

THE SABBATH RECORDER.

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

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TO ABRAHAM LINCOLN.

BY JAMES A. MARTLING.

(Written March 31, 1862.)



MAN of the hour! I pause and gaze on thee
As on some statue by the sculptor wrought,
That stands the symbol of the Deity,
Serene above the multitude distraught.

How great is goodness! what is all the art
Of statesmanship! O what are place and power!
What massy grandeur shows the honest heart
That guards the nation in this stormy hour!

Thine the rough greatness of some granite cliff,
Beneath whose guard the clustering hamlets sleep,
Itself unmoved if smile the sun or if
Its furrowed brow the angry tempests sweep!

Therefore thy words are freedom's:—such the breeze
Born from the mountains, is and aye must be!
So Scot and Swiss, Hungarian, Tyrolese,
And Tennessean, mountain-born, are free!

As turn the travelers in some Alpine pass
Enraptured to the Jungfrau, and behold
Nor crag, nor cliff, nor cavern, nor crevasse:
But crystal sheen alone, and burnished gold:

So, past its peril, shall the nation turn
To thee, and see thy glory from afar,
Nor shall thy human blemishes discern,
But brightness that shall pale the morning star!

\$2.00 A YEAR

BABCOCK BUILDING

PLAINFIELD N J

Sabbath Recorder.

REV. L. E. LIVERMORE, Editor.

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

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

Entered as Second-Class mail matter at the Plainfield, (N. J.) Post-Office, March 12, 1895.

NEXT week we hope to give our readers about one-half of the proceedings of Conference in abstract. We cannot publish as complete a Conference edition as was possible last year without delaying the date of issue two or three days, on account of the distance of the Publishing House from the place where the Conference is held. But in the two consecutive editions we shall hope to give even a more complete report of the proceedings than was so hurriedly gathered last year. We are looking for a season of more than common interest and enthusiasm, and trust that all in attendance will be divinely guided in planning for more efficient service in the different lines of Christian work which our commission requires us to execute.

For several years there has been a call for the establishment of an Employment Bureau among us, with the especial design of aiding worthy and conscientious men and women to find employment where they will be free to observe the Sabbath unmolested, and to aid those seeking help, to be also accommodated with laborers of like faith. Thus far such efforts have been only partially successful for want of proper organization and management. The question came again before the Conference at its last session and a committee, consisting of Corliss F. Randolph, H. D. Babcock, and A. S. Babcock, was appointed to consider and report upon the question. It may therefore be expected that some definite action will be taken at the coming session of the Conference, growing out of the report of this committee.

DEATH OF E. R. POPE.

Again has the dark-winged messenger entered our circle in Plainfield, and to the surprise and astonishment of all claimed one of the most prominent business men of the city. For the first time in twenty-four years Mr. Pope was absent from the Memorial Board meeting last Sunday, August 9. He had been confined to his home for only a few days, but was supposed to be improving, when suddenly, about 11 o'clock on Monday night, Aug. 10, without much warning that his allotted time had so nearly expired, and only a gasp or two indicative of the unexpected change, he quietly passed from the cares of an unusually busy life to the rest and realities of the spirit land.

Mr. Pope was a man of remarkable business qualifications, in which capacity he was sought after and employed in many ways. A suitable obituary will be found in this issue. To show the great esteem in which he was held in this city and the universal sense of loss and sorrow occasioned by his death, we republish in this issue, page 519, an article that appeared in the *Plainfield Courier-News* the day following his demise.

AN EXPLANATION.

The Board regrets the necessity which calls for some words of explanation concerning some passages in a "contributed" editorial on "The New Sabbath Reform Movement," in the RECORDER of Aug. 3, pp. 484-5. This necessity seems greater because the writer is an accredited appointee of the Board, who is supposed to understand its purposes and who might seem to speak with a semi-official authority concerning its work. The Board welcomes information, suggestions and criticism. But it is equally anxious to be correctly understood, and rightly represented before the people, whose business it has in charge and in whose interest it seeks to act. There are many things in the editorial referred to to commend, and suggestions which the Board has considered and will continue to consider. But the action and purposes of the Board have evidently been misunderstood by the writer of the editorial on the following points:

1. The "weakness" of the plan which sought pledges from the people.

As unpaid trustees, yet held by the highest moral obligations, the Board is bound to care for the property and administer the business which the denomination has entrusted to it, in as safe and economical a manner as possible. If the Board allows financial embarrassment to overtake the affairs entrusted to it, the people must be burdened with debt, or their property must be sold under stress, and the deficit collected from the property belonging to the Society, individually. There are about forty-eight members of the Board scattered through the denomination, not more than one-third of whom are able to attend the monthly meetings of the Board; those who can attend these meetings, and thus become the acting Board, feel bound to act with such caution as will prevent embarrassment or make large debts without authorization of the whole people. The recommendation made by the Conference and the Tract Society at the last anniversaries was not an official instruction to undertake the "New movement" at once. After careful consideration of all the issues involved, the Board desired further knowledge of the wishes of all the people, such expression of those wishes as would be equivalent to instruction. They sought this as the agents and trustees of the people. The Board could not demand a "vote by churches," and it saw no better way than to seek the expression through the call for pledges. It was not want of faith in the people, but a desire to act honestly with the people, which guided the Board in this action. At the opening of the year the Board expressed itself as ready to go forward as shown in the following action taken:

WHEREAS, The American Sabbath Tract Society, at its late Annual Session, adopted the following recommendation:

WHEREAS, The work of Sabbath Reform in our country has become so great, the opportunities so important, and the demands for aggressive effort so broad and imperative, therefore, be it

Resolved, That the American Sabbath Tract Society recommends to its Executive Board that it call Rev. Dr. A. H. Lewis to devote his entire time to Sabbath Reform work; and

WHEREAS, The General Conference, at its late session, adopted the following:

Resolved, That in the judgment of this General Conference, the times are especially ripe for new and forward movements in the way of enlarged plans and efforts to bring the church of Christ to the faith and practice of the Sabbath doctrine as we believe the Bible to teach it;

that, to this end, we believe the Tract Board ought, at once, to call Rev. A. H. Lewis to devote the rest of his active life to this special and important work; and that, if the Board does so, we will use our utmost endeavor to secure for the Board all needed funds year by year; and

WHEREAS, The Treasurer of the Society has this day reported that the Society has an indebtedness of \$2,000, and the Board to-day has authorized a further loan of \$500 to meet current expenses; therefore,

Resolved, That it is the opinion of this Board that it cannot assume the expense which would be entailed by carrying out the above recommendation until adequate pledges have been made for meeting the expense.

Resolved, That a committee of three be appointed to confer with Dr. Lewis to ascertain what arrangements can be made with him in the lines suggested by the Society and the General Conference.

2. The statement that "the Board asked for \$3,000 salary and expenses," is incomplete and likely to mislead. The following from the action taken Nov. 10, and published in the RECORDER Nov. 21, shows what the Board asked:

It is the judgment of the committee that \$500 in addition to the \$2,000 for salary would probably pay the expense of travel and of the increased publishing incident to this work for the first year at least.

3. The feelings which are attributed to the Board in the words, "But stung by the apparent apathy of the people to work previously undertaken, they replied to appeal, 'We have done our best. We rest the case with the people. We will gather their opinions and gauge their interest by their pledges.'" It was not that the Board was "stung," etc., but that it wanted to know the will of those whom it represented before it undertook a work and created a debt in the name of the people when the people had not fully expressed their wishes and will in the matter. The Board acted under the behest which honesty puts on those who hold a sacred trust and not under the rush of such petulance as it is said "some probably over-jealous eyes" attributed to it.

4. The Board is wholly at loss to know on what ground the "Western Editor" says: "The pledges did not come very fast, and then, brethren of the Board, you scolded us, and scolding never did any good, although we may have deserved it." The final utterance of the Board on the matter of the failure of the pledges was as follows:

The committee on employment of Dr. Lewis presented the following report:

"The committee on employment of Dr. Lewis in Sabbath Reform work would report that, inasmuch as the whole amount pledged for this work is less than \$1,600, and that the greater part of this sum is pledged for but one year, and inasmuch as all the interests at stake are too great to ask him to give up his present field of work unless a sufficient sum is pledged to insure his employment for a longer time than one year: your committee respectfully recommends that the matter be deferred for the present.

Respectfully submitted,

D. E. TITSWORTH, }
J. A. HUBBARD, } Com.
L. E. LIVERMORE, }

PLAINFIELD, Jan. 12, 1896.

After very general discussion by the Board the report was adopted, and the following preamble and resolution presented:

"WHEREAS, The pledges received from the denomination are insufficient to employ Dr. Lewis solely in Sabbath Reform work for an extended time, and

"WHEREAS, There is urgent need that the work be begun at once; therefore,

"Resolved, That we request the Plainfield church to grant Dr. Lewis a leave of absence for six months to engage in work for the Society, with the understanding that the church continue his salary as usual, and the Board pay the salary of a pulpit supply for the Plainfield church during the time, one-half of the estimated amount

necessary being already pledged by one of the members of the Board.

"Resolution adopted."

If this was scolding, those who framed the sentences and voted for the action were much deceived in what they meant to say.

That the Board and the one church which is most interested in this new movement, so far as the pastor is concerned, have sought to serve the cause and to advance the work of the denomination which has been intrusted to them is shown in the fact that the denomination has had the services of Dr. Lewis for half the year, at slight expense to the people. The Board join in the prayer that God will grant wisdom for the problems in hand; and if these words of explanation, drawn out by the well-meant but incomplete utterances of the Contributing Editor, enlarge the knowledge of the people as to the plans and purposes of the Board, we shall confidently look for good results to all concerned.

L. E. LIVERMORE, }
A. H. LEWIS, } Com.
J. D. SPICER, }

NEWS AND COMMENTS.

ONE of the most expensive books in the world is a copy of the Psalter recently sold in London for £5, 256, or about \$25,491.

THREE Italians were taken from a jail twenty miles north of New Orleans, Sunday, Aug. 9, and lynched. The mob were furious and listened to no appeals for mercy.

LATEST reports are to the effect that Mr. Andree's balloon voyage to the north pole is still being delayed on account of contrary winds, and that it may be obliged to remain in Spitzbergen until another year shall again bring the midnight sun.

CLERGYMEN in this country are not infrequently *doctored* by the schools with LL. D., Doctor of Laws, when there is really no suspicion that they know very much about laws in that sense; but in Germany they have "broken the record" by honoring Bismark with Doctor of Medicine added to his previous titles, among which were those of Doctor of Divinity and of Laws and of Political Science.

THE Chautauqua Assembly, under date of Aug. 4, sent a telegram to President Cleveland urging him to use every means in his power to maintain the rights of our fellow-citizens at Harput, Turkey, where outrages were committed on our countrymen ten months ago. The telegram represented four thousand people and was sent by Bishop John H. Vincent.

Thirty little Chinese boys from twelve to sixteen years of age have recently landed in Metuchen, N. J., under the charge of Rev. Huie Kin, a Chinese minister, formerly in charge of the Presbyterian Chinese mission in New York. They are here to be educated, the parents of the children defraying their entire expenses. They are rapidly learning to speak English and are delighted with their New Jersey home.

In the days when men won fortunes in the California gold mines, Peter Nielman, an enterprising young man in New York, went to the mines and made a fortune. With this he was enabled to start extensively in the sa-

loon business. But finally reverses of fortune overtook him, and the old man is still living in extreme poverty and degradation. For several years he has been known as "Pete, the rag-picker," gathering scraps of rags and papers in the streets in order to secure his daily food.

PRESIDENT CLEVELAND issued a proclamation July 30, in which he warns "all citizens of the United States, and all others within their jurisdiction," to refrain from violating the neutrality laws of the United States, and gives notice that all such violations will be vigorously prosecuted. Just now this proclamation is designed to prevent too active sympathy with the Cubans in their war against Spanish rule. It is very difficult to suppress the almost universal sentiment of sympathy for the insurrectionists.

THE following letter in reference to a Free Employment Bureau is sent us, together with the act of the New York State Legislature, passed the 28th day of last May, and approved by the Governor, making provisions for maintaining such a free public employment bureau. It will, without doubt, be of great use to many people, and possibly to some who read the RECORDER:

331 East 14th Street, New York.

To the Editor of the SABBATH RECORDER:

Kindly inform your readers that we have registered on our books tradesmen, carpenters, painters, plumbers, etc., salesmen, salesladies, clerks, farm hands, domestics, all of whom can be had free of charge to employers of labor.

Persons in need of such help can send orders by mail one day ahead, stating just what they require and the time they will call at our office, at which time we will have on hand the class of help desired. We have anything desired in the way of help.

JOHN J. BEALIN, Superintendent.

JOHN T. McDONOUGH, Commissioner.

SINCE the history of the Dunham family has been presented to the readers of the RECORDER in two articles, with more to follow, by one of Plainfield's historians, it may be of general interest to know that about one hundred of the descendants and friends of this famous family gathered at the old homestead in Stelton (Piscataway township), N. J., in their annual reunion, Wednesday, Aug. 12. Although this appointment came near the last of the long, unbroken heated term of eight or nine days, still there was a comfortable breeze most of the time, and the occasion was a very enjoyable one. Of the family of George W. and Phoebe Vail Dunham, consisting of eleven children, only four survive, viz., William, Henry, George and Charles, all of whom, with members of their families, were present. A bountiful dinner was served on tables spread under the large cherry and other trees in front of the old home. After-dinner speeches were made by Rev. F. E. Peterson, Rev. F. E. Fletcher, Joseph F. Dunham, and L. E. Livermore, the latter also reading a condensed history of the Dunham family, and an interesting parody on the 'Old Oaken Bucket,' which called very visibly to mind the "scenes of their childhood." Both the history and the parody were written for the occasion by members of the family, and the reading was listened to with marked attention and interest. Miss Dunham, of New York, sang two beautiful songs, to the delight of the audience.

The day was thus passed with pleasure and profit. It was voted to hold another reunion next year at the same place.

DIVINE LOVE.

BY AMELIA HAMILTON.

In the Word of God we find this love to be one of the fruits of the Spirit. It is a holy affection of the soul, that has for its object God and everything that is good. It is the sunshine of Christianity, and partakes of the atmosphere of Heaven. It comes from God and leads us to him. Love is more powerful than earthly potentates; it is the central force of the universe, controlling dominions and hearts; whose power is stronger than death; whose fire the ocean cannot quench.

We are not merely to love God slightly; we are to love him supremely. This is the highest form of love which we are capable of feeling and giving. Hence the command: "Thou shalt love the Lord thy God with all thy heart, soul and strength." This is the supreme love that alone can assimilate us to a likeness of our Creator. Then, this supreme love is the only medium through which we can view with pleasure God's dealings with us in his providences.

There can be no true, genuine love without self-sacrifice. God's love to us was shown by the sacrifice of his dear Son. Again, true, genuine love will not only be self-sacrificing, but constant and uniform; not like the foaming cataract that rushes down the mountain side, but like a clear, deep spring, always full and always sending out its noiseless waters to bless and fertilize the ground through which it runs. Paul mentions nine fruits of the Spirit, of which "love" is the first.

In view of all that is spoken of love in the Word of God, how cold must be that soul that feels no high and holy emotions of love to God, who is said to be Love itself.

True, the heart may, at times, swell with wonder and admiration, but the perfection of the real beauty and wisdom of God is hidden from view.

How different with those who see and love the hand of God in everything. Truly we may exclaim: O, if we were all as good as God has made everything, grand and beautiful, what a world there would be of love to God and frail humanity!

WHITEWATER, Wis.

DO YOU KNOW?

Do you know that every cruelty inflicted on an animal in killing or just before death poisons to a greater or less extent its meat?

Do you know that every cruelty inflicted upon a cow poisons to a greater or less extent its milk?

Do you know that fish killed as soon as taken from the water by a blow on the back of the head will keep longer and be better than those permitted to die slowly?

Do you know that birds destroy millions of bugs, mosquitoes and harmful insects, that without the birds we could not live on the earth, and that every little insect-eating bird you may kill and every egg you may take from its nest means one less bird to destroy insects?

Do you know that a check-rein which will not permit a horse to put his head where he wants to when going up a hill is a cruel torture to the horse?

Do you know that the mutilation of a horse by cutting off his tail compels him to suffer torture from flies and insects every summer as long as he lives?

Do you know that every kind act you do and every kind word you speak to a dumb animal will make not only the animal but yourself happier, and not only make you happier but also better?—Geo. T. Angell,

CONTRIBUTED EDITORIALS.

"Cumbered About Much Serving."

A friend of ours is inclined to rebel a little because Mary was commended in preference to Martha. Being herself a busy housekeeper, with many cares from which there seems to be no honorable escape, she has a good deal of sympathy with the sister who bore the brunt of the domestic burdens. We must not blame the Bible account for all the travesties upon it in modern life. The reader may have already had occasion to make contrasts. Here is one woman who neglects her family in her zeal for the missionary society. Here is another who is enthusiastic for making the home over which she presides the brightest spot in all the world to husband and children, that she has little time left for other things. With most people the contrast is in favor of the latter, and we would not find fault with the decision. Neither does the Bible. But the Saviour's time in this world was short; his stay with the two sisters, Mary and Martha, was shorter still. It was not to be waited on and served that he came to their home; but for the love of their souls. He gently chode the well-meaning woman who spent the priceless hours of his visit in devising new dishes to tempt his appetite and new ways of ministering to his bodily comfort. He rejoiced that the other had chosen "that good part which shall not be taken away from her."

This is a good subject to preach on at Conference time. Our words may fall under the eye of some weary Martha at Alfred—possibly the Western Editor's own destined hostess—as she drops down for a moment's rest in her preparations for the comfort of her visitors. Now, dear sister, don't wear out your poor nerves in our behalf, and don't be worried or anxious if everything is not exactly as you would like to have it. It is not a matter of vital importance (no pun intended) that we should have four kinds of cake and seven kinds of sauce to feast upon (and sow the seeds of future dyspepsia). It is a matter of much consequence that you have as large an opportunity as possible to get the spiritual uplift of the meetings. Give us plain, simple food and plenty of it (we Westerners who are accustomed to shooting a buffalo for breakfast are hungry fellows), and if anyone complains of the fare, refer them to us. If you catch us complaining,—well—you can talk back at us in the next RECORDER.

Our experience may have prejudiced us; but we firmly believe that these mistresses of homes are a little the best people in the world. There are none who enjoy our spiritual feasts more, or are better fitted to appreciate them. We have often wished that they might be less hampered in that enjoyment by the "much serving" which steps in between. Let us make it as easy as we can. Let us who are guests be thoughtful to make the smallest possible amount of extra trouble. Both as entertainers and entertained, let us follow the Golden Rule, and in following it, put the highest considerations first, the welfare of the immortal soul.

WE SECOND THE MOTION.

Now that the "question is before the house," the writer will remark briefly:

First, There is a growing interest in the question of putting Bro. Lewis in the field permanently. In this church (Dodge Center) no sermon is better received than that which refers to the matter and deals with the great Sabbath question. No prayers are more fervent than prayers for this truth and its success. No private religious conversation is more interesting than that about this great

work. The financial question is discussed, and presents some difficulties. People are somewhat fearful about money questions, and will be until elections are over. Farmers have been anxious on account of the low prices; and yet, farmers in the West are in a remarkable degree prosperous, considering the unsettled condition of public and private affairs. The slowness of the people in responding to the Board's call is not a sure index to the people's feelings and desires.

This remark has often been heard in the West: "If the Board could send Dr. Lewis among the churches several months, so that the many who cannot hear him at Associations and Conferences can once come under his influence and hear about the great work, they would quickly respond with contributions."

The writer did so want him to come to Minnesota from the late North-Western Association, that he offered to pay the traveling expenses himself if he would come, but other engagements would not allow him to come.

Again, the idea of putting two other men into the field as Dr. Lewis' assistants, and to study this question with him, has long been entertained by the writer, and if he were a "platform speaker" he would be glad to engage in the work, but his duty is elsewhere.

Yes, *three men*, instead of one. Let that ring out at Conference and from our pulpits.

It is twelve years since the writer ended a four years' campaign with Bro. L. C. Rogers, with the Gospel and Sabbath Reform Tent, and though the fields visited were neglected, after interests sprang up, and though deep-rooted prejudice at the time against that method of work destroyed much of its influence, the writer has never for a moment lost faith in the work. It is the mission of Seventh-day Baptists, and now the door of greater opportunity is opened as never before. We appeal to the Board and churches; put three men into this field.

H. D. CLARKE.

TRACT SOCIETY—EXECUTIVE BOARD MEETING.

The Executive Board of the American Sabbath Tract Society met in regular session in the Seventh-day Baptist church, Plainfield, N. J., on Sunday, August 9, 1896, at 2.15 P. M.

In the absence of the President, J. D. Spicer was chosen by the Board to preside.

Members present: J. F. Hubbard, F. E. Peterson, A. H. Lewis, L. E. Livermore, J. D. Spicer, J. M. Titsworth, C. C. Chipman, A. L. Titsworth.

Visitors: M. B. Kelly, Jr., H. H. Baker, R. Dunham, J. P. Mosher.

Prayer was offered by Rev. M. B. Kelly, Jr. Minutes of last meeting were read.

The Committee on Distribution of Literature reported the edition of the Hand Book exhausted, and recommended the issuing of a new edition.

On motion, a new edition in paper of the revised Hand Book was ordered printed as soon as may be, the number and time to be at the discretion of the Supervisory Committee.

A report was presented by A. H. Lewis of the work of the past six months, done under the direction of the Advisory Committee.

On motion, the report was received, and in substance will be embodied in the Corresponding Secretary's annual report.

The Treasurer presented his Fifteenth Annual Report, duly audited, which, on motion, was adopted.

The Treasurer also presented a statement

of bills due, which, on motion, were ordered paid.

The Treasurer stated that he had carefully considered the resolution passed at the last meeting of the Board, and still felt that he must ask for release from the office of Treasurer at the close of this, his fifteenth year of gratuitous service.

The Corresponding Secretary presented the Annual Report of the Board, as far as completed, which, on motion was adopted.

On motion, the Editor of the RECORDER was granted leave of absence for three weeks, from September 1.

On motion, A. H. Lewis and L. E. Livermore were appointed Committee on Program for the Annual Session.

On motion, a committee consisting of L. E. Livermore, A. H. Lewis and J. D. Spicer were instructed to take such cognizance of the article by the Western Editor in the RECORDER of August 3 as in their judgment may seem best.

Correspondence was read from G. W. Burdick, Corresponding Secretary of the North-Western Association, which, on motion, was referred to the Committee on the Distribution of Literature, with power.

Minutes read and approved.

Board adjourned.

ARTHUR L. TITSWORTH, *Rec. Sec.*

WHAT A TRACT DID.

Dr. Coke, in 1785, gave a tract to a family in Virginia named Cowles. The family numbered fourteen, and that tract was the instrumentality used in the conversion of the whole family.

A tract distributor passing through a sparsely settled country gave away many tracts; one of them, entitled "Repent or Perish," was found floating in the Fraser River. Perhaps some careless hand had tossed it there. A man saw it, took it out, dried it, and then read it, and by it was converted to God.

A preacher invited a man to attend meeting, and the man refused, but he consented to take a tract. A few weeks after he stood up in the meeting and confessed that the tract had led him to Jesus.

During the war a chaplain was passing through the hospital, and he left in an empty bed a tract, which was a copy of the hymn, "Will You Go?" The soldier came to his bed, picked it up, read the title, and dropped it; a second time he picked it up and read: "We are traveling home to heaven above; Will you go?"

and then threw it down again. Soon after he picked it up again and read it through, and then he thought, and finally wrote on it, "By the grace of God I will go," and he signed his name. Some months later he was killed in battle in Virginia.

It is often the case when a man will not enter a church, and will not listen to the preaching of the gospel, that when alone he will read a tract, and that tract may be more effectual for his salvation than a sermon.

There are many cases where the presentation of a tract has been the instrumentality which has prevented crime and suicide, and restored from despair an immortal soul.

Passing through Switzerland, a tract distributor presented a tract to a man in a town notorious for gaming; on his return some days later he met the man, who exclaimed, "I thank you for saving my soul and body." He then explained that on that day, when he received the tract, he had lost heavily in gambling, and was contemplating suicide, but the tract arrested his attention, and led him to Christ.

Instances of this sort could be multiplied; for these little printed missives have been known to prevent crimes, to save lives, to heal the broken-hearted, and to bring the despairing one to Jesus. We never know, nor can we realize, the good we are doing in distributing tracts.—*Advocate*.

"SEARCH THE SCRIPTURES."

BY A. E. LEWIS.

(Preached "In Camp," on the Watchung Mountains, Sabbath, August 8, 1896, for the readers of the SABBATH RECORDER.)

THIRD SERMON.

This is my last Sabbath in Camp, and I am anxious to have a little talk with the readers of the RECORDER about "The Sabbath as Related to Life and Character." It is often said by those who oppose the Sabbath, that its observance does not produce any higher type of Christian life or spiritual development than does the observance of any other day, or of all days. These critics also say, "Seventh-day Baptists are no better for all their trouble and inconvenience of keeping the Sabbath." Such statements are not wholly true; but it is true that the effect of Sabbath-observance on character, and the relation of the Sabbath to spiritual life, are determined by the fundamental conception we have of the nature and purpose of the Sabbath.

These are so little understood, and so much misunderstood and perverted by the low, loose theories which abound, that Seventh-day Baptists are in great danger of failing to grasp the higher conception of the Sabbath, and hence the benefits which ought to come with it. We have lost much for want of this higher and better conception; and as the downward tendency away from true Sabbathism increases, we shall lose still more unless we rise higher and are held there by the power of the greater truth.

It is impossible to put the highest meaning of the Sabbath into words. Like every similar truth, it must be spiritually discerned, and entered into through spiritual development.

No one sentence expresses more of the central element of this higher view than the following:

The Sabbath is God's special representative in human life.

This is easily stated; how to unfold it to those who have not risen to it is far more difficult. Perhaps this will help us:

The Sabbath brings God to us as critic and judge of all thoughts and actions. Most men are better for being watched. He is a strong man who stands against all temptation to think or do evil when wholly alone as well as he does when surrounded by keen and critical eyes. This is doubly true when a man is associated with those who are above him in life and character. There are two reasons for this. Self-restraint is much greater when we are surrounded by critics and observers. The better elements of one's self are thus brought out and strengthened. Greater than this, perhaps, is the help and inspiration to higher and better living which are gained from those about us. We owe more than can be described to the help we receive from association with those who are higher than ourselves in character and spiritual attainment.

These principles are illustrated, and these better results are obtained in the highest degree through the right conception and proper observance of the Sabbath. It ought to come to us as God's special representative.

Its coming should remind us that he is always near, and that we are always within the range of his spiritual camera, by which a continuous picture of our inner soul life is transferred to the eternal record books of heaven. He comes to us thus in all time, all days; but the Sabbath, as his hallowed day,

is the constantly recurring evidence and reminder of this invisible but not unreal presence. Although God seems to come nearer to us on the Sabbath than on other days, we must avoid the serious error that he comes only then. We stop to visit with him then as we do not at other times; but the purpose of this special acquaintance then is to strengthen our faith in his constant presence, just as the frequent visits of a friend serve to strengthen regard and increase our knowledge of the wishes and character of our visitor. As we naturally avoid themes and actions which we know will be distasteful to a friend while he is present, so a proper conception of God's presence is the Sabbath; and of that judgment upon our actions which his presence implies at all times, leads toward the thoughts, deeds and ideals of character which we know are pleasing to him.

A member of the church of which I am pastor, has several times said to me: "I could not get along without the influence of Sabbath-day, with its public services; I need the uplift and the restraint." When the higher conception of the Sabbath comes to possess us, and give tone and uplift to all we do, the permanent effect on life and character is beyond computation. The lower and much too common idea of the Sabbath as a time for rest, while it has some value, lacks the essential elements of good of which I have been speaking. Better have the lower conception than none, but on it alone little of higher and permanent good can be attained. Resting is not Sabbath-keeping.

The Sabbath as contrasted with the Sunday, or any other day, possesses these higher elements of good as no other day can. It is enshrined in the law of God. It is associated with him, his work, and with the promised rest in heaven, as no other day is. It is false to say "there is no difference in days." The "Fourth of July" and the fourth of June, or of August, are utterly unlike. Each is a day of twenty-four hours, measured by the coming and going sun. But the whole nation marks the difference in these days. It impresses itself on childhood and on age alike. That one day in July is the day of all days in the year to every American citizen. Why? *Because of its associations.* So the Sabbath, as God's day, appeals to the Christian as no other day can do. As the one cultivates patriotism the other cultivates reverence, love, and obedience for God. Both are fountains of character, because of that for which they stand.

SEEK THIS HIGHER CONCEPTION.

As was suggested in the opening of these remarks, the general downward drift of the public mind demands of Seventh-day Baptists a corresponding uprising toward the highest and best conception of what the Sabbath is, and what it can do for us and for the world. Individual and denominational safety and strength demand this. We must face the fact that, if our Sabbath-observance and our efforts to spread the truth do not result in any definite and permanent development of the better side of spiritual life and character, we have sadly failed along these vital lines. It is of little account that we can offer proof that Sabbath-keeping is right and Biblical, if we fail to grasp the truth that Sabbath-keeping is more than a "form," more than a "day," and more than an "idea." We are surrounded by such low notions that it will

demand much effort and persistency to rise to this higher plane, but the resulting good will be infinitely greater than the task of gaining it. Unless we do gain the higher ground we may expect to go out with the flood which sweeps away all that is built on the sand. That the average conception of what the Sabbath is, and of what true Sabbath-keeping is, is too low none will deny. That all spiritual life suffers much from this cause is apparent. That we can rise higher if we will, every one knows. That we shall find corresponding condemnation if we do not strive for higher attainments cannot be doubted. May the Lord lead us up and on, until the power of the Sabbath for good finds highest expression in each heart and life.

HANDICAPPED BY TOBACCO.

The use of tobacco puts a serious obstacle in the way of the success of a young man. There is no employment to which it recommends him; there are many employments in connection with which it is a formidable or a fatal difficulty. The use of tobacco is rarely, indeed, a predisposing term in favor of a young man with anybody, while in many cases, even with those who themselves use it, its use is a decisive objection, when any position of delicate trust is under consideration. It lowers, both directly and by association, in very many minds, the sense of soundness and strength which they wish to connect with a young man whom they are to encounter constantly in important relations.

Rarely, indeed, would any man, himself addicted to a temperate use of tobacco, recommend the habit as a wise and grateful one to a young man in whom he was interested. How many fathers would give this counsel to sons? How very many, on the other hand, out of their own experience, would give with great urgency the opposite advice? A man of good judgment, having reached mature years without the habit, very rarely takes it up. It is fastened on boys and young men in that period of crudeness and greenness in which they are mistaking the vices of their elders for their virtues, their errors for their excellencies. A boy once gotten beyond this unripe age, so succulent of moral malaria, without the habit, finds nothing in it to appeal to his growing judgment and experience.

The expense of this habit is an important and uncompensated burden on any young man. A wise economy is a universal condition of success. Here is an economy large enough to be in itself of considerable importance; one which in no way interferes with progress and self-improvement; and one which tends to remove the temptations to indolence and wastefulness in many directions.

The funds which a young man addicted to the use of tobacco devotes to this end are quite sufficient—if he is without wealth—to reduce seriously his chances of success in business; while this form of expenditure will often anticipate for him very desirable outlays for social and intellectual improvement. He often chooses between this one habit, with its unfavorable associations, and a large variety of truly valuable attainments to be won at a much higher rate.—*Pres. John Bascom.*

We should always keep a corner of our heads open and free, that we may make room for the opinions of our friends. Let us have heart and head hospitality.—*Joubert.*

Missions.

THAT article is too long! Please give us the thoughts in short paragraphs. That sermon was too long! Boil down what you have to say. All right. Sermons and articles are frequently too long, but sometimes the trouble is more with the hearer and reader than with the article or sermon. When I was a boy sermons were generally an hour long, and the good people listened to them attentively and with apparent zest. Now a sermon of forty, even thirty minutes is wearisome and too long. Of course I am writing about good sermons. If our grandfathers and grandmothers, and even our fathers and mothers, could listen to a sermon one hour in length, with zest, and we, their children and grandchildren, can hardly tolerate a sermon thirty minutes in length, where will the next generation stop? At the ratio the matter is going, they will think a sermon twenty, or even fifteen minutes in length too long. When that time comes what wonderful men ministers will be! What wonderful boiling-down power they will possess! To elaborate and boil down thought, at the same time, to a fifteen minute sermon! Well, I expect Christ and the Holy Spirit and the schools will prepare them to do it in that day.

YES, a sermon is frequently too long. Can a sermon be too short? Yes, too short to be a real sermon; yes, too short to satisfy a thirsty soul. Did a child ever think a short stick of delicious candy too short? Have you ever listened to a short sermon and felt it was too short? When aroused, your heart and mind raised, way up to a mountain top of interest, attention intense, the whole soul greatly moved by the thought and eloquence of the preacher, and then have it broken off, like a sudden snapping off of a pipe stem, for the sake of brevity. Oh, that is too short! It is like having a cup of pure, sparkling, cold water dashed from your thirsty lips, as you were quaffing its cooling draught. It is when almost famished, like having the bread you are eating snatched from you. I have sometimes felt that sermons really long were too short, so did my soul feed on the precious thoughts and sentiments spoken, and as the speaker and myself became lost in the theme.

THERE are some causes for the demands for brevity:

1. The sermon in thought, method of presentation and delivery is not interesting. The paper article is too labored and really too long; the sermon, sometimes ever so interesting, is really too long. The article better be broken up into paragraphs; the sermon better be presented in two, or even three, short ones.

2. As frequently, if not more frequently, the difficulty is with the hearer or reader. The hearer is too nervous, or too critical, or too fastidious. More than likely that spiritually he is in no receptive condition, not hungry for the bread of life, or thirsty for the water of life; he has no zest for spiritual food. Again he may go to church to be respectable and to be entertained. If he is not entertained by artistic, sacred music, either by a fine soloist, or quartet, or by an eloquent religious oration, then the whole service is either too long, too great a bore, or a flat failure. Too frequently there is the like condition in the

reader. He is in no receptive condition to read and profit by the article; he has no taste for it, and if he reads it, either by prejudice, or a hypercritical spirit, he has no sympathy with it, and therefore criticises and rejects it.

3. We live in an age of rush and electricity—speakers and writers must be electrical and people must be electrified; they want to be struck, and they must be struck, and if you are not striking, then your sermon or article will be stricken out. It will not do to beslow in this age of electricity.

MANY are willing that Christ should come to them, be on their side, favor their character. But if we would be saved we must go to him, to his side, to his character.—Peloubet.

TREASURER'S REPORT

For the month of July, 1896.

GEORGE H. UTTER, Treasurer,

In account with
THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

Dr.

Balance in treasury, July 1, 1896	\$392 22
Woman's Executive Board of the General Conference, by Mrs. George R. Boss, Treasurer:	
Dr. Palmberg's salary	\$ 2 60
Hospital bed	1 00
Home Missions	66 99
Miss Burdick's salary	265 58
Dr. Swinney's helpers' fund	15 53
General Fund	45 73
Young Yong's support	30 00
Dr. Swinney's salary	2 22
Medical Mission	35 00
Boys' School building	389 51
Teacher in Boys' School	3 00
Collection for Missions at Lost Creek, W. Va.	2 00
Shiloh (N. J.) church:	
China Mission	\$ 2 30
General Fund	9 15
North Loup (Neb.) Sabbath-school	5 00
Hammond (La.) church	9 59
"W." Farina, Ill.	2 50
"A Friend, P. S.," Wis.	1 90
Plainfield (N. J.) church	29 81
Berlin (Wis.) church	4 50
"Sister," Philadelphia, Pa.	1 00
Harriet S. Rogers, Preston, N. Y.	5 00
New Market (N. J.) church	13 00
Rockville (R. I.) Sabbath-school	10 00
Paucatuck Sabbath-school, Westely	3 78
Friendship (N. Y.) church	10 78
Wm. A. Rogers, Waterville, Me.	10 00
"A Friend," Providence, R. I.	1 00
New Auburn (Minn.) Bible-school, birthday offerings	4 52
A. L. Chester, Chairman, Income from Permanent Fund	660 10
Wm. C. Whitford, Alfred, N. Y., Boys' School	10 00
Farina (Ill.) church	7 53
Nortonville (Kan.) church	18 00
Evangelistic Committee, Geo. B. Carpenter, Treas:	
J. N. Belton, Hokes' Bluff, Ala. money returned,	7 37
S. H. Babcock:	
Hymn books sold	\$ 2 70
Contributed at Cartwright	15 65
Social at Cartwright	6 35
E. B. Saunders:	
Contributed at Roanoke, W. Va.	\$ 3 20
"Berea, W. Va.	6 20
Hymn books sold	2 20
L. C. Randolph:	
Hymn books sold	7 66
S. H. Babcock:	
Hymn books sold	9 00
George W. Hills:	
Collection at Boulder, Col.	\$ 16 00
"Viborg	6 02
"Big Springs	3 81
"Smyth	5 00
T. J. Van Horn:	
Hymn books sold	\$ 85
Tinware sold	30
Contributed by Mrs. Robert Lewis	1 00
W. A. Chaney	5 00
J. L. Huffman, labor of Saunders in W. Va.	7 15
Second Brookfield (N. Y.) church	50 00
Seventh-day Baptist Memorial Board, E. R. Pope, Treasurer	5 53
Collection at Western Association	35 60
Walworth (Wis.) church	35 93
Susie M. Burdick, Alfred, N. Y.:	
Pastor Mill Yard church, London	\$ 5 00
Boys' School building, Shanghai	10 00
Sabbath-school, Hornellsville, N. Y.	15 00
Milton (Wis.) church	3 30
Berlin, (N. Y.) church	26 00
Adams (N. Y.) church	8 50
Dr. Ella F. Swinney, Smyrna, Del., Boys' School	32 69
Chicago (Ill.) church:	
China Mission	\$ 2 00
General Fund	1 05
Ladies' Mite Society, Shiloh, N. J.	3 05
M. Julia Stillman, Leonardsville, N. Y., boys' school	17 60
Children of Attalla (Ala.) church	60 00
First Westerly (R. I.) church	3 30
Independence (N. Y.) church	13 27
S. S. Clarke, Independence, N. Y.	10 00
Mrs. S. P. Maxson, Charlotteville, Va., boys' school	5 00
Grand Junction (Ia.) church	1 00
First Brookfield (N. Y.) church	2 70
Hornellsville (N. Y.) church	10 45
Paucatuck church, Westerly, R. I.	7 00
	19 85
Total	\$2,548 92

O. U. Whitford, Corresponding Secretary, salary, clerical assistance, traveling expenses, etc., quarter ending June 30, 1896	\$307 40
F. E. Peterson, salary, quarter ending June 30	75 00
W. D. Burdick	12 50
D. Burdette Coon " " " " and traveling expenses	33 00
S. I. Lee, on account of salary	40 00
I. F. Skaggs, salary, quarter ending June 30, and traveling expenses	78 80
E. H. Socwell, salary, quarter ending June 30, and traveling expenses	85 20
S. R. Wheeler, salary, quarter ending June 30, and traveling expenses	103 65
George W. Lewis, traveling expenses	3 50
O. S. Mills, salary, quarter ending June 30	12 50
Churches, quarter ending June 30, 1896:	
Attalla, Ala.	25 00
Cumberland, N. C.	12 00
Hammond, La.	43 75
Hornellsville, N. Y.	18 75
Lincklaen, N. Y.	18 75
New Auburn, Minn.	18 75
Wellsville, N. Y.	18 75
Watson, N. Y.	25 00
First Westerly, Westerly, R. I.	100 00
Second Westerly, Niantic, R. I.	25 00
Salemville, Pa.	12 50
Shingle House, Pa.	12 50
Special appropriation for church at Salemville, Pa., for labor performed in 1895	12 50
Dr. Ella F. Swinney, Smyrna, Del., one-half salary, while at home, July 1 to Dec. 31, 1896	150 00
Susie M. Burdick, Alfred, N. Y., one-half salary, while at home, July 1 to Dec. 31, 1896	150 00
R. S. Wilson, Attalla, Ala., traveling expenses	3 30
American Sabbath Tract Society, postage	91
Boericke, Runyon & Emesty, New York, medicines for China	2 95
Evangelistic Committee—Orders Nos. 24-30	577 41
Note at Washington National Bank	500 00
Balance in treasury, Aug. 1, 1896	69 05
Total	\$2,548 92

E. & O. E.

GEO. H. UTTER, Treasurer.

FROM F. J. BAKKER.

Dear Sister Wardner:—Through the goodness and endless grace of our God and Father, I am, until this very day, what I am, thanks be to our merciful God. And however many difficulties do meet on the way, also sad and strange experiences; many who are against the true and sound doctrine that I—looking to the work, and also looking to the few, who follow the truth,—in many instances in my heart almost cry: "Who hath believed our report?" But still, I hope, our Lord will keep and revive his work in the midst of the years." Hab. 3. And so I hope to do what I can, after the best knowledge and understanding our Lord shall give, wherever I go.

Through the goodness and mercy of our God I could do my work in this quarter without interruption, except a few times, when my wife was very poor, then I had to stop at home, and make the best of it I could. My usual trips to the harbors and quays I could do, and talk many a good word with those sea-faring people whom I meet, giving them papers and tracts to read. Many, also, are very indifferent and don't take any notice of it, but some will listen and hear what I have to say, and a few times I meet those who are glad to see this work, and wish me God's blessings. A few words of sympathy in that line can be the means of cheering me up. I always think my best work is for the immigrants and those sailors, Spanish, Italian, French, Greek, Russian, and Finnish, who have no missionary here. And, also, do I meet those named sailors, firemen, and trimmers on English ships, and so far they do not care to read English; they never do receive reading matter, here in port, except when I give it to them. And, then my weekly trip to the immigrants, every Tuesday or Wednesday; there, also, I can do much good (when the Lord will bless it). Several thousand tracts and papers do I distribute all over. The Kel. Tract Society sends me twice a year, when I ask for it, a free grant of £2 worth (£4 every year), books and so-called "Gospel tracts," and a Dutch Tract Society here

gives me free tracts to distribute in town, and on the ships, to workingmen, etc., and so it happens that I can talk many a good word to those people about the everlasting things.

Sometime ago an English missionary for the Jews, and a former Jewish Rabbi, with the name of Lichtenstein, preached here in town, so we printed 2,000 large tracts of that article or sermon which Dr. A. H. Lewis spoke at the Synagogue of Ephraim Pichron, at New York, and with six persons we distributed them, at that meeting. Once this quarter we had a large temperance meeting, in the open air, at Haarlem, which I attended, with several persons. There were about 2,500 people present, and sixteen speakers, at two different places, from 10 o'clock in the morning until 5 in the evening. I made in this quarter 93 visits and calls on the houses; ships about 124, and 28 meetings, including Sabbath-school and other services on the Sabbath. May our Lord bless the work for his name's sake.

ROTTERDAM, Holland, July 16, 1896.

THE NOBLEST.

The grandest, greatest and noblest is not material, but spiritual. Things of earth crumble, things that are seen perish, but things of the unseen are eternal, and abide forever. The noblest forces are the simplest, are silent, gentle, but powerful and enduring. A word, fitly spoken in love, in sweet earnestness, starts a new impulse in the heart of a friend, awakens to a brighter, holier and better life, and as the word was reflected from the mirror of heavenly loveliness in your own life, will be a noble power of incentive that will live, and shine, and expand, long after you have passed away. This is true nobility, saving others. This makes the real missionary life, the noblest of all. Jesus was the model, the first, the great missionary. His life was the noblest, and as we make our lives on his plan, they bud, blossom and fruit in noblest fruitage. All nobility, if true, finds its source in the Holy Ghost, and a Holy Ghost person is the noblest of all.

A Holy Ghost man or woman! What care they for the friendship of society, church or state; what influence has the fashions, or honor, or applause of the world, or its gain, glory or gold? They care for none of these things, they are God's nobility, are looking for their coming King, and are engaged and interested in the noblest, greatest and grandest work in the world, bringing the evangelizing power of the Holy Ghost to bear upon the inhabitants of all the earth. Holy Ghost power infills them with pure nobility. They count not their life dear, they cross Red Seas, ford Jordans, level Jerichos, face fiery furnaces, praise God in prison, smile in the storm, sing in the dark, shout in the battle, glory in the fights, embrace the cross, and go on, and on, and on, to sure and certain victory. Noble work of God. Nothing is too hard, no way too long, or dark, or difficult. No inducement draws them aside, no voices woo them away. The work of nobility is upon them, and the royal blood flows through their veins. Their shout is a quiet hallelujah poem of victory.

Oh, this noblest work of all, away from home, and friends, and surroundings; shut out, and shut in, in Africa's darkness, or in Asia's gloom, among the malarial jungles of India, or the mountain fastnesses of Mohammedan Arabia, or amid the superstitious

heathenish rites of the dark continent, or grosser licentiousness of interior China. The noblest of all God's children are doing the noblest work, and accomplishing the most noble purpose of all—evangelizing the globe for the glory of Jesus and the salvation of men. This noble work has all along the ages been mighty, from Enoch to the prophets, from Pentecost to the present.

This true nobility is growing, thousands are turning their lives in this direction, are laying all at the feet of Jesus, and under direction of the Holy Ghost, who is the only, the real, the true general, are enlisting in the great conquest, and laying down their lives for the cause, and this is the noblest of all.—*The King's Messenger.*

ELIAS R. POPE IS DEAD.

Plainfield Loses its Leading Business Man and Financier.

The few people who were on the street at eleven o'clock last night were surprised and shocked when the report was passed from one to another that Elias R. Pope, the President of the First National Bank, was dead. Within half an hour it was known in the remote limits of Plainfield and North Plainfield. Little knots of men on street corners met to ask if it was so, only to be assured of the worst, and past midnight they could be seen standing about talking of it. Never had the demise of a man in this city been heralded so widely in the little space of time and hour of night, but the deceased was known to every man, woman and child in the city by name or in person, for his thirty years of successful business life among them, and at the mention of his name every one was interested.

Mr. Pope died about eleven o'clock, after a sudden bad spell which came on and took him in his weakened condition when he was unable to contend against it. About nine o'clock he was reported as a little better than he had been, but this favorable symptom was succeeded by the one so much worse that in a short time he succumbed to the inevitable, and life was extinct. He was up about the house only yesterday and received a caller or two upon business, and even made an appointment for this morning to see a man on business. His condition was not favorable to any exertion more than being about the house, but every one thought he was steadily getting better.

A week ago he was taken sick with a bilious attack and the effects of the hot weather which degenerated into an attack of dysentery. The physicians had hopes of bringing him through, but could not anticipate or prevent the final result of the illness, neuralgia of the heart, which came upon him at the last, and proved fatal. His familiar face was hardly missed on the street before his friends were shocked by the news of his death. It was the talk this morning at the depot among commuters and on the streets among business men.

When the shock of his death partly subsided, men began wondering what effect this demise would have upon the many business industries with which Mr. Pope was associated. He was identified with every public spirited enterprise that was inaugurated in this city. Only a few months ago he was called to the Presidency of the First National Bank, with which he was associated in the beginning of his business career, and resigned the Vice-Presidency of the City National Bank to accept

the new honor which was thrust upon him. He was also Treasurer of the Dimes Savings Bank, the Plainfield Gas and Electric Light Company, of the Plainfield Water Supply Company, President of the Board of Trade, and a member of the Republican City Executive Committee. As a lodge man he was a Mason and a member of Jerusalem Lodge, No. 26, F. and A. M. In religion he was a devoted member and strong pillar in the Seventh-day Baptist church where, as well as in the many other associations named, he will be seriously missed.

His charitable disposition has manifested itself in many ways which will make his name a lasting remembrance, though from his quiet, unassuming manner no word of his generosity ever escaped him.

Mr. Pope leaves a family of a wife and two sons, F. A. and Edward Pope. He was one of eight children—Howard, James, David, Asa, Simeon, Charles and Elizabeth, the latter three having died some years ago. The brothers were natives of Dunellen, but came to this city in the earlier years of their lives, engaging in different kinds of mercantile business.

The deceased, on coming to this city, went as clerk in the dry goods and grocery house of Webster & Marsh, where the *Courier-News* office now is. He finally formed a partnership with his brothers Howard and David, as dry goods men, at the same place, and after some years dissolved partnership, Howard continuing the business until the spring of 1894, when he closed it out, and the *Courier-News* took the building.

The deceased, on leaving the mercantile business turned his attention to financiering, for which he had imbibed an early liking, and it proved to be his natural occupation, for in it he had made a thorough success. As a financier his judgment was unquestioned, and it may be said of him that no venture of his ever failed.

In politics Mr. Pope was a staunch and life-long Republican. He was several times the people's choice for offices of public trust. He was County Collector in 1872, and from 1873 to 1875 he served in the Assembly. He was postmaster from 1882 to 1886, and again from 1890 to 1894, which offices he administered with perfect satisfaction. His executive ability was well known and appreciated in the matter of settling large estates. He was administrator of the Job Male estate, and at the time of his death was executor of the estate of Sarah Stout.

He was one of the organizers of the Dime Savings Bank in 1869, and its treasurer from that time to now. In the directory J. B. Coward is the only man now left of the original members. For twenty-four years he was treasurer of the Seventh-day Baptist Memorial Fund. During that time until last Sunday he never missed a meeting. He was trustee of the Plainfield Seventh-day Baptist church for twenty years, though a member of the New Market church, from which he had never taken his letter, because it was the church of his boyhood.

He was not a club man, but was a member of the Union County Country Club.

Mr. Pope was born in March, 1836, and was consequently just past sixty years old. His active life had left on him but few of the marks of time, and to the observer he appeared like a man much younger. His pre-eminent success in life was that of a self-made man, with no start but indomitable pluck, good judgment, clear head, and the faculty of looking on the bright side of life. Little else need be said, only that his success was the reward for the determination to succeed.—*Plainfield Courier-News*, Aug. 11, 1896.

Woman's Work.

COMFORT.

Speak low to me, my Saviour, low and sweet
 From out the hallelujahs, sweet and low,
 Lest I should fear and fall, and miss Thee so
 Who art not missed by any that entreat.
 Speak to me as to Mary at Thy feet!
 And if no precious gems my hands bestow,
 Let my tears drop like amber while I go
 In reach of Thy divinest voice complete
 In humanest affection—thus, in sooth,
 To lose the sense of losing. As a child,
 Whose song-bird seeks the wood for evermore,
 Is sung to in its stead by mother's mouth
 Till, sinking on her breast, love-reconciled,
 He sleeps the faster that he wept before.

—Elizabeth Barrett Browning.

FROM BERLIN, WIS.

Having seen a request in the Woman's Department of the SABBATH RECORDER for reports from societies, I thought it might interest the readers to know something of the Berlin S. D. B. Ladies' Aid Society. We have a small, but energetic, society, consisting of twelve members. Our meetings are largely attended by First-day ladies, three of whom are members of the society. Each one present pays the sum of five cents, although it is not required of visitors. We meet once a month at the home of some member of the society, each one taking her regular turn and furnishing refreshments at tea-time. Several times during the year we have accepted invitations to meet with ladies who are not members of the society, who entertained us royally.

The business part of each session is introduced by reading of the Scriptures and prayer. We almost always have work on hand, consisting mainly of carpet-rags to sew and, once in a while, a comfortable or quilt to make. We charge so little for our work that almost anyone can afford to employ us; and we think it is better to be thus engaged, earning a little, than to spend the time in idleness and gossip. Everyone seems to thoroughly enjoy the social opportunities these meetings afford, and we trust that some good may be accomplished.

We have had letters from Mrs. Sara Davis and Dr. Palmberg, of Shanghai, China, in answer to one written to them by us. We enjoyed their letters very much and we hope to continue our correspondence in this way.

During the past year we have had two sociables, with programs, the proceeds of which amounted to \$23.43. Our cash receipts for the year are \$44.65. We have met our apportionment of \$5; \$32.12 has been expended for church furnishings and benevolent work in the community.

Dear sisters, pray for this little society, that our efforts may not be in vain, and that our interest may be increased in all lines of Christian work.

MRS. D. B. COON.

No AGE can do God's whole work, so he puts ages in succession. No man can do more than a set portion, so God is ever sending fresh men. God's method of rejuvenescence is not to dip an old man in a stream which renews his youth, nor to mix for him an elixir to wing away his years. It is the springtime of rejuvenescence which sends fresh leaves upon the ancient tree.—Berry.

NEXT to love, sympathy is the divinest passion of the human heart.—Burke.

PRAYER is a golden key, which should open the morning and lock up the evening.—Bishop Hopkins.

WOMAN'S BOARD.

July Receipts.

Ladies' Benevolent Society First Verona Church, Tract Society, \$8.00; Home Missions, \$8.00; Susie Burdick, \$3.00; Board fund, \$1.00	\$ 20 00
Ladies' Aid Society, Farina, Ill., Tract Society, \$13.93; Home Mission, \$21.18; Board fund, \$2.75	37 86
Societies of Nile, N. Y., boys' school	5 13
Mrs. Jennie Renwick, Friendship, N. Y., boys' school, Woman's Missionary Society, Nile, N. Y., Home Missions	5 00
Ladies' Aid Society, Independence, N. Y., Susie Burdick, \$2.50; Helpers' fund, \$5.00	7 50
Ladies Benevolent Society, Walworth, Wis., Tract Society, \$2.00; Home Mission, \$2.00; Helpers' fund, \$1.28	5 28
Mrs. Helen Dunn, Milton, Wis., Tract Society, \$5.00; Home Mission, \$5.00	10 00
Photos sold of girls' school	40
Woman's Board Auxiliary, Southern Illinois, Stone Port, Home Missions	4 00
Woman's Auxiliary Board, Little Genesee, N. Y., Tract Society, \$15.50; boys' school, 16.33	31 83
Mission Band, Little Genesee, N. Y.	3 20
Photos sold of boys' school	90
Little Friends of Missions, Milton, Wis., boys' school	3 00
Church and Sabbath School, West Edmeston, N. Y., boys' school	8 18
Mrs. O. Davis, Nortonville, Kan., boys' school	5 00
Miss Angeline Babcock, Nortonville, Kan., boys' school	50
Woman's Missionary Society, Nortonville, Kan., boys' school	6 50
Ladies' Evangelical Society, Alfred, N. Y., boys' school, \$35 46; Tract Society, \$15.00; sale of photograph, 25 cents	50 71
Lois Babcock, Brookfield, N. Y., Tract Society, \$1.00; boys' school, \$2.00; Missionary Society, \$1.00	4 00
Woman's Benevolent Society, Leonardville, N. Y., Tract Society, \$30.00; Susie Burdick, \$15.00; Board fund, \$5.00; Missionary Society, \$15.00	65 00
Woman's Evangelical Union, Chicago, Ill., boys' school	12 50
Woman's Benevolent Society, Milton, Wis., Home Missions	5 78
Womans' Evangelical Society, Alfred Station, N. Y., Tract Society, \$2.24; boys' school, \$4.55; Susie Burdick, \$10.00; Missionary Society, \$2.24	19 03
Mrs. E. J. Van Horn, Boulder, Col., A. H. Lewis, \$1.00; boys' school, \$2.00; Board fund, 25 cents	3 25
Ladies' Missionary Society, Salem, W. Va., Tract Society, \$2.50; Home Missions, \$2.50	5 00
Ladies' Sewing Society, Second Hopkinton Church, Rhode Island, boys' school	10 00
Mrs. Electa A. Potter, Belmont, N. Y., boys' school	20 00
Woman's Missionary Aid Society, Brookfield, N. Y., A. H. Lewis	2 60
Mrs. G. W. Holman, Brookfield, N. Y., Missionary Society	1 50
Mrs. Jennette Rogers, Brookfield, N. Y., boys' school	1 00
Miss Lina Rogers, Brookfield, N. Y., boys' school	1 00
From some friends, Brookfield, N. Y., boys' school	40
Ladies' Benevolent Society, Walworth, Wis., Tract Society, \$2.60; Home Missions, \$2.60; Susie Burdick, \$4.72	9 92
Woman's Missionary Society, North Loup, Neb., Tract Society	7 70
Ladies' Aid Society, Berlin, N. Y., Susie Burdick, \$6.00; Helpers' fund, \$3.00; Board fund, \$1.00	10 00
Junior Christian Endeavorers, Berlin, N. Y., boys' school	10 00
Mrs. G. J. Crandall, Ashaway, R. I., boys' school	1 00
Mrs. J. A. Hubbard, Plainfield, N. J., boys' school	5 00
Mrs. Flora C. Mosher, Plainfield, N. J., boys' school	2 50
Ladies of Greenmanville Church, boys' school, Mystic, Conn.	
Mrs. William E. Maxson, \$1.00; Almira Hamilton, \$1.00; A. M. Sherman, \$1.00; Lydia Barber, \$1.00; C. G. Crandall, \$1.00; Geo. H. Greenman, \$2.00; David Langworthy, 25 cents; Hector Daragh, 25 cents; H. G. S., 50 cents; Mrs. Alfred Woodmancy, 25 cents; Miss Bessie Greenman, 25 cents	8 50
Mrs. Onna Whitford, Alfred Station, N. Y., Missionary Society	2 60
Ladies' Aid Society, Hartsville, N. Y., Tract, \$5.00; A. H. Lewis, \$4.82; Missionary Society, \$5.00	14 82
Mrs. Dr. Clark Stillman, Janesville, Wis., boys' school	50
Mrs. W. K. Hayes, Janesville, Wis., boys' school	25
For photo sold	40
Woman's Missionary Society, Boulder, Col., boys' school	5 00
Mrs. M. H. Crossly, Milton, Wis., boys' school	1 00
Donations for boys' school from Nortonville, Kan.: Mrs. J. M. Todd, \$1.00; O. W. Babcock, \$2.00; S. P. Griffin, \$1.00; D. C. Burdick, \$10.00; C. G. Wheeler, \$1.00; C. B. Crandall, \$1.00; E. K. Burdick, \$1.00; F. W. Kenyon, \$1.00; M. A. Kenyon, \$1.00; L. M. Knapp, 50 cents; H. A. Maxson, 50 cents; B. S. Stillman, 50 cents; M. H. Marsh, 25 cents; S. Tomlinson, 25 cents; A. D. Satterlee, 25 cents; Eliza Satterlee, 25 cents; G. F. Randolph, 25 cents; J. F. Stillman, 25 cents; N. R. Stillman, 25 cents; D. E. Coon, 25 cents; Wm. L. Hurley, 25 cents; E. W. Petty, 25 cents; E. S. Culver, \$2.50; S. E. R. Babcock, \$2.50; Lillie Kenyon, 30 cents; Martin Maxson, 25 cents; Smalley Babcock, 50 cents; Sanford Stillman, 25 cents; Lizzie Whitmer, 28 cents; Miss E. F. Randolph, 25 cents	29 83
Sale photos sold of boys' school	6 75
Ladies' Missionary Society, West Hallock, Ill., boys' school	15 00
Ladies' Benevolent Society, Welton, Ia., Tract Society, 96 cents; boys' school, \$5.00; Susie Burdick, \$3.54	9 50
Church collection, Welton, Ia., boys' school	3 25
Mrs. Selina Johnson, Nile, N. Y., boys' school	10 00
Ladies' Benevolent Society, Dodge Center, Minn., Tract Society, \$5.00; boys' school, \$10.00	15 00
Junior C. E., Dodge Center, Minn., boys' school	2 00
Ladies' Missionary Society, Hammond, La., boys' school	2 15
Mrs. H. W. Stillman, Edgerton, Wis., Tract Society, A friend, Andover, N. Y., boys' school	5 00
Ladies' Society, Andover, N. Y., Board fund	10 00
Y. P. S. C. E., Waterford, Conn., boys' school	1 00
Amelia Mundy, Waterford, Conn., boys' school	16 00
Mrs. Julia M. R. Powers, New London, Conn., boys' school	2 00
	10 00

King's Children, Milton, Wis., boys' school	
Mrs. Albert Whitford, Nellie Shaw, Lillian Wheeler, Will Davis; the Misses Mattie Brown, Nanie Burdick, Nettie Coon, Myra Campbell, Lydia Furrow, Nellie Maxson, Mabel Crosby	\$ 3 00
Capt. W. H. H. Coon, Utica, Wis., boys' school	1 00
Ladies of Norwich Church, Norwich, N. Y., Tract Society, \$2.60; Home Missions, \$2.60; Susie Burdick, \$2.60	7 80
Ladies' Benevolent Society, Milton Junction, Dr. Palmberg, \$4.00; boys' school, \$12.25; Susie Burdick, \$5.00	21 25
Ladies' Benevolent Society, Milton, Wis., boys' school, \$3.19; Home Missions, \$11.00; Board fund, \$3.98	18 17
Ladies' Benevolent Society, New Auburn, Minn., boys' school	1 00
Total	\$699 44

MRS. GEORGE R. BOSS, Treasurer.

MILTON, Wis., August 7, 1896.

SNOW-FLAKE MISSION BAND, ALFRED, N. Y.

Aaron Coon	Fanny Saunders
Abbie Laura Kenyon	Gertrude Saunders
Agnes Kenyon	Helen Mary Post
Arthur Baggs	Helen A. Titsworth
Arthur King	Jesse A. Heseltine
Bessie Potter	Leon Sherman Green
Bessie Forester Reynolds	Leroy Green Mills
Blanche Kelly	Leona Josephine Place
Charlie Bassett	Margaret Place
Calla Eva Green	Melissa Grace Coon
Ella Mary Crumb	Paul Kelly
Edna Davis	Phoebe Bassett
Elizabeth Davis	Ralph A. Crumb
Edna Rogers	Raymond Reynolds
Esther Rogers	Robert Beach
Elizabeth Stillman	Rolly Davis
Ethel Saunders	Stanton Hoffman Davis
	Willie Hiram Burdick.

LITTLE GENESSEE MISSION BAND.

(Enrolled by Edna J. Pettite and Ethel Crandall.)

Willie E. Brown	Donnie Jacques
Ellis Everett Burdick	Stella Jacques
Elbert Marcellus Burdick	Mabel Maxson
Harold Burdick	Earl Pettite
Leon Burdick	Reva Pettite
Lucian Burdick	Helen Powell
Paul Burdick	Miriam Powell
Philip Burdick	Olive Powell
Ray Burdick	Paul Powell
Sidney Burdick	Laura Sanford
Eva May Crandall	Mark Sanford
Bennie Green	Ethel Slade
Grace Green	Flora Slade
Ernie Hazzard	Mildred Slade
Willie Hazzard	Prentice Wilber
	Sibeas Wilber.

IN the course of a ten days' mission tour in Africa, Dr. Steele visited 19 villages, held 20 meetings, gave medicine to 320 patients, extracted 20 teeth, and preached to more than 2,000 people. It took 11 men to carry his luggage, 2 men his tent, 2 his magic lantern, 2 his bed, bedstead, box of clothing, chair and table; and the cost of the entire tour was less than \$6. And yet they say that missions are expensive.

A WOMAN in England has put in a striking way the good which might be accomplished if all Englishmen would deny themselves only one-tenth of the alcohol which they now consume. With the money thus saved she would send out missionaries, and allowing as much as \$1,500 as the salary of each, she says she would, from this saving alone, be able to send out 45,000 additional missionaries.

WE can be truest and best blessings to others only when we live victoriously ourselves. We owe it therefore to the needy, sorrowing, tempted world about us to keep our inner life calm, quiet, strong, restful and full of sweet love, in whatsoever outer turbulence, trial or opposition we must live. The one secret is to abide in Christ.—J. R. Miller.

THE religion of Christ brings comfort to our own souls when we bring comfort with our religion to some one else. Andrew Fuller once said: "I could not comfort my pious people, however and whatever I preached to them, until they began to comfort the souls of the perishing heathen."

Home News.

Wisconsin.

BERLIN—The interests upon the Berlin field continue to be about as they have been for sometime. It has seemed wise to discontinue the monthly appointments for preaching at Marquette, and to plan to visit that place only as opportunity may arise for conducting special meetings there. Our few Sabbath-keepers at Marquette have been very faithful in sustaining our monthly meetings with them. The Fish Lake people have organized a Sabbath-school, which meets in the school-house, and bids fair to be a center of wholesome influence in that neighborhood.

The Coloma church is now receiving special encouragement from the visit, and occasional preaching, of Evangelist Hills, who is there for a rest after six months of successful evangelistic work. The Sabbath services of the Berlin church have not been as well sustained during the past seven months as during the previous time that the present pastor has been here. The Sunday night services in this church are still continued, with good interest. The last visit of Dr. Lewis, and his two sermons here, were very helpful to us. Last Sabbath a young woman, who is a recent convert to the Sabbath, offered herself for baptism and membership with this church. The ordinance is to be administered next Sabbath.

By mutual agreement between people and pastor, the Coloma and Berlin churches are to have a "settled" pastor, a portion of the time during the coming year. Instead of traveling nearly two hundred miles per month, with horse and buggy, in the effort to sustain monthly and bi-weekly appointments, the pastor and his wife are now to live a month or longer in a place. We trust that this new arrangement will prove to be an advantage to the cause here. There are many points of interest upon this field, outside of Berlin and Coloma, which demand our thought and care. May every reader of these lines pray that the Holy Spirit may direct the thoughts and efforts of this people. D. BURDETT COON.

OBEDIENCE TO GOD.

"To obey is better than sacrifice." How reasonable that restrictions should be placed on erring mortals. What would be the condition of the rising generation if all were left to follow out the natural inclinations of their own depraved, selfish natures, ungoverned and without restrictions. All would be confusion and waste of God-given faculties. Demonstrations of this truth are occasionally seen in certain families where discipline and obedience are neglected.

"Thou shalt not" largely entered into the first lessons to humanity, and in the farther parental requirements imposed similar instructions were given, followed by the more rigid specification of compulsion under the realm of the rod, with the positive assurance of ruin if neglected. It is important that the necessity of obedience to reasonable demands of parental law should be early impressed on the youthful mind while in its plastic state. Where this has been neglected we find the way to a disregard of greater responsibilities under civil and divine law to be easier and more dangerous. I am not surprised that there are several thousand criminals in the penitentiaries of my own state because of the leniency of

parental discipline which has been so largely caused by tempting temporal rewards, rather than a love for and a proper appreciation of implicit obedience to law and the blessings coming from the same. The matter of disobedience does not end here, for we find the same spirit of indifference to the claims of divine law. Many are disposed to treat lightly the claims of God's law. This spirit of inattention to the demands of parental, civil and moral or divine law is largely on the increase, hence opposition to all kinds of government is common, notwithstanding a penalty is attached. Men become hardened to the demands of law by its repeated violations, hence the difficulty of preventing its rejection altogether; and even where its claims are admitted in the main, yet many are ready to take liberties with its details. I have felt this keenly in the course taken by many of our own people. While we recognize the claim of the moral law of God, the Ten Commandments, especially the Fourth, we are not as careful in the details as God expects and requires; hence the liberties taken during holy time, of visiting, worldly conversation, secular reading, errands of business, and like things which are forbidden. So with all the duties of religion; treated lightly, they can be omitted at will, yet expecting the Judge to say "Well done," at the final decision. "These things ought not so to be," and while we are looking to Christ for salvation, he is looking to us to show our faith by our obedience to all his teachings. Particularizing is uncalled for, but the duty of reading the Holy Scriptures where these requirements are found is important: also of being doers of the Word as well as hearers.

H. B. LEWIS.

BROOKFIELD, N. Y. Aug. 5, 1896.

A MIGHTY POWER IN THE LAND.

The Building and Loan Associations connected with the United States League have assets of nearly \$500,000,000, while their yearly receipts are about \$200,000,000, and they pay out every year for withdrawals and matured shares at least \$75,000,000. Each state has its general organization of associations for the purpose of securing needed legislation and protection, while the National League itself, which was first heard of by that part of the American public that does not belong to Building and Loan Associations at Chicago in the Columbian year, contains representatives of all. There are no available statistics to show the recent growth of the associations, but it is not likely that the proportions of membership have changed greatly since 1892, when Labor Commissioner Wright found that seven per cent of the members were bookkeepers, accountants, etc., five per cent men and women engaged in professional pursuits, sixteen per cent owners of shops and stores, and seventy-two per cent "wage-earners." The classification is not quite satisfactory, for surely they are all wage-earners, except those who own the shops and stores and pay wages. At least eighty per cent of the members are men, and a large proportion of them have votes to cast next November. It is a matter of public congratulation this year that the Building and Loan Associations collectively, and their members individually, are strongly and militantly in favor of sound money and opposed to repudiation.—*Harper's Weekly*.

A BAD DOG AND A QUEER DUCK.

The *St. James Gazette* tells of a dog in Birmingham, England, who, after being for a time a very polite assistant in carrying dolls for young mothers, became a doll thief and a terror to the children. He is now called a "doll snatcher." The animal is the property of a lady who resides at Small Heath. Some time ago one of her little girls was very fond of inducing the dog to carry her doll, and the animal acquired quite a passion for relieving the child of her precious charge. The dog would carry the doll about for hours, and oftentimes take it to his kennel and lie down beside it for the greater part of the day. He never harmed the doll, always gripping its clothes, and not defacing it in the slightest. Up to a certain point the dog's tendencies were productive of unadulterated fun, and so popular did he become that the children of the neighborhood frequently came to his owner's house with the query: "Please, Mrs. —, can your dog come and take my doll for a walk?"

But by degrees the animal's healthy affection for dolls developed into an absolute passion, and now a more unpopular quadruped does not exist in the whole suburb. Not content with carrying a doll when requested to do so, he began to prowl about the neighborhood and forcibly deprive stray children of their treasured pets. Whenever and wherever he saw a doll in a child's arms he would stealthily walk up to her, seize the prize, and run off with it to his kennel. In a single day he has been known to bring four captives home, and the maternal indignation of the neighborhood is something terrible to contemplate.

The duck lives in the United States, and might be called a collector of antiques. This is the story that is told of him by the *San Francisco Call*:

"One of the oldest ducks in San Francisco is named Tom, and he belongs to Charles Young, who lives in the Potrero, about two blocks back from the shore of the bay. Tom is nearly six years old, and up to a few months ago was always dignified and as correct in his demeanor as the ordinary duck. About that time, however, he became possessed of a strange desire to accumulate all the old shoes on the water front.

"Early every morning he starts out by himself, and is often gone for several hours. When he returns he is sure to bring an old shoe and store it away in the poultry house. As soon as he feels satisfied that nobody will interfere with it, he starts out again and soon returns with another. He will keep this up all day, and if the shoes are plentiful will have several dozen in places stowed away by nightfall.

"Tom had been in this peculiar business for several days before he was discovered, and when his owner went to the poultry house and saw the piles of old footwear, he thought that he was being made the victim of a practical joke. He dumped the old shoes out, and was more than surprised to see Tom deliberately start to carry them back again. Young carried the shoes as far away as he could, but in a few hours the duck had them where he wanted them, and started out for more.

"Since Tom has been in the shoe business he has forsaken the other ducks altogether, and seems to have but the one desire in life. People who have seen him think that it is a case of the duck going crazy."—*Christian Advocate*.

Young People's Work

"DELIBERATE more, speechify less, at Conference." Surely this is an excellent suggestion. We need more thoughtful consideration of our work, such as may be done in the committee-room, and less unprepared and random attempts at eloquence before the full assembly. Why not hold the Conference next year at some central place, a city like Chicago, or some assembly grounds like Chautauqua, and make the gathering partake more of the nature of the Chicago Council, as is suggested in the editorial paragraph from which the above quotation is taken?

THE Bible-school Committee of the Milton church, on the evening of August 4, entertained the officers and teachers of the Sabbath-school at the church parlors. Ice cream and cake were served, after which an hour was spent in a profitable discussion of various topics of interest connected with Sabbath-school work. The discussion was in the form of toasts and music. Twenty persons besides the committee were present. All felt that the occasion was one of pleasure and profit. The object of the gathering was to secure an enlarged and regular attendance at the school, and to arouse and deepen the love for the study of the Bible.

MAN TO BAT.—Most of my readers understand the meaning of those three words. I will not, therefore, take time to explain them.

When I go to a prayer-meeting and find myself oppressed by one of those periods of silence just after a hymn has been sung, I feel like saying, "Man to bat!"

When I see the need of some act of kindness, a wounded soul lying by the highway of life, while the priests and Levites and the great multitude pass carelessly by on the other side, again I feel like saying, "Man to bat!"

PRAYER MEETINGS.*

When our fathers and mothers met in weekly prayer meeting in the Davis Room on the hill thirty or forty years ago, they did not realize that they were laying the foundations of one of the greatest and grandest features of Milton College. For forty years the students have met on Friday nights to worship the true and living God. The power of Christ is as manifest there now as it was forty years ago. The influence that that prayer meeting has exerted for so many years can not be estimated. Many are the souls that have been born into the kingdom, and all who have attended them have been quickened on their way and made stronger to battle for the right.

It is impossible for one who has been reared in a Christian home and among the best of Christian surroundings to understand the influence of this Christian Association on one who has had no such training. But when some of us came here as freshmen and entered the Davis Room on Friday night for the first time we found cordial friends, those in whom we could trust. The meeting on that first night showed to us that we were not among strangers, but that we had found a home where we could worship the same God and give encouragement to one another during our stay here. The Christian Association has had an influence upon us that will remain

*Paper read June 26, 1896, before the Christian Association of Milton College, Milton, Rock County, Wisconsin.

through this life and help prepare us for the life to come.

Many a Friday night have we, tired and discouraged, made our way into the College prayer meeting feeling as though all we desired was just to sit and hear others testify for Christ. But after several inspiring hymns had been sung and the leader had read the Scripture, we began to be aroused from our apathy, and as the meeting progressed our souls were thrilled with love for Christ and we could not refrain from telling what he had done for us.

The strength derived from those Friday evening meetings has been the means of keeping many a soul from back-sliding and becoming one of the thousands of careless fellows that merely live and work for their own honor and what they can get out of this life, letting the next life take care of itself. It has assisted many an one over the hills and through the brambles and marshes of every day life. Many of us can testify that we have gone to that meeting with burdens on our hearts and a despondent and dejected spirit, and have gone away again with a renewed determination to enter into the battles of life determined to win, God being our helper.

This Christian Association is one of the chief features that caused some of us ever to think of coming to Milton. High schools and colleges are scattered over the country in such profusion that young men and women can equip themselves for their life's work without going any great distance from home. But there is a spirit among the students of Milton College of which very few schools can boast; at least there are few schools where this spirit is so universal. May it continue to grow and increase and influence the students of the school and those with whom they will come in contact for years to come. H. N. W.

SYSTEMATIC GIVING.*

BY WALTER GREEN.

The widening fields for gospel labor and the constantly increasing demands upon the various departments of Christian work, for money and workers, to occupy the new fields and sustain the old ones, bring to us the thought of what we, as young people, can do to help supply the needs which the various Boards are trying so faithfully to meet.

With these thoughts in mind, nothing can be more practical for us to consider than the subject of giving.

The first and important step in giving is that of dedicating our lives to the service of the Master, according as Paul has commanded us, "A living sacrifice, holy and acceptable unto God." Not until we have done this are we prepared to be successfully used in the broad and responsible spheres of Christian activity.

Few of us are called to make our lifework the carrying of the gospel message to darkened souls, in home or foreign lands, but we are called to take a part in this great work, by giving a portion of our means, however small it may be, to the support of those who are called and who have given up cherished hopes and plans to spend their lives in widening the Lord's kingdom.

God says, "Honor the Lord with thy substance, and with the first fruits of thine increase." This teaches us, in language that cannot be misunderstood, that God expects

*Read at the Young People's Hour of the Western Association, held at Little Genesee, N. Y., June 14, 1896.

us to devote the best we possess to his honor and glory, and the advancement of his cause. Certainly it is only just that he should require this of us, when he has done so much for us; infinitely, more than we can ever do for him.

If we only remember that Christ himself willingly gave up the wealth and glory of heaven and came to earth to mingle with sinful humanity and sacrifice his life to redeem us and bring us into harmony with himself, we can but learn lessons of the most self-sacrificing and generous giving. Yet, with the consciousness within us of God's bestowing such a precious gift as his only begotten Son, and the boundless love and mercy that would prompt such an act, we are often unwilling to return unto him that which he claims from us and what is only rightfully his.

A young man was once given a large estate by his father. In later years the father met with financial reverses and desired a home with his son, where he might spend his few remaining years in peace and comfort; but the son, in his ingratitude, turned him away, and caused him to be sent to the poor-house, his only reason for doing so being that he did not wish the trouble of caring for his aged father.

We call such a person very ungrateful, but are we not often just as ungrateful to our Heavenly Father, and, by our actions, bidding him seek others for the means needed for the advancement of his cause.

Each of us has a duty which no one else can perform for us; debts that we owe God no one else can pay. God expects and requires every one of us, individually, to do our part in the great work which he has left for his followers to do.

We sometimes become indifferent to the duties that are enjoined upon us, or think that God is so great, all-powerful, and loving that he does not need or care for our assistance; but we lose sight of the fact that he carries on his work and advances his kingdom through human instrumentality, and when his agents are unfaithful, or careless of their trust, his cause can but suffer.

Sometimes, because we cannot do great things in the Master's service, we are restrained from doing the little things. Because we cannot give dollars, we overlook the giving of cents. Let us not despise the littles; the world is made up of them. The grandest pieces of architecture are built by placing one small stone upon another. The giant oaks of the forest have grown for centuries, little by little. The earth itself is composed of but small particles of matter placed together by the hand of nature.

Though we can do but little, yet, if that little be given in a systematic manner and consecrated by the prayer of an humble, loving soul, it cannot fail in accomplishing great good in the cause of our Master.

We would emphasize the thought of consecrated, systematic giving, for only in this way can we reap the greatest rewards of Christian giving. Few, comparatively, of the Christian people of the world have adopted systematic giving; and, for that reason, if for no other, we should adopt and practice it as an example to those who do not know of the benefits to be derived from it.

So many are giving in a careless, indifferent way, not caring or thinking whether what they give is to be used where it will accomplish the greatest good. We should use our

minds as well as our hearts in giving. Our hearts may tell us to give but our minds should tell us how to give to the best advantage. Some people have an impulsive way of giving, just as the feeling and caprice of the moment dictate, and as often and as much as love, pity, or awakened sensibility may prompt. Others give because they think it looks better if they put something in the contribution-box when it is passed. Such ones do not give from a desire to honor and glorify God; consequently, they do not receive the blessing that God bestows upon those who give in the spirit of Christ.

We are business young people, so let us apply business plans and methods to giving. We say the farmer, the merchant, the book-keeper, or the housekeeper, who has no system in his or her work, is not successful; yet, while admitting this to be true, and conducting our own business affairs in a perfectly systematic way, we fail to apply these principles to God's work. Does not this show lack of interest? Surely, if we were as desirous of advancing God's work as we are our own, we would adopt the best methods—the methods by which we could accomplish the most good.

The systematic way is the easiest way of giving, as we need do but a little at a time. We know if we wish to move some large structure, it is much easier to move it piece by piece; so it is far easier for us to give a few cents each day or week, than to give several dollars at once. By giving in this way we will give more and still feel it less.

I am sure that if our young people would all adopt the systematic plan of giving, it would increase the treasury of our Boards and various departments of work by many hundred dollars. Five cents a week from the twenty-five hundred Christian Endeavorers of our denomination would amount to nearly seven thousand dollars a year, enough to pay the salary of eleven missionaries. Surely none of us are so financially depressed that we could not pay five cents per week into the Lord's treasury. Many of us spend twenty times that amount every week for things which are of no benefit to ourselves or others. We should at least be willing to spend as much for God's cause as for our own habits and amusements.

Systematic giving increases our financial prosperity, for God's Word says, "With the same measure you mete, withal it shall be measured to you again." It creates within us systematic methods, and these methods, applied to business, bring prosperity.

Gifts which we bestow on the Master's work never make us poorer, either spiritually or temporally, but rather are we made richer. God says to the liberal giver, "I will open to you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it."

The broadening of life, generosity of thought, greater activity in Christian work, and a deeper, more sanctified soul, are some of the fruits of systematic giving. It brings us into closer relation with our Creator and makes us feel the meaning of these words, "It is more blessed to give than to receive." Then it is the only true way of giving, for it is God's way, and being God's way, we shall certainly be blessed in doing that which he has shown us to be right by precept and example.

OUR MIRROR.

C. E.—CHRISTIAN everywhere.

"GOOD-TEMPER, like a summer day, sheds a brightness over everything. It is the sweetener of toil and the soother of disquietude."

"It is God's right to command, and it is our duty and privilege to obey. Not our own, but God's, plans must be worked out. He never commands an impossibility. He never commands what he does not wish us to perform and with his commandment is grace and strength to fit us for its execution."

"ALL the peace and favor of the world cannot calm a troubled heart; but where the peace is that Christ gives, all the trouble and disquiet of the world cannot disturb it. Outward distress, to a mind thus at peace, is but the rattling of the hail upon the tiles, to him that sits within the house at a sumptuous feast."—*Union Gospel News.*

DOING.

Doing, not dreaming, is the secret of success. Thinking out plans will not amount to anything, unless the thought be followed by a determined will to execute. Not the faithful *talker*, but the faithful *toiler*, leaves the broad mark of work accomplished. "Not he that saith Lord, Lord, but he that doeth my Father's will." Not the son that promised, but he that went, was the one who received the reward. "This one thing I do," not "This one thing I think," made a Paul. "Whatever ye do, do it heartily." Going about continually doing good was the example left by Christ; and the promise is given, "To them who by patient continuance in well-doing seek for glory and honor and immortality, eternal life."—*Parish Visitor.*

LETTER FROM DR. C. O. SWINNEY.

To the Editor of the SABBATH RECORDER:

As I sit in the parlor of the hotel across the Atlantic Ocean, after my first day in Great Britain, I rather wish I might take up your ever welcome paper (THE SABBATH RECORDER) and gather the news from its familiar columns. I think possibly some of your many readers would also be glad to hear from us across the sea, among our English and Scottish cousins.

Exactly noon, July 11, 1896, amid the ringing of bells and blowing of whistles, and great excitement and confusion of passengers taking leave of their friends, we could hear the loud tones of the boat officers giving orders to cast off lines. A tug then backed our steamship up the Hudson river and in a few minutes we cut loose and at half speed we steamed toward the ocean, when our attention was called by the shrill whistle of our steamship to a tug hastening after us, bringing a lady, who was left at the New York pier. Even at an extra expense of \$10 she was still delighted to be able to reach our ship and continue her journey home, especially as her baggage was all on board.

Slowly we passed the Jersey Lights, New York Bowery, Statue of Liberty, Coney Island, and Manhattan Beach. At 2:26 P. M. the pilot left us, then with full speed; at 5 P. M., we found ourselves out of sight of land, with only sky and water in sight, leaving our hundreds of shipmates to comprise all our little world for the next ten days.

Fair, warm weather made the upper deck

enjoyable; only a very few were sea-sick. Our time was spent in making acquaintances, viewing different parts of the ship, looking at passing boats, etc., until Monday evening, July 13, a fog settled down upon the sea, then the fearful fog whistle sounded for fourteen seconds every two minutes, the entire night through; there is some comfort in the sound, however, as it is an assurance of safety.

We then passed the Newfoundland fishing banks, being about four hundred miles from land.

The fog continued for about five days, so dense at times we could scarcely see the length of the ship ahead. Now and then we passed a ship, known only to us by its fog horn. Tuesday, July 21, seemed to be the best and happiest day of our journey, as we heard, at 5 A. M., the welcome sound came ringing through the ship "Land ahead!" Most of us were asleep, but there was much laughter in our hasty preparation for the deck, where, after all, we saw what appeared to be clouds only on the distant horizon. These far-away clouds proved to be the green and the blue hills of the "Emerald Isle." The Donegal Lighthouse is the first we sight on the coast, and we saw them running up the flags, and knew it was a signal station for them to telegraph to Derry, London, and New York these words: "No sick; all is well." Though this was late in the morning, yet it was only half an hour after midnight in New York, and we knew the arrival of our "S. S. Ethiopia" would be reported in that day's U. S. A. papers.

A short run of about six hours and we reached Movill, Ireland, where about one hundred passengers landed for Derry. How fortunate that we sighted land in the early morning, and thus had the entire day to see the Irish coast, and other scenes on the way. After leaving Movill we passed Arran, Ireland, on the left, and had a view of the Giant's Causway on our right, a place grand and majestic, somewhat like the Palisades on the Hudson river; again on our left we passed the Mull of Kintyre, the home of the Duke of Kintyre, where he spends the summer with his friends, hunting wild game.

On entering the river Clyde, which is noted for its beautiful scenery, we were only a half mile from land, giving a fair view of the white barren rocks of "Ailsa Craige"—Paddy's Mile Stone—where the giant in ancient mythology stopped to rest on his way from Ireland to Scotland, when going to visit his sweetheart. Beyond this we saw the "Castle of Murry"—Ayr Scotland—the home of Burns, the poet. Also, we passed the wonderful "Castle of Dunbarton," with many others.

The golden rays of the setting sun shone until nearly nine o'clock in the evening, and twilight lasted until 10:30 P. M., so that we could see to read. At 11:30 P. M. we reached our pier in Glasgow, very weary, and retired to our staterooms for the night. It has taken us ten days and eleven and a half hours to complete our voyage from New York City to Glasgow. All the way has been very pleasant; no sea-sickness, nor have I missed a single meal, but, on the contrary, always ready for the fourth meal, at 8 P. M.

If opportunity is found, I may write a few words again for your valuable paper.

Fraternally,

CURTIS O. SWINNEY.

GLASGOW, Scotland, July 22, 1896.

Children's Page.

"FINISHED AND FOLDED UP."

"There, that is finished and folded up, and I am heartily glad!" said Bertha, as she took off her little thimble, and laid on the table a pretty blue muslin dress, on which she had been busy for several days.

"Is it well done, too?" asked practical Aunt Mabel.

"Pretty well done for me, auntie; mother says I improve in dressmaking."

"That is encouraging. Now, Bertha, do you know that something else of yours also is finished and folded up this evening?"

"What else can it be, Aunt Mabel? This is the only piece of work I have had to do this week, unless it is that tidy. I do not expect to see the end of that for six weeks."

"Still you have finished and folded up something more important than your tidy, or your dress even—something which will not be unfolded again for ages, perhaps; and yet you will see it again, with every line and fold. Your day's history is done and gone from your keeping. You may remodel the dress, if it does not please you, but you can not change one jot or tittle of the day's record."

Aunt Mabel had the fashion of dropping these little seed thoughts, which often grew strong, vigorous plants in young hearts.

"What has the record been?" asked Bertha of her own heart, as she thoughtfully laid away the blue muslin. As little by little she tried to go over the hours, there was much she would gladly have changed if she could.

"I wish I had spoken pleasantly to Ned when he wished me to help him with his flag. It would only have taken me a minute or two; and he was first sad and then vexed with my crossness. It is too bad! I left mother to do all her baking alone, and did not even prepare the cherries for her, in my haste to finish my dress." A sight of a little Bible, whose clasp had been closed all day, suggested still more reproachful thoughts. "No wonder I have such a poor day's record when I began it in too much haste for prayer, or reading a verse, even."

The day's work did not look so satisfactory from this standpoint, and she sighed as she felt it was "folded up!"—*Words of Life.*

LEARN INDEPENDENCE.

"Come, Charlie, I want you to drive a few nails in the sled for me," said Nettie to her brother the other day.

Charlie was splitting wood at the time, and her father, overhearing the request of his daughter, said:

"Why not drive them yourself?"

"Because I can't," she replied.

"Because you can't!" he responded. "Why McCarthy says there's no such word in the book. Come here and I will show you how to drive the nail."

With hammer in one hand and nails in the other he went to the shed, drove a few into the door, and then gave the remainder to Nettie. She found it an easy thing to drive the nails, and felt quite proud of her achievement in the mechanical art.

She having completed the work, the father said:

"Now, my girl, that lesson makes you independent. Some of these days I'll teach you how to drive a horse, sharpen a knife, and

whittle, too, without cutting your fingers. Don't you let the doors creak on their hinges for want of an oiled feather; or the little children's shoes, or your own shoes get hard in the winter time for want of a little grease."

"And as for you, boys," said his father, turning to Charlie and his little seven-year-old brother, "you ought to learn how to make a bed, sweep a room, or sew on a button. A little cooking will not hurt you. Many a beefsteak and fresh fish have I cooked in my day. And my mother told me when I was a boy I could beat any boy making a pot of coffee. There is no telling what your lot may be, or where you will be cast sometime during your life. The most helpless people I have met with were those who could do only one kind of work. All you boys and girls should learn some one thing very well, and make that your dependence for a living, and add to it as much skill as you can; for it costs nothing to carry knowledge, and it enables you to pave your way to independence.—*Exchange.*

WHISTLING TO SOME PURPOSE.

He is not a boy in a book; he lives in our house. He seldom says anything remarkable. He eats oatmeal in large quantities and tears his trousers and goes through the toes of his boots and loses his cap and slams the doors and chases the cat, just like any other boy. But he is remarkable, for he asks few questions and does much individual thinking. If he does not understand, he whistles—an excellent habit on most occasions, but at the table or in church it is liable to be misinterpreted.

There was much whistling in our yard one summer. It seemed to be an all summer's performance. Near the end of the season, however, our boy announced the height of our tall maple to be thirty-three feet.

"Why, how do you know?" was the general question.

"Measured," sententiously.

"How?"

"Foot rule and yard stick."

"You didn't climb that tall tree?" his mother asked anxiously.

"No'm: I just found the length of the shadow, and measured that."

"But the length of the shadows changes."

"Yes'm; but twice a day the shadows are just as long as things themselves. I've been trying it all summer. I drove a stick into the ground, and when the shadow was just as long as the stick I knew that the shadow of the tree would be just as long as the tree, and that's thirty-three feet."

"So that is what you have been whistling about all summer."

"Did I whistle?" asked Tom.—*Bright Jewels.*

LET THE BOYS HELP.

Why is it that boys are allowed to sit around a house doing nothing, while their overworked mother is struggling against nature and fate to do about half the work waiting for her hands? Only the other day we saw three large, able-bodied boys lounging about the house, not knowing what to do with themselves, while their mother, tired and pale, was trying to do the work for a large family and company alone. Not a boy's work to help about the house? Why not? Is there anything about washing dishes that will injure him or which he cannot learn to do well, or about making beds, or sweeping, or setting the table, or washing or ironing, or cooking a plain meal of vituals? On the

contrary, there is much to benefit him in such work, the most important of which is the idea that it is n't manly to let the "weaker vessel" carry all the burdens, when it is possible for strong young hands to help. Most boys would gladly help in the house if they were asked to do so, and were taught how to do the work properly. Many a smart boy wants to help his tired mother, but does n't know how beyond bringing in the wood and water and shoveling a path through the snow. That done, she tells him to go and play, while she plods wearily on. Not a boy's work! For shame! It is a positive harm to a boy's moral character to allow him to think it right to be idle, while his mother is staggering under her burdens. Let boys help, and those who can't get help "for love or money," as they often write us, will see their troubles disappear.—*Selected.*

MRS. GENERAL FREMONT.

Mrs. Jessie Benton Fremont, in her story of "The Guard," a body of young men who followed "The Pathfinder" into the Civil War and made a brilliant record for their courage and gallantry, tells a pathetic little story of a dumb-beast who also was loyal and courageous.

While the guard—a body of cavalry—was drilling one day near St. Louis, a little fox terrier followed one of the men, Herr Wisa, a Hungarian officer, going with him to camp. He could not be driven away.

The men all made a pet of him and named him the "Corporal;" but, though he was affable to them all, he made the Hungarian soldier his companion and friend, sleeping at his feet at night and following him by day.

When the guard made their memorable charge at Springfield, Mo., the "Corporal" charged with them, keeping beside his master's horse throughout the battle. Herr Wisa was wounded and fell apparently dead in a thicket. The corps swept past, his horse fled wild with terror, but the little "Corporal" nestled close beside him, licking his face and trying to rouse him.

There the dog remained through the bitter cold night. When morning came, he ran to the distant road, and by his frantic barks and cries induced a passerby to enter the thicket.

The man, seeing only a cold, stiff body, supposed the soldier to be dead and would have hurried on, but the "Corporal" furiously drove him back and would not be silenced until he saw his master move and speak, when he crouched, dumb and contented, at his feet.

WHAT A CHRISTIAN BOY CAN DO.

These are some things that a Christian boy can do who wants to work for Jesus:

- Be frank.
- Be polite.
- Be prompt.
- Be obliging.
- Obeys his parents.
- Keep himself tidy.
- Refuse to do wrong.
- Never use profanity.
- Never learn to smoke.
- Be useful about home.
- Never cheat in his play.
- Spend his nights at home.
- Keep out of bad company.
- Never laugh at a coarse joke.
- Learn his lessons thoroughly.
- Never make unnecessary noise.
- Never be disrespectful to old age.
- Be kind to his brothers and sisters.
- Take the part of those who are ill-used.
- Never make fun of another because he is poor.
- Never play marble for "keeps"; it is gambling.
- Fail, if he cannot pass his examinations, honestly.
- Never tell or listen to a story which he would not repeat to his mother.
- Try to lead his companions to Jesus by speaking a little word for him when he can.—*Selected.*

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 VIII.—ABSALOM'S REBELLION.

For Sabbath-day, Aug. 22, 1896.

LESSON TEXT.—2 Sam. 15: 1-12.

GOLDEN TEXT.—Honor thy father and thy mother; that thy days may be long upon the land which the Lord thy God giveth thee. Ex. 20: 12.

INTRODUCTORY.

Though David's sin was fully forgiven, yet the sin must bear its fruit. Kind words never die; good deeds are the seed for other good deeds; sin must also bear sinful fruit. In the rebellion of Absalom, David's beautiful son, as well as other griefs which David experienced, we may see some of the consequences of the sin committed so many years before. Read as introductory to the lesson chapter 14.

EXPLANATORY.

Absalom was the son of David and Maacah, the daughter of Talmai, king of Geshur. He was renowned for the beauty of his countenance, hair and general appearance. He was, no doubt, what we term nowadays "one of the boys," jolly and reckless. And with these were the traits of character which manifested themselves sooner or later—vanity, craftiness—and the wrong kind of ambition. "What an irony in such a case as Absalom's! Given a grand physique and a little soul, and say if any irony can be more ghastly and humiliating."—*Tuck*.

The cause of Absalom's rebellion properly goes back to the time when his sister was wrongly treated by his oldest brother. About two years afterward Absalom avenged his sister by slaying the older brother. Fearing the wrath of his father David, Absalom fled. Living with his step-father for a while, believing himself misused, and having heathen blood in his veins, he soon came to the moment and proper state where crime was easy.

v. 1. "After this." That is the apparent reconciliation of Absalom to his father. The chariots, horses and men were a sort of royal regalia. Absalom being the honored one.

v. 2, 3, 4. It was the king's custom to hear the complaints and to right the wrongs of his people. By placing himself in the proper place, Absalom could stop the people before they reached his father, and by his assumed kindly manner could gain their attention and make great promises as to what he would do should he be king.

v. 5, 6. People like to be noticed, treated well and looked up to. These, as a wily politician, Absalom did, and through his affable manner, "stole the hearts of the men of Israel." He had thus far accomplished his purpose.

v. 7. The word forty should, without doubt, have been translated four. The Hebrews used letters for numerals. It was therefore quite easy for transcribers to make mistakes. Josephus and other authorities read four years. Vow here probably means a promise to present a sacrifice of some sort, a thank-offering for his return to Jerusalem, as gleaned from verse 8.

v. 9. The consent of his father gladly given, no doubt, for it could not be that David had no knowledge of some of Absalom's wicked deeds. David was happy in the thought that his son was about to make such an effort to pay his vow to God.

v. 10. Forerunners, heralding the new king.

v. 11. Men to whom Absalom had not revealed his wicked intention, and who had not heard in any way concerning the contemplated rebellion. A number of prominent men invited to go with Absalom.

v. 12. Ahithophel was King David's chief counsellor, a very wise man, and grandfather of Uriah's wife, whom David had taken to himself. Thus was Absalom gaining great strength.

IMPROVING CONVERSATION.

Few people in this busy age have ever stopped to consider the amount of good that may come from well-regulated table-talk. It would be well, after the returning of thanks,

if more talking could be indulged in while at the table. Here the whole family meets, as they meet on no other occasion, and for them to converse on subjects of interest will prove both entertaining and instructive. If parents at the table would converse more with their children on agreeable topics, they would greatly increase the esteem of the children for father and mother, and at the same time add much to the stock of information possessed by both. The table is no place to talk of disagreeable things, for if there is any one time when the mind should be free from annoyances, it is while at the table. A man of note in former years, was in the habit of inviting to his table the most gifted people in his circle of acquaintances, in order that his children might have the pleasure of listening to conversation elevating and instructive in its tendency. It is said that when his children reached manhood and womanhood, they were noted for their rare intelligence. Christian parents might profit by this lesson, and greatly aid their children by entertaining at the table pious people whose conversation on religious and moral topics would prove helpful and interesting to younger minds. But those who indulge in church troubles, the mistakes of others, and neighborhood gossip, ought to be avoided. Such conversation is damaging to the souls of children, and is an intellectual detriment to any one.—*Gospel Messenger*.

OUR LONDON LETTER.

1, MARYLAND ROAD, Wood Green, }
London, N., July 31, 1896. }

To the Editor of THE SABBATH RECORDER:

Dear Brother:—Another month has gone by and the RECORDER of the 20th, which came yesterday, reminds me that I ought to write you again. There is not very much that is new in regard to our church affairs. Our Sabbath attendance has kept up fairly, the members who live in London all attending that are able to do so. Dea. Molyneaux, who was so ill, is now somewhat better and almost able to walk again. We hope that with the blessing of God he may be out in a month or two. Miss Vane has spent two Sabbaths with us and cheered us by her presence. She has been in London taking examinations at the London University. We had hoped to see Dr. C. O. Swinney, of Smyrna, Del., and his daughter last Sabbath, but they did not come from Scotland in time. They are in London this week and are enjoying its many experiences. They expect to be with us for two Sabbaths to come. Mr. E. H. Cottrell, Miss Harriet E. Cottrell and Mr. Arthur M. Cottrell, of Westerly, are at the Hotel Metropole this week. So we have had the pleasure of meeting home friends, which is a comfort so far away.

By the time this reaches your readers you will all be sharing the blessings of our annual Conference. How our hearts turn toward the brethren in the home land as we think of it! Our members pray that God's Spirit may be with you all. We wish that we could send a delegate, but it is impossible. Our letter, of which I spoke in my last, has been duly forwarded to the Corresponding Secretary.

Early in August, Mrs. Daland and two of our children are going to spend a week at Mr. Vane's home, at Bilsington, Kent. We hope that their sojourn there may be profitable to them and helpful to us in our work. There is a religious interest in that part, and we had

hoped to do some work there. But we found that a tent would be very expensive over here. It is possible that I may go down later and we may hold some open-air meetings, or meetings in a barn. I addressed an open-air meeting in St. John's St. Road, in London, more than a month ago, held by some workers connected with the Church of England. It is the wish of some of us to have some such meetings of our own, as long as we cannot have the use of a chapel, except for one service on the Sabbath. But it may be that we cannot do so this summer. I have had the privilege of preaching to some Jews in German at the Barbican Mission, in Finsbury Square. They were quite attentive. I felt some little diffidence at addressing them extemporaneously in that language, but the leader of the mission said he hoped I would preach for him again later. We hope that you will all pray for our church here and for us who have its welfare at heart, that God may graciously water with the dew of his blessing the branch his own hand has planted and kept alive these many years, that in spite of difficulties that you cannot appreciate and which we did not fully understand, our Zion may prosper, and that we may be made under God useful to him in the great city where our lot is cast.

Of the prominent events over here your readers learn much sooner through the daily papers than I can tell you by letter, so unless there is something of which I can speak in a manner to interest you apart from mere news, it is my intention rather to mention our own personal and church experiences. Nevertheless, in my next letter no doubt something of a more general nature may find place. For the present, therefore, I wish you a glorious Conference and will bid you good-bye.

Fraternally yours,

WILLIAM C. DALAND.

THE CROSS.

I remember once reading of a woman who was passing a hard way, and she had a dream. She thought she stood by a river's brink, and saw lying in the water the darkest cross she had ever seen; it was fairly black as it lay in the water. And in her dream it seemed to her that the guide or somebody by her side, said, "Lift it."

"Why," she said, "how can I lift it? I cannot lift it."

He said, "Lift it," and as she put her hand underneath the cross it seemed the lightest kind of cork, and came up as light as anything could be. It was heavy, it was dark, but when she put her hand under it, it became light.

You know we instinctively get away from troubles, we think we must get away from them if anybody hurts us—and we are in a world where there is a great deal of hurting going on, and those who are hurting may be in the inside circle, those whom we love the best. The instinct is to get away, when if we could see the deep meaning in this we would get closer—we would pick up our cross as in the picture, and we would say, "my cross."

That cross may be your own child, and you should say, "Ah! he is my cross now, and I must carry him very closely." If we could come to the Christ-spirit, to the Christ-love, we should say, "because he has hurt me so, because she has hurt me so, because they are so far from God, I must carry them now so closely, carry them in spirit so pitifully.—*Silver Cross*."

Popular Science.

A New Test for Diamonds.

The transparency of the different varieties of pure carbon, or diamond, and of its imitation compounds is now being tested by the X-rays, to determine the true diamond from its remarkably close imitations. Specimens, or silhouettes, of the genuine diamond and of its imitations, both loose and set, have been tested by the French Academy of Science, and show that the new test may be depended upon. Under long exposure of the genuine diamond to the rays, it becomes very faint, while the false diamond will remain prominent as an opaque substance.

The same method will determine the natural jet from its mineral imitation. This method of testing diamonds is so certain to determine the true from the false that it has already come into practical use since the X-rays were discovered. By this test a true diamond can be known without running any risk whatever, even if the precious stone is in its setting of gold.

Electricity as a Manufacturer.

There is an electric plant in Switzerland that employs two thousand horse-power in making the chlorate of potash, which is manufactured in great quantities, and two thousand tons of it are used annually in the manufacture of friction matches.

It is made by passing a current of electricity through a solution of potassium chloride; this produces caustic potash, chlorine and oxygen; when these are well mixed they form the chlorate of potash of commerce.

A factory for manufacturing chlorate of potash has recently been erected in Sweden, using six thousand, five hundred horse-power, and now nearly all the chlorate of potash in the world is manufactured in these two establishments.

White lead, such as we now use for painting our houses, is made by passing a current of electricity between large plates of lead, dipped in dilute nitric acid, while a stream of carbonic acid gas is made to pass through the solution, when the carbonate, or white lead, is at once precipitated.

By passing a current of electricity through strong brine, the salt is decomposed, caustic of soda is set free at one pole and chlorine at the other. The caustic of soda is then treated with carbonic acid gas, which combines with it at once, and when the liquid is evaporated, the residuum is the carbonate of soda of commerce. This is used in enormous quantities, for various purposes; nearly two hundred thousand tons of it are annually used in Europe and this country. This method of manufacture is new, and is likely to supercede the old process.

Science teaches that chloriform, dyeing, tanning, bleaching, making aniline colors, purifying water for drinking, and many other things of like nature, may be done by electricity.

H. H. B.

CONVERTS TO ROMAN CATHOLICISM.

The Paulist Fathers, who devote themselves largely to missions to non-Catholic communities in various parts of the country, from time to time publish a list of the converts of note. The official organ of the community publishes those who have been made during the past three months: Robertson James, brother of Professor James, of

Harvard University, and Henry James, the novelist. He was received from the Protestant Episcopal church, in Arlington, a suburb of Boston. Miss Alice English, daughter of the poet, Thomas Dunn English, of Newark, N. J.; A. F. Du Pont Coleman, a clergyman in the Protestant Episcopal church, and son of the Right Rev. Leighton Coleman, D. D., Bishop of Delaware; the Rev. F. W. Pelley, the rector of an Episcopal church at Norwich, Conn.; William Low, formerly the English Consul at Mentone; Mrs. Royal Phelps Carroll, of Yonkers, N. Y.; Mr. and Mrs. George D. Mackay, the former having been President of the Christian Industrial Alliance; the Rev. Frederick Sherman, chaplain of the United States Navy; M. Zola, Grand Master of Masons, who followed his predecessor in office by renouncing Masonry and entering the Catholic church. His predecessor was the Marquis of Ripon. Others referred to are the Countess Nelson, wife of a prominent member of the English Church Union; Constance Fletcher, niece of Dr. Pusey; Miss Bayliss, and two members of an Anglican sisterhood in Exeter, England.

It will be observed that nearly all these were members of the Church of England or of the Protestant Episcopal church in this country. It would be interesting to know how much matrimony has had to do with these changes, and a list of the number of men of note who have left Roman Catholicism for outright infidelity or under the influence of matrimonial considerations, and of those who (in countries where church and state are united) remain nominal Catholics for political and social reasons, but recognized unbelievers among their acquaintances, would be instructive.

The overspreading of the Church of England and the Protestant Episcopal church by ritualism, instead of staying the tendency to Roman Catholicism, has greatly increased it. None are more fully aware of this than the Paulists, and the use they make of it in beguiling High Church Episcopalians is equally logical, subtle, and successful.

We observe in the foregoing list the name of a niece of Dr. Pusey, the eminent High Churchman, who did more to start and strengthen the current which took Faber, Newman, and Manning into the Church of Rome than any other man. She is more consistent in her attitude than was her eminent uncle, as Dr. Rigg has recently shown in the *London Quarterly Review*.

But the Roman Catholics pervert few Presbyterians, fewer Baptists, and still fewer Methodists, except when, in occasional instances they travel by way of the Church of England.—*Christian Advocate*.

NAMING THE MAYFLOWER.

One morning Capt. Miles Standish and John Alden and Priscilla, whose relations to each other are well known to readers of Longfellow, were walking through a field together. A light snow lay on the ground, but Priscilla's eye perceived a little flower peeping through it.

"Stay, Captain Standish," she said, but was too late to prevent his heavy boot from treading on it. John Alden made haste to pick the flower, which the maiden tenderly nursed. Standish cast a vexed look at Alden and said: "Puritan soldiers have something else to look after besides flowers."

"Nay," rejoined Priscilla, "but we need not trample down any beautiful gift of God's earth. Look at it, Captain; it is fragrant as well as pretty, and is it not a sturdy little soldier, too, battling with the snow?"

The Captain strode on, and was presently leading another attack on the Indians; but Priscilla and John wandered about in the fields and gathered many of these blossoms, and found in them a still small voice of courage amid the bleakness of that wintry coast. Such courage had led the pilgrims across the sea in the season of snow-storms; so Priscilla named the blossom "Mayflower," after the ship on which they had voyaged, and wore a spray of them at her breast when she was married to John Alden.

Oh! May flower, sweet Arbutus,
Ye have thrown a magic spell
Around my heart, whose influence
No words of mine can tell.
In my hands I hold them fondly,
These partly withered flowers,
And press them to my lips and think
Of by-gone sunny hours.

DAMARIS.

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Special Notices.

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

THE 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.

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

ALFRED WILLIAMS, Church Clerk.

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

M. B. KELLY, Pastor.

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

WANTED.

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

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

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CORLISS F. RANDOLPH,

Alfred, N. Y.

DEATHS.

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

DODSON.—In Chester Township, Arkansas, Mrs. Harriet A. Dodson, wife of Elisha Dodson, died July 26, 1896, aged 19 years, 6 months, and 2 days.

She was baptized and united with the DeWitt Seventh-day Baptist church, August 3, 1892, and lived a consistent Christian life, and was respected by all who knew her. J. L. H.

POPE.—In Plainfield, N. J., August 10, 1896, after an illness of less than one week, Elias R. Pope, in the 61st year of his age.

Funeral services were held at his late residence, corner of Park avenue and Fifth street, Thursday, Aug. 13, 1896 Rev. Dr. Lewis officiating.

RANDOLPH.—At Newville, in the town of Fulton, Wis., August 3, 1896, Thomas Randolph, aged 63 years.

The deceased was born in New Market, N. J., and in the fifteenth year of his age he was baptized by Elder Walter B. Gillett, and united with the New Market Seventh-day Baptist church. After moving to Wisconsin he removed his membership to the church of Albion, Wis., retaining membership in that church until death. Funeral services were held at his late residence at Newville, conducted by Pastor George W. Burdick of Milton Junction. The interment was at Albion. G. W. B.

BOND.—At Milton, Wis., August 5, 1896, Eliza Ann Grant, wife of Elder Richard C. Bond, in the 77th year of her age.

They were married October 20, 1837, and her husband, at the advanced age of 84 years, survives her. Four children were born to them; two sons and two daughters. The two daughters preceded her to the spirit land. The two sons are Dr. A. G. Bond of Austin, Ill., and Dr. L. L. Bond of West Side, Iowa. In early life she professed faith in Christ, and after she embraced the Sabbath she united with the Lost Creek Seventh-day Baptist church, remaining a member of that church until removed by death. Being naturally of a domestic disposition, she did not often go out of her immediate neighborhood, hence did not form many acquaintances, even in the denomination of her choice. She valued the ministrations of religion, especially in the later years of her life. At her request the Lord's Supper was administered to her during her last severe illness, which seemed to impart much comfort to her. The funeral services were conducted by Pastor George W. Burdick of Milton Junction, on Aug. 7. Sermon from 2 Cor. 1:5. G. W. B.

WIFE OR PLUG?

It is stated that a tobacco-using young preacher, when suing for the hand of a young woman, was told that he must choose between her and tobacco. He chose tobacco, and she lived without him, to become one of the most noted women of the age.

What her fate "might have been" had she consented to take the tobacco into partnership, we may infer from a story told in the *St. Louis Republic* by Secretary Morton, of the Department of Agriculture.

Young ladies will do well to make a note of this, and if a young man is "joined to his idols" it is safe "to let him alone."

I happened to be in a store in my own town one day during the war, when an old fellow whom I will call Jones came in with his wife to buy some goods. Jones had settled in Nebraska when it was still a territory, and by economy and thrift he had now got a farm of something like one thousand acres. He was considered wealthy. Shortly after he entered the store Mrs. Jones took up a piece of calico and admired it very much. As she looked up she said to her husband:

"Pa, I ought to have a new dress, and I like this very much. Don't you think we could afford to buy?"

"Oh, I suppose so," replied the man, and he thereupon asked the clerk the price. He was told

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it was fifty cents a yard. Old Mr. Jones raised his eyes at this, and asked his wife how much it would take. She replied she didn't think she could get along on less than twelve yards, and he answered:

"Why, ma, twelve yards of that goods at fifty cents a yard would cost six dollars. Now, don't you think that is pretty high?"

"Yes," she replied, "I do, but I need the dress."

"Well," said the old man, "times are hard, and I do wish you could get along without it just now. Couldn't you?"

"Yes, I suppose I could," replied the old lady with a sigh, and the calico was dropped.

A moment later Mr. Jones asked the same clerk if he had any tobacco, and whether he had any of that good old Virginia leaf which they used to keep in stock.

The clerk said, "Yes, we have, but its awful high. It's two dollars a pound, and I think it will go higher before it gets less. We have just one caddy left."

"You think it will go higher?"

"Yes," said the clerk, "it's sure to go up."

"Well, you might put me up five pounds," said the old man, and a moment later I saw him carrying it out of the store. He had not six dollars to spend for his wife's calico dress, but he thought nothing of putting ten dollars into plug tobacco. I don't suppose old Mr. Jones realized his selfishness. Probably he loved his wife, but he had been brought up the wrong way.

ADULTERATION OF FOODS.

The Connecticut Agricultural Experiment Station, through its authorized agents, has visited forty cities and villages of Connecticut and purchased 848 samples of food liable to adulteration. Sixty-one of these were of maple syrup; 48 were pure, 5 doubtful, and 8 adulterated. Seven were of maple sugar, all pure; 16 of ordinary sugar, all pure; 4 of ordinary syrup, all pure; 48 of strained honey, 43 pure; 118 of lard, 75 pure and 43 adulterated; 102 of pepper, of which 62 were pure, 32 adulterated, and 8 doubtful. Of 69 samples of mustard only 15 were pure. Seventy-two specimens of cheese were found pure, but of coffee, of 122 samples 69 were adulterated. Eighty-two out of 105 specimens of milk were pure, 11 doubtful, and 12 unmistakably adulterated. Nine samples of cereal food were pure. Two hundred thousand pounds of pepper are used in Connecticut, the wholesale price of which is \$8,000 and the retail \$56,000, and yet the 32 samples were adulterated with bran, maize, rice, oats, buckwheat, round linseed, olive and rape seed cake,

roasted cocoanut, almond, and other nut shells, sawdust and white earth, and where they had reduced the pungency a little cayenne brought it up. Nearly every sample of ground coffee was found to be adulterated, but with the exception of Martius's yellow found in small quantity in certain samples of mustard, none of the adulterants were poisonous.

If the report mentioned the names of those who dealt in adulterations, it might be cruel to some, but it would be advantageous to the community. Of the whole number examined 67.2 per cent were pure, 2.9 per cent were doubtful, and 29.9 per cent adulterated.—*The Christian Chronicle*.

A RULE THAT WORKS BOTH WAYS.

The *Christian Advocate* tells of a Chinaman who applied for the position of a cook in a family in one of the Western cities. The lady of the house and most of the family were members of a fashionable church, and they were determined to look after the characters of the servants. So when John Chinaman appeared at the door he was asked:

"Do you drink whisky?"

"No," said he; "I Clistian man."

"Do you play cards?"

"No; I Clistian man."

He was employed and gave great satisfaction. He did his work well, was honest, upright, correct and respectful. After some weeks the lady gave a progressive euchre party and had wines at the table. John Chinaman was called upon to serve the party, and did so with grace and acceptability. But the next morning he waited on the lady, and said that he wished to quit work.

"Why, what's the matter?"

John answered: "Clistian man; I told you so before, no heathen. No workee for Melican heathen." —*Ex.*

FOR BICYCLE RIDERS.

Most ordinances agree in stating that in city or town no bicyclist shall ride on sidewalks; that too great speed is dangerous; that coasting, where cross-streets are common, is dangerous; and that anything likely to endanger foot passengers or be dangerous to the wheelmen must be avoided. The regulations are made to cover these matters. It therefore behooves the wheelmen to guard against any of these matters; for if we all thought of the possible danger and inconvenience to other citizens, there would be no occasion for stricter regulations than there have been for carriages. Hence, if you coast in a city or town, you are helping the movement which will cause aldermen and selectmen to

pass more severe laws. If you ride on sidewalks, you are in just so far stimulating the popular prejudice against wheels, raising the fines, and causing a general feeling that bicyclists must be legislated against. When you are on country roads, where not one person an hour passes, choose the side path, since it may be the only good bit of road; but when you come to city or vilage, remember that no matter how bad the road, and no matter how many other wheelmen may be riding on sidewalks, and coasting and scorching, the law asks you to keep to your proper place, and you are helping the cause of bicycling, to say the least, if you do so.—*Harper's Round Table*.

A TICKET-SELLER in a theatre once owned a parrot that was quick at learning to repeat the phrases he heard. Thus among other things, he was soon able to exclaim, "One at a time, gentlemen! one at a time, please!" for this sentence was constantly in the mouth of his master. The ticket man went to the country for a summer vacation and took the educated parrot along with him. One day the bird got out of his cage and disappeared. His owner searched all about for him, and finally toward evening found him despoiled of half his feathers sitting far out on the limb of a tree, while a dozen crows were pecking at him whenever they could get a chance. And all this time the poor parrot, with his back humped up, was edging away and constantly exclaiming, "One at a time, gentlemen! one at a time, please!"—*Harper's Round Table*.

If thou wouldst be borne with, then bear with others.—*Fuller*.

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