them without a murmur. She was not alarmed at the coming of death; the future, she said, was bright, as she trusted in Christ. She arranged her earthly affairs, spoke of her pleasant home, of the kindness of her husband and other friends, and then gently went out of this into the other life, a lovely expression resting on her marble-like brow. The funeral was held in the Seventh-day Baptist church of Independence and her body laid at rest in the home of the dead near the church. Notwithstanding the day was stormy, a large congregation showed their respect for the dead by their presence, the pastor assisting in the funeral. J. K.

Literary Notes.

THE *Treasury Magazine* for August, 1896, has an initial sermon by the Rev. D. J. Thos. Pate, of Camden, S. C., whose likeness makes the frontispiece, and whose church is described and pictured. Dr. Pate is the subject of a biographical sketch, as are also Mrs. Harriet Beecher Stowe and the new Methodist Bishops, McCabe and Cranston, of all of whom portraits are given. The first article is an illustrated description of the work at Northfield, with a portrait of Mr. Moody, Dr. W. E. Barton, of Boston, contributes the second sermon, and there are outlines from several eminent preachers and college presidents. Prof. Small closes his series on Denominational Characteristics with an article on Movements toward Unity. Prof. Charles Noble, of Iowa College, shows the need of high culture in the ministry; Prof. T. W. Hunt, of Princeton, gives a Literary Life Sketch of Maculay; Rev. C. H. Yatman, the famous evangelist, gives the third of his characteristic Bible Talks, and the minor departments are maintained as usual. Whatever our financial or political anxieties, the *Treasury* always gives full measure. Annual subscription, \$2.50. Clergymen, \$2. Single copies, 25 cents. E. B. Treat, Publisher, 5 Cooper Union, New York.

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

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SPAIN'S TROUBLE.

There has not been a war in this century in which Spanish or South American troops have been engaged which has not been marked and marred by instances of mediaeval barbarism. To charge that Spain, or the Spanish Captain-General, however, is responsible for outrages committed by Spanish troops in distant provinces is to betray gross ignorance of modern Spanish public policy, and of the tendency of the Spanish troops to permit their passions to lead them into disobedience of orders and breaches of discipline. Spanish soldiers have killed many innocent persons in Cuba, but the Spanish Captain General is keenly aware of international public sentiment on this subject, and has doubtless done his best to suppress murder.

Spain is now almost at the end of her resources. She has crowded the island with troops, and she has pledged for loans all that she possesses in the nature of security. Her last pledge was of the revenues from her tobacco monopoly, for the purpose of increasing her naval power. Not only are her pecuniary resources failing, but her power to recuperate them by taxing Cuba is nearly gone. She has lost the country districts, and the destruction of the sugar plantations by the rebels has deprived her of much of her power to raise revenues in the island. The economic condition of the island is represented by the *Times* correspondent as pitiable. He says that the towns are crowded with refugees, and that as no food supplies are being raised in the island, food will have to be purchased from abroad. But the exportable products of the island for the remainder of this year will not amount to more than \$13,000,000, not enough for the purchase of the needed supplies, and there are hardly any savings to be depended on. And yet in the face of this distress the Spanish authorities purpose to increase their revenues by raising customs charges, especially on breadstuffs. The situation is further shown to be of the most distressful by the authorization given to the Cuban Bank of Spain to issue \$12,000,000—in notes—a first step toward inevitable paper.

Meanwhile reconciliation, even through reforms of abuses, is growing more difficult, for the sympathies of nearly all the white Cubans are now enlisted on

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the side of the rebels. Spain is facing her last opportunity to save her hold of the island by peaceful intervention. It certainly seems unlikely that she can save it by war.—*Harper's Weekly.*

HOW A PROFESSOR WOULD RUN A PAPER.

My theory of managing a religious newspaper would contain the following particulars:

1. On the business side, keep out of debt; don't have complimentary subscribers, drop delinquents promptly.
2. In denominational affairs keep in touch with all the interests of the people whom you represent. If you cannot honestly be loyal to the doctrines, institutions and traditions of your denomination go somewhere else to ventilate your views.
3. As to the contents of the paper, avoid dullness as you would disease, and sensationalism as you would smallpox.
4. Let the tone of the paper be manly, dignified and independent, but shun the office of regulator general of the universe.
5. Above all hold your paper as a trust from God. Use the talent as unto him, putting much prayer and piety into the work.—*E. C. Dargan, in Baptist Banner.*

MADE OF THE RIGHT STUFF.

On the corner of one of the business streets of the city the other morning, a shoe-black had just finished polishing the shoes of a well-dressed and gentle-appearing man. The latter was unfortunate in having a deformity which compelled him to wear a shoe on one of his feet with an exceedingly thick sole, thus endeavoring to make up mechanically for what nature had denied him. "How much shall I pay you?" he asked the boy. "Five cents, sir." "O, but you should have more than five cents for polishing my shoes!" said the gentleman, tapping the thick sole significantly with his cane. "No, sir," said the boy, "five cents is enough. I don't want to make no money out o' your hard luck." The customer handed out a coin, laid his hand on the youngster's head for a moment, and passed on. Who says the days of chivalry are over?"—*Exchange.*

THE BICYCLE ICICLE.

The professor is very punctilious about the use of language. His youngest daughter has learned to ride a wheel, and the fact is very apparent in her convention. Now and then he moved uneasily in his chair, but he made no comment. After a time he said: "Lucia, would you mind closing that door? I am getting as cold as an icicle."

She arose to obey, and then turned with a puzzling look and inquired:

"As cold as a what?"
"As cold as an icicle."
"I don't understand you."
"That is very strange. It seems to accord with your theory of verbal expression. If bicycle can consistently be called a bike, I can see no possible objection to my alluding to an icicle as an icicle."—*Detroit Free Press.*

HER ONLY FRIENDS.—"Mamma," asked the little four-year-old, "how do you spell ginger?"

"Put away your book, dear. It is time for you to go to bed."
"Papa, how do you?"
"Don't bother me, Katie."
"What does it mean when it says?"
"Didn't you hear your mother?"

Katie threw the book on the floor.

"I don't believe there's anybody that loves me," she burst forth, "cept grandpa and God. Grandpa, he's in Michigan, an' I don't know where God is!"—*Ex.*

The Second Summer,

many mothers believe, is the most precarious in a child's life; generally it may be true, but you will find that mothers and physicians familiar with the value of the Gail Borden Eagle Brand Condensed Milk do not so regard it.

More than has been Suspected.

The Sunday issue has become involved with the Prohibition issue by reason of the compulsory holiday making an idle day; and by reason of diverting work for prohibition, to prohibition for one day in seven.

We have little suspected how much the civil Sabbath intervening in place of the divine Sabbath has fostered and entrenched the liquor traffic in this country. It behooves Prohibitionists, and every one interested in this issue, to scrutinize this matter quickly. See respecting this

"The Only Alternative of Success," by G. H. Lyon.

The difference between the divine Sabbath and a civil Sabbath is all a contrast. The one makes a busy holy day, the other makes an idle day. The one lifts up, the other drags down. The one is the divine plan, the other is not.

See in "The Only Alternative," page 14, A Compulsory Holiday Works Evil. Page 16, The Difference. Page 17, Cause for the Contrast. Note on pages 7 and 8, The Absolute Condition. That condition was so stated in the first plank of the memorable convention that nominated St. John. An absolute condition cannot be set at naught. For the twelve years since that absolute condition, providentially, it seems to the writer, was set conspicuously before us, its terms have refused to be modified. See page 33.

This small book calls upon Prohibitionists to turn and conform to the Sabbath of the Bible. That is the seventh day, not the first day of the week.

It does not ask the party to make such a declaration.

It discriminates between what is asked for individually, and what is asked for politically.

It protests against civil law attempting to determine the Sabbath. But it does ask of Prohibitionists to conform to the absolute condition, which they themselves affirmed, and set foremost in their declarations.

It does ask of Prohibitionists to discern the mischief that is being wrought by a civil Sabbath. It asks of the party to eliminate the laws that have presumed to discriminate as to what day a man shall observe. See what is said in behalf of protection equally to every man, on whichever day he holds for the Sabbath. Christianity does not require the help of any law that discriminates against any of its adherents, or bears unjustly upon any man. Procure and read at once. Scatter copies where they will do the most good. Price 15 cents; 8 copies, \$1.

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