

THE SABBATH RECORDER.

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THREE THINGS.



HERE are three lessons I would write;
Three words as with a burning pen,
In tracing of eternal light
Upon the hearts of men.

Have hope. Though clouds environ now,
And gladness hides her face in scorn,
Put thou the shadow from thy brow,
No night but hath its morn.

Have faith. Where'er they bark is driven,
The calm's disport, the tempest's mirth,
Know this—God rules the hosts of heaven,
The inhabitants of earth.

Have love. Not love alone for one,
But men, as men, thy brothers call,
And scatter, like the circling sun,
Thy charities on all.

Thus grave these lessons on thy soul:
Hope, Faith and Love—and thou shalt find
Strength when life's surges rudest roll,
Light when thou else wert blind.

—From German of Schiller.

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BABCOCK BUILDING

PLAINFIELD N J

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REPORT OF THE TRACT BOARD.

The Annual Report of the Executive Board of the Tract Society, through Secretary Peterson, is a carefully prepared and able document. Some of its salient features are these:

PUBLISHING HOUSE.

The Publishing House is in successful operation at Plainfield, N. J. "Present worth," \$7,171.45; "Liabilities," \$7.12. In consequence of the favorable disposal of the old plant, and the individual gifts of valuable machinery, the establishment of the new plant has drawn from the contributions of the people less than \$200.

RECORDER.

The SABBATH RECORDER cost \$5,248.14 the last year; received on subscriptions, \$3,011.83; for advertising, \$208. Present "paying list," 2,266. The discussion which arose on this point was valuable. It ended in a proposition from Conference President Ingham to raise the paying list to 3,000, which would make the RECORDER self-supporting. This proposition was upon the basis of *eight new subscribers* for each one hundred members according to churches. Mr. Ingham promised for his church at Milton its complement at an early day. Several others did the same for their respective churches. The Board is deeply anxious that this proposition should be realized. It is not too much to ask, and the benefits would accrue to every subscriber and to every friend of the cause. Let it be remembered that the RECORDER belongs to the people. They own it. Its prosperity is their prosperity. Its debts are their debts. Its success is their success. The Board is publishing it for the people. Every cent it represents belongs to the people. The Board appeals to the people to do well by their own for their sakes, and for sake of the mission of the RECORDER to their children and friends. President Ingham's proposition can be carried out if the pastors and people so will. What say you, pastors, deacons, people, about this your paper. Its value is far above its cost, and those who fail to do what they ought to to extend its influence and strengthen its place in the world should think twice before they repeat the prayer, "Thy kingdom come, thy will be done on earth as it is in heaven," lest God reply, "Why not help answer your own prayer by getting new subscribers for the RECORDER?" Three thousand subscribers for the RECORDER is a necessary part of the "New movement in Sabbath Reform."

NEW TRACTS.

A series of twelve 16-pp. tracts has been issued during the year, aggregating 1,008,000 pp. The Board is anxious that these tracts be circulated and read widely among our own people. The RECORDER urges pastors and people to second this desire of the Board and to inaugurate new plans in each church for extending their circulation among

those who do not keep the Sabbath. We must learn anew the meaning of the words: "Beside all waters sow."

EVANGEL AND SABBATH OUTLOOK.

The report calls attention to the fact that the circulation of this valuable agent in our denominational work has been reduced somewhat during the year in order to meet the reduced contributions from the people. The history and work of this paper are too well known to need special mention here. The RECORDER calls attention to the fact that the *Evangel and Sabbath Outlook* represents both the Tract and Missionary Societies in its editorial management. Secretary Peterson is the "Missionary Society's man," and the paper has abundant reason for appealing to the friends of missions for the extending of its circulation. Societies of Christian Endeavor are urged to secure names and aid in other ways in securing a place for it among new readers. We urge each member of these societies to become a personal subscriber and reader of this paper. It is not second to the RECORDER in preparing our young people for their coming duties and responsibilities.

OUTSIDE FIELDS.

The report gives a careful and important summary of the influences and movements which mingle with our work and impinge upon us from without. It notes the persistent efforts which are under way, and are likely to continue, to secure national Sunday laws from Congress, which men hope will outrank the weak laws of states and cities which cannot be enforced. The notes of warning raised in the report should be heeded; for the success or failure of these efforts to exalt Sunday by National law will have much to do with our future work. This effort to appeal to Cæsar, to seek in human law what even the churches refuse to recognize in the divine law is a significant factor in the present situation, which no friend of the Sabbath can overlook without being untrue to the duty of the hour. All that the report says under this head should be carefully read and considered.

INCREASING DESECRATION OF SUNDAY.

The report gathers much evidence of the rapid and irresistible downward trend in Sunday-observance, or rather, non-observance, and of the unavoidable "Protestant Catholic Coalition" which is resulting from these tendencies. Read all that Mr. Peterson says on these points.

THE FORWARD LOOK.

In outlining the future work, the report is crowded with valuable suggestions. It has no uncertain sound as to what we ought to be and to do for the truth we represent. The closing paragraphs contain valuable summaries, for which we have no room in this epitome and at this time.

THE TREASURER'S REPORT.

The report of Treasurer Hubbard which accompanies that of the secretary, complete as to details, and presented so that each locality may know just what has been done for the work by the people living there is equally worthy of reading and study. It is not true, in the better sense, that "Figures are dry reading." This report is the report of the agents of the people to the people. Read the reports in full, compare what has been done with what ought to be done; what you have done with what you can do; what

your church has done with what a living Christ-loving and loyal Sabbath-keeping church ought to do.

RETIRE? NO, ACT!

This is no time for seclusion on the part of Seventh-day Baptists or the Sabbath. The carelessness of the masses concerning duty to God and his law forbids it. The earnest but futile efforts of Christians to save Sunday from holidayism and the church from Sabbathlessness forbid it. Perhaps the greatest duty of the hour—if we may attempt to compare duties which we cannot wholly measure—is that which we owe to Christians who are still held in the bondage of a false liberty that has brought No-Sabbathism and the Continental Sunday into the life of the church, thus weakening regard for the Word of God and for all true Sabbath-observance. On one hand ours seems to be a thankless task. Some Christians condemn us sharply for suggesting that they can possibly be in error even when the foundation of sand is going swiftly from under them. Others, with ill-concealed indifference, deride our folly, and smile at the hopelessness of the efforts we make. Others, awakened to the unconcealed dangers which threaten Sunday, rush to the inventing of new theories for its defense.

Meanwhile each day makes it more apparent that unless Christians can be called back to the firm foundation of the law of God, and to his long-neglected Sabbath, "Sabbath Reform" cannot come. At such a time, though few in numbers, and uncared for by the masses, Seventh-day Baptists must shun retirement. Strength is only found in the way of duty and of action. Retirement now is weakness.

Twenty-six years ago, the writer of this paragraph, in the preface to his first book, wrote the following: "Sabbath Reform now stands before the American people in a position similar to that which the Anti-Slavery Reform occupied thirty years ago. The truth is unpopular, and the church supports those false theories which hinder reform. Men laughed at the burning words of Garrison when he flung the Anti-Slavery banner to the breeze and said: 'I am in earnest. I will not equivocate. I will not excuse. I will not retract a single inch. And I will be heard.' But those words were winged with truth, and burned their way like coals from the altar of Justice. . . . Under God we make those words our own, and 'nail our banner to the mast,' over against the false theories of church and state concerning the Sabbath." However futile those words may have seemed twenty-six years ago, the cloud of Sabbath Reform which was then scarcely a handbreadth in the distant horizon, has arisen and spread until even the careless heed it. Now it is dark and threatening with the loss of all Sabbathism and the ruin which comes with irreligious holidayism. The future is in God's hands. But this is no time for shrinking or whispered words, or fearful silence on our part. In soldier phrase, our orders from headquarters are "Forward, March!"

The unity and harmony which pervaded all the work of the late Anniversary week at Alfred promise much good. For years past our denominational gatherings have grown in this direction. When enterprises of great moment involving methods and plans concerning which there may be many opinions,

are on foot, men are in danger of falling into the mistake of divided counsels because of the greatness of the work, and the intense desires of earnest men to secure what seems to them the best methods. It is cause for deep gratitude that all our societies escaped this danger most successfully. The dominant purpose of all seemed to be the service of Christ and the advancement of truth. When such a spirit and purpose fill the hearts and control the plans of a people, good, lasting and large in results will surely come. It is blessed when the work of God's people and the fellowship of God's people go hand in hand. When they can sing: "Blest be the tie that binds," in the discussion of great plans, as truly as in the quiet of prayer-meeting. Then the Master approves and his work prospers. So may it ever be.

SYSTEMATIC GIVING.

It is not so much the want of money as the want of wise methods of securing it which leaves the Lord's treasury comparatively empty. The great bulk of the money which circulates among men goes from hand to hand in small quantities and at frequent intervals. Apply this principle to the support of the Lord's work, and success is certain. Experience proves this in every case. Hence the excellencies of the "Five-cent plan." All churches that have secured its adoption have reduced trouble and anxiety and secured regular and adequate supplies of money in proportion to the full adoption of this system. The denominational work represented by our societies will be enlarged and strengthened one-half when all the people pledge and give some definite sum each week. The plan is not based on untested theories, but rather on demonstrated facts. The regular system which leads some people to buy five cents worth of some trifle, peanuts, cigars, soda water and the like, whenever they "go to town," or "down town," draws from their pockets more money each year than they give to missions and Sabbath Reform work combined. Anyone can give five cents for twenty times, easier than one dollar at one time; or one dollar each week for twenty weeks easier than twenty dollars at one time. Combined rain-drops change sluggish streams to torrents. Combined pennies fill the Lord's treasury. We appeal to "business men" to inaugurate and complete this plan, "Systematic weekly contributions," in all our churches. Envelopes and blank books for treasurers will be furnished FREE on application to the RECORDER office. Brethren who have not adopted this plan, we beg you to do so promptly. God's cause is worthy of the best methods and the largest support.

VICEROY CHANG'S VISIT.

Li Hung Chang, Viceroy of China, visits Europe and America under the shadow of defeat, but he is everywhere welcomed as the greatest Chinaman of the century. It is now known that he opposed the late war with Japan, as he appreciated much better than the Emperor did the preparations Japan had been making, and anticipated the probable outcome of the struggle. Such resistance as China was able to make was mainly due to the Viceroy who made the best of a bad cause. In reality, though Viceroy Chang is the greatest general China has yet produced, he is a lover of peace. His mission to Europe and America, beginning with his

visit to the Czar's coronation at Moscow, is undoubtedly in the interest of peace, and to place himself more closely in touch with the spirit of western civilization, and possibly also to perfect the alliance with Russia by which China may be preserved from a fresh outbreak of the war-like spirit of her victorious neighbor until the great work of reorganizing the Empire upon modern ideas is perfected. This Prime Minister of the strangest Empire of history has entered upon a great task. The isolation of his people, so vast in their numerical strength, adds interest to this visit, the first that any really great Chinese minister has ever undertaken to foreign countries. The wisdom of the visit has already been shown in the more friendly attitude of western nations toward China, least progressive of modern countries. Li Hung Chang is a true representative of the people of China, in that he is a lover of peace, and it is pleasant to know that the great movement now making such headway among English speaking peoples in favor of arbitration will find in this disciple of Confucius and representative of China's millions an ardent advocate and supporter.

Chang's training has been according to Oriental standards, and according to Christian standards there is much not to be commended. He is now about seventy-five years of age. The treacherous murder of certain prisoners of high rank at the close of the Tai-Ping rebellion, when Chang was a young man, left a stain which has too many counterparts in his subsequent history. On the other hand, the people of the United States—if comparisons be made—must own to not a few shameful things connected with their treatment of the Chinese. It is to be hoped that both the nations will be benefited by his visit to us. Beginning auspiciously at New York, it was strongly marked by the Viceroy's visit to the tomb of his special friend, General Grant, on Sunday, August 30. Great respect is shown him, all of which is justly due to him and the far away "Flowery Kingdom" of which we know too little, but with the future of which we may have much to do.

THE LONG-SOUGHT NORTH POLE.

Scientific research and curiosity have combined to make the efforts to reach the North Pole one of the prominent features of this century. The latest effort to attain this by way of sea, that of Dr. Nansen, has been more nearly successful than many other attempts.

Dr. Nansen's expedition traversed the Polar Sea to a point northward of the New Siberian Islands, namely, to latitude 86 degrees 14 minutes north. No land was sighted north of latitude 82 degrees. After reaching the parallel of 86 degrees 14 minutes, the expedition went southwest to Franz Josef's Land, where it spent the winter, the members subsisting on bear's flesh and blubber. Dr. Nansen thus got within less than four degrees of the Pole, and passed about two hundred miles beyond the highest point heretofore attained—that of the Greely expedition, which on May 15, 1882, reached latitude 83 degrees and 24 1-2 minutes. Dr. Nansen set sail for the North Pole from Vardoe on July 21, 1893, in a specially constructed steamer named the Fram. It was his intention to reach the open sea that was alledged to exist just north of the 82d degree of latitude, and

thence drift with the ice to the Pole. His vessel was equipped for a six year's voyage, and he evidently did not expect to be back so soon. It seems Dr. Nansen found that ice drifts with the wind and not with the currents, except in calms, and that the constant southern flow of the East Greenland ice is due to the north winds and not to a current having its origin somewhere off the Siberian coast, which current, he believed, trended southward after crossing the Pole. However, Dr. Nansen's expedition can by no means be pronounced a failure; but we shall not be able to judge the results of the expedition until fuller particulars are received. The following are among the most notable voyages toward the North Pole:

- 1827—Captain Perry reached latitude 82.45.
- 1827—Captain Rose (with the Victory, lost in ice) reached latitude 81.27.
- 1845—Sir John Franklin (with the Erebus and Terror), lost in ice.
- 1853—Dr. Kane (Advance), reached latitude 80.35.
- 1871—Captain Peterman (Hansa) 81.05.
- 1871—Captain Hall (Polaris), 82.16.
- 1876—Captain Nares (Alert and Discovery), 83.10.
- 1879—Lieutenant DeLong (Jeannette) lost, 72.15.
- 1881—Lieutenant Greely (Proteus), 83.24 1-2 [in 1882].
- 1891—Lieutenant Peary (Kite) 83.24.
- 1892—Bjorling and Kalshmins (Ripple), lost in 76.49.
- 1893—Lieutenant Peary (Falcon), 82.34.
- 1894—July—Jackson—Harmsworth (not yet heard from, although their ship, the Windward, returned to London last year, after leaving the explorers on Franz Josef Land).

The latest effort to attain this unknown point is being made by M. Andree, by way of the upper air. His balloon voyage began about August 1st.

According to a late Ottawa dispatch, Indian Superintendent Powell, of British Columbia, has telegraphed to the Dominion Government that two Indian parties, widely separated, had sighted the Andree balloon in north latitude 55 degrees 15 minutes, west longitude 127 degrees 40 minutes, pursuing a nearly northerly course. The latest direct information received from M. Andree was telegraphed from Hammerfest, Norway, on August 6. The dispatch said that Andree had completed the inflation of his balloon, and was ready to start. He was waiting only for a favorable wind. The place where the Indians are said to have seen the balloon is about 3,150 miles from Andree's starting point, and considerably south of west. Increasing interest will be felt in this new venture. Later! His starting is denied.

MORAL ISSUES IN THE PRESIDENTIAL CAMPAIGN.

In many respects the present campaign, which involves the choice of the next President of the United States, rises higher in moral elements than any one since the war of thirty years ago. The party element is subordinate, and all attempts to foster that alone are criminal. It is more by far than an issue between Republicans and Democrats, and while the RECORDER cannot discuss all phases, nor party issues, no Christian man, no religious newspaper, can afford to be silent on the moral issues involved. Opinions may differ as to the results which would follow free coinage of silver; but the honesty or dishonesty involved is not a question of opinion but of fact, and the facts are few and simple.

The actual worth in the market of the amount of silver in the dollar is now only fifty-three cents; that is fact No. One. If the Government puts a stamp on that amount

which makes it legal tender for 100 cents, without the gold standard security that stamp is as dishonest as it would be to "raise a check" from \$53 to \$100, by altering the figures. That would be forgery, and forgery is dishonesty; as dishonest when perpetrated by a number of men in Congress, as when done by one man in some "back room." That is fact No. Two. If, when this is done, debts made hitherto according to a gold standard shall be paid by this falsely stamped piece of silver, the man to whom the debt is owed is cheated thus much. That is purely dishonest. This is fact No. Three.

These facts, and many others like them, are directly involved in the proposition to coin silver without restraint.

FREE coinage of silver is self-contradictory. We are told that the government stamp creates money. Grant it for the moment. Up to date the Government has said, "We will coin no more than we can redeem according to a standard which the world accepts." Free coinage leaves nothing behind the Government stamp except the *greed of silver* owners and their ability to flood the country with a forged dollar, thus enriching themselves by robbing from the masses of the people. The United States never attempted "class legislation" so unjust nor monopoly so great as free coinage proposes in favor of those who own silver bullion. The counterpart would be seen if the wheat growers could secure a law by which each bushel of wheat worth 53 cents in the market, when covered by Government stamp, should be made a "legal tender" for all debts, at the rate of \$1 per bushel. This would be wickedness by law.

ANOTHER important fact which is often overlooked is this: The bulk of the farm mortgages which, it is said, cover the West, are owned by people of limited means and small savings. The *Watchman* (Sept. 3) adduces facts showing that a list of one hundred such mortgages, taken from the books of a Chicago house, reveals the following items: Thirty-five of these investors were widows who had thus invested their property in sums from \$500 to \$4,800. Among the other investors were nine unmarried women, two were farmer's wives, four were farmers, fourteen were retired sea captains, etc. Twelve of the loans were from trust funds belonging to the heirs of small estates.

These facts show that the struggle for free silver is not so much a war on capitalists as it is on widows and orphans, whose little resources have been *securely placed*, as they suppose, on the abiding values represented in real estate. It is such facts as these that Christian men must consider. They are not party questions. We do not present them from the standpoint of any party against any party. They are great facts on which men of all parties unite, and thus united, hope to save the Nation from the moral wrong and shame of repudiation. The dominant issue is a moral one which touches the foundations of righteousness in national affairs. Hence we speak.

"Do you ever speak to young ministers about their faults?" said a layman the other day to a white-haired pastor.

"No, they'd think I was an old fogey."

"Well, somebody ought to say something to Mr. Wholesoul. He's spoiling his preaching and he's spoiling his voice. There was just about one-third of his ser-

mon that couldn't be heard. He'd yell at the beginning of a sentence and give the climax in a whisper, so that we all lost it. Or he'd begin in a whisper and finish with a yell. It's too bad. He's a good, earnest young man. He gave us a good sermon, but it wasn't heard. I wish somebody would tell him."

He that hath ears to hear let him hear.—*Deacon Pugh, in the Advance.*

There are preachers, both younger and older, who ought to have ears to hear what Deacon Pugh says. Many good messages are powerless because those who bring them deliver them so poorly. The truth is perverted and Christ is wronged when those who preach the words of Life spoil them by poor delivery. Speaking and reading well in the pulpit are not attainments only, but duties, great and never-to-be-forgotten duties.

CONTRIBUTED EDITORIALS.

In the Quicksand.

It was a gruesome tale that was told me as we looked out of the car windows at the flying landscape; yet what a transcript of the sad dramas that we see enacted amid the busy rush of human life.

"Years ago a prosperous young merchant whom I knew well and a friend from England who was visiting him, went for a day of duck hunting on yonder lake. One of the men rowed while the other stood in the bow with the gun resting easily against his shoulder, waiting for a shot. In some way the man at the oars made an unexpected movement, causing the gunman to lose his balance. The boat capsized and almost before they realized it, both men were in the water. They could not swim; but the lake was shallow and the shore not a great distance off. They clung to the boat; but when they tried to lift themselves into it, their hip boots, filled with water, loaded them down. The bottom of the lake was soft and treacherous. It gave way under them when they wearily rested upon it. Could it be the quicksand? And then the water was bitter cold and chilled to the marrow. They called for help, and a man appeared on the shore. He spoke no English; but he understood the cries of distress. He hastened off toward the smoke of a steam thrasher whose monotonous sound came dimly to the ears of the imperiled men. But the steam thrasher never stopped. Men came down, one, two, three at a time, to look at the hunters clinging to the boat, sinking deeper, deeper, losing strength, imploring for help. The doomed merchant continued to plead and beg. He offered a thousand dollars to any man who would save them. There was a board fence right at their hands. They could build a bridge of the boards out to the boat. They could drive to town and get another boat, or, if they would only notify his friends. But they shook their heads and talked to each other in their broken dialect. They had seen men in the water before. These fellows would get out somehow, no fear of that. As for the offer of one thousand dollars, of course they took no stock in it. He would forget it as soon as he was on dry land, and they had no time or fence to waste. They went back to their work, and despair seized upon the dying men.

Hours afterward outraged and horror-stricken friends knew the story. There was never a ripple round the half sunken boat; but its rims were deeply gnawed by the teeth of drowning men, clinging, clinging desperately to life; dying, dying with their eyes on

the shore and the sound of human voices in their ears."

It seemed too horrible to be true. Could men be so heartless? Look at the sorrowful facts of human life about you. Men, young men, with a mother's goodbye kiss fresh upon their lips, sinking in the quicksands of sin, dragged down by the weights of bad habits and evil companions,—not always realizing their own peril; yet the unconscious pitiful cry can be heard by the man whose heart beats in unison with Christ's. The cold philosophy of the world,—have you ever echoed it? says: "He has made his own choice. He got into the mire; let him save himself." Men stand on the shore and—"O, well—He is young and strong. He will come out all right." And too often with grave faces they stand—arms akimbo—and say: "It is too late?"

THE TRIBUTE OF A LOYAL HEART.

That apostrophe to old Alfred! I wonder if the Western Editor realized that he was voicing the feelings of a small army of old Alfred's sons and daughters, many of whom have strayed a long way from the old mother nest. Such a troop of memories is awakened—so many passages in one's early experience, almost forgotten, are brightened again into a resurrected present. Only a generation you say? Well, to a "freshman," that has a far away look, and perhaps a weary one, unless he is endowed with a hopeful, ardent temperament; but to the son or daughter who, with the help of time, may have achieved a few gray hairs along with other more or less substantial successes, it is but a hand's-breadth,—but as yesterday.

Yes, we suppose that in the nature of things, those dear old hills must be there still, substantial, enduring, even as is the loyalty of her wandering offspring to their *Alma Mater*; yes, and to the place and its people. While change may have marked the passage of the years, and unfamiliar streets and homes interfered with old landmarks, for all that, 16 to 1, I could indicate the spot where, by the light of flickering lamps, "Zumpt" was laid to rest, or partially so, when that interesting proceeding was interrupted by the appearance upon the scene of two irate professors, which had the effect to hastily adjourn that meeting of disgruntled mourners. They fled into the darkness in all directions, and reappeared with the remains intact, a half-mile away, bearing a feeble light, shut in from sight by closed ranks, where the obsequies were completed with weirdly solemn ritual.

That might be called a bad crowd these days, but from among those mischievous students, who were delightfully innocent the next day, came men of stalwart intellect—men who have occupied places of honor in the land and are a blessing to its civilization. By the way, the number of such who go out from among those hills is not a few.

Every year the conviction grows that in no way can Seventh-day Baptists so well attest the truth that they deserve to live and have a place in the earth as by fostering with jealous care their several institutions of learning. Just to be there again, if only for a little while, would be worth a pilgrimage. But suppose one should fail to be recognized—a little disappointment, to be sure, after moving among them for twenty years. I am sure

there is one thing by which I would know "where I was at." When I opened the RECORDER of last week the old church was revealed to view. I hadn't seen it in thirty years. To my mind, in the callow years of childhood and young manhood, this church was the holy of holies. It was within its walls that I received my first religious impressions. Here I gave myself publicly to the Master's service. Here I received the religious culture that culminated in an unalterable purpose to live for him. So I should feel quite at home to sit down on the front steps of that dear old church, and make a mental confession that I had been a good way from home, and had seen grander edifices mayhap, but none so near my heart, none whose associations had been quite so sacred.

And the Conference. To read about it all, made one's heart burn with desire. Apparently our denominational work is in a commendable state of advancement, and that the spirit and purpose of this last great gathering of our people almost surprisingly attests a greatly quickened interest in the important mission of our beloved Zion.

W. R. P.

HAMMOND, La., Sept. 6, 1896.

A LONG STEP FORWARD.

An Earnest Word with Pastors and Older Endeavorers.

Not counting deaths, there are in the world 50,000 persons who were members of Christian Endeavor societies ten years ago; there are more than 300,000 persons who have had eight years' experience of Christian Endeavor; there are nearly half a million who, for the past seven years, have enjoyed the thorough drill and discipline of the iron-clad pledge and the committee work, the constant stimulus and uplift of the consecration meetings.

Where are all these thousands, and what are they doing for Christ and the Church?

Nearly all of them are now to be counted in the church membership, outspoken in their loyalty to all her faith, and zealous in their devotion to all her interests. Many of them are still members of the Christian Endeavor Society. Many of them have been compelled by the pressure of duty in the church to drop their active membership, and pass into the well-deserved ranks of the honorary members.

Graduation is one of the fundamental principles of Christian Endeavor,—graduation from the Junior into the Young People's society, from the Young People's society into the full activities of the older church. The Society is not an end, but a means to an end. It is a school, and for a school success lies in getting rid of its scholars as speedily as is consistent with thoroughness and health. The permanent value of the movement is to be determined quite as much by the graduates from it as by the accessions to it.

But has Christian Endeavor no further message for those who have served ten years in its army? Can the pledge become obsolete? Are daily prayer and Bible-reading less binding on the advanced Christian than on the beginner? Are regular periods of renewed consecration less needful and helpful? Does the work covered by the different committees become so completely a habit that the spur of the committee organization is no longer needed?

No!

We believe that whatever is valuable in Christian Endeavor for a girl or boy is just

as valuable for a bearded man, or a woman with her children. "Once an Endeavorer, always an Endeavorer;" not "For eight years an Endeavorer, and then a silent partner."

If during your youth you have found that the pledge holds you more firmly to duty, that the society organization keeps you more actively at work for the Master, you will find this true when youth is past. No Christian dare throw away a tool that God has placed in his hands.

Now how can we carry out both these principles—insist on graduation when age and experience have fitted the member for larger service, and at the same time hold strenuously to whatever is helpful in the Christian Endeavor Society?

The answer is, Form a Senior society of Christian Endeavor!

What is a Senior society? First, let us say what it is not.

It is not a new prayer-meeting. It is not a new missionary society. It is not a new wheel, nor even a single new cog, in the church machinery. It is not for the multiplication of organizations, but for the strengthening of those that already exist. It is not to complicate matters, but to simplify them. It is not to "Endeavorize the church,"—though why that should be a bad thing we do not quite see,—but in the very highest and final degree to churchify Endeavor.

The Senior society of Christian Endeavor adopts the regular church prayer-meeting as its prayer-meeting. To it alone its pledge has reference. It promises constant attendance upon it and participation in it.

The Senior society adopts the missionary activities of the church as the field for its missionary committee, if it has one; the church socials as the field for its social committee; church calling as the field for its visiting committee; the church temperance society as the field for its temperance committee; the church singing as the field for its music committee. Its work is the church work, and nothing but the church work.

Head and front of the Senior society should be the pastor. He may well be the perpetual president, unless he prefers it otherwise. The Senior society is to be one of his tools, and it will lie very close to his hand.

Only a skeleton of an organization is necessary. There should be the pledge, along the lines of the young people's pledge. The members may be permitted to assign themselves to the committee work of their choice, banding together in groups that shift with the changing needs of the church. Now and then, after the regular church prayer-meeting, this little Endeavor coterie may spend a few minutes together, listening to reports of work, offering suggestions of work to be done, giving bits of inspiration, and joining heart to heart in prayer. There need be no treasurer, because there need be no receipts. There need be no secretary, because there need be no records. For these graduates from the Young People's Society of Christian Endeavor the form will be nothing, the spirit everything.

What will be gained?

Continuity of purpose, the Junior looking ahead to the Young People's and the young people looking ahead to the Senior society. No thought of dropping away from the pledge and from what the pledge requires.

Conservation of energy. The skill and en-

thusiasm gained by all those Christian Endeavor years focused upon the church. The coals fanned to a blaze by the Christian Endeavor work kept close together, not raked apart.

Exaltation of the covenant idea. If a thing is worth doing, it is worth promising to do. If it is worth the promise of a young man or woman, it is worth the promise of an old man or woman.

If it pays to have a Christian Endeavor society,—and no pastor that has faithfully tried it but will say with emphasis that it does pay gloriously,—then it pays to conserve all that is gained by the society to transplant into the older church every good plant whose roots have grown strong in Christian Endeavor soil. Then it pays to have a Senior Christian Endeavor society.

Why not try it, pastors? Begin with three or four, if need be. Take from your Young People's society the mustached young men and the young women with diamond rings on their left hands. Remove them carefully, of course, and not till they have trained their successors, and made the society strong enough to stand without them. Hunt up the other young men and young women who once were members, but somehow have "outgrown" the society, as they say. Pick out the honorary members whose honorary membership is more than a mere name. Get from the United Society the sample pledge and constitution of the Senior society. Adapt it to your local needs. Pass around the pledge for signatures. Hold a consecration meeting with the new Seniors, and thus lay a pipe whence will flow from that time into your church the full tide of Christian Endeavor.

It is an experiment very easy to make. You risk nothing in making it. Why not give it a trial? *Why not?—Golden Rule.*

FAMILY WORSHIP.

There is probably no mistress of a household who has not felt an uncertain hospitality about asking her guests to join her in family worship. Everyone has acquaintances she would not hesitate to ask to the table, and would hesitate to ask to the home altar. Perhaps the reluctance arises from a dissimilarity of creed, and a fear of offense in consequence. More likely it arises from that sin of restraining spiritual confidence, which is a peculiarly besetting one in this materialistic age; for the diversity of creed is no bar. Prayer has nothing to do with creeds. Prayer is the universal religion, and men of every creed and men of no creed may meet together at the feet of one heavenly Father. The reluctance more likely arises from that weak shamefacedness that too often prevents sympathy between friends on spiritual subjects. They are afraid to be misunderstood, smiled at, criticised. This latter idea is one that even good and great men have not always met bravely, for when Dr. Fuller once had some guests of great quality and fashion, God-fearing as he was, he omitted his family worship on their account. This act, which he bitterly repented, he designated as "a bold bashfulness, which durst offend God, while it did fear man." But we should remember with the grand old preacher that our guests, though they be ever so high and rich, are yet by all the laws of hospitality below us while they sojourn under our roof. Therefore, whoever comes within our door should also come within our household customs and discipline. If they sit at our table for meat, it is but kind and right that they should also bow at it in prayer.—*Amelia E. Barr, in Ladies' Home Journal.*

Missions.

FIFTY-FOURTH ANNUAL REPORT

Of the Board of Managers of the Seventh-day Baptist Missionary Society.

(Continued from last week.)

SCHOOL WORK.

Girls' Boarding School.

Per Mrs. S. G. Davis.

It was with much anxiety that I entered upon the duties which came into my hands last autumn, and never before have I realized so much my entire dependence upon God for strength and grace from day to day.

In reviewing the year for the purpose of making a report expected at this time, though conscious of much failure, my heart is full of praise to our loving heavenly Father.

The Girls' Boarding School was not opened until about the first of October. They were then slow in returning, because of illness and death in many of their homes from that fatal disease, cholera, which made such ravages here last summer. We were indeed thankful that none of their number had been stricken down.

Three little girls who had been in the school a short time on trial did not return. Contracts have been written for four others, who were also in the school last year. For one of these the parents promise to furnish all the clothing, and assist in supplying the others.

Among missionaries the feeling is becoming quite general that the influence is far better to require the parents, if possible, to furnish the clothing. They will then more fully appreciate what is done for them by the Mission. It will no doubt require very much perseverance to bring about this most desirable result, as the Chinese are so generally unwilling to do much for their daughters. One of the older pupils, Soo-iung, who entered the school when it was first opened, has been allowed to return to her home. Her time having expired, it seemed undesirable for her to remain longer, being a very indifferent student and exerting an unwholesome influence on the other girls. Her parents are Christians, and we trust the truth she has learned in the school may yet bring forth fruit in her own life.

Tsoen-ngoo, who has been a pupil for a few years with no contract, because previously promised in marriage to an unbeliever, has also now left the school. Her clothing has all been furnished, and a part of the time something has been paid toward her board by her mother.

It has not seemed best to take in any new pupils, so at present the number is fifteen. Besides these, the granddaughter of Ngyang-nyang (Mrs. Ng.), matron in the dispensary, has for some time been attending as a day scholar.

About four months ago it was thought advisable to make a change in the teacher, since which time Yong-tsung, one of the older girls, and the best scholar, has been teaching during the forenoons, and Mr. Davis' Chinese writer has taught three afternoons each week, and two afternoons they receive instruction in Chinese embroidery.

There has been little change in the course of study. Mr. Davis and myself have shared in the work of hearing the recitations.

Since the New Year, Dr. Palmborg has rendered valuable service by going in for a half-

hour each morning to teach the Romanization of the colloquial character.

Mrs. We, who has been connected with the Mission for a long time, has acted as matron during the year. She is a Christian, and I know has tried to do her duty, but it is a very difficult position to fill, and her want of good judgment has sometimes caused much perplexity. No arrangements have been made for her to continue in this position after the summer vacation.

The sewing class in connection with the day-school near the hospital was carried on up to the China New Year, but feeling it too much in addition to my other duties I have not thought best to resume it.

We always look forward to the summer vacation with some forebodings. The children, after being kept closely to study, are, of course, happy to have the freedom which it gives them, not thinking so much about the dangers and temptations to which they will be subject while in their homes.

It is hoped that nothing will prevent the prompt reopening of the schools this year, the first of September; and I trust, after a few months at most, Miss Burdick will return to resume charge of the Girls' School. She can tell you far better than I can express on paper how much we need your prayers and sympathies in this work.

Boys' Boarding School.

Per D. H. Davis.

It will be remembered that at the beginning of this year the Boy's Boarding School was moved into a part of the hospital building. The reasons for so doing were, first, Dr. Palmborg was not yet prepared to carry on hospital work alone; second, the accommodation of the school in the hospital would save to the Mission one hundred and twenty or more Mexican dollars a year; third, it would bring the school under our more direct supervision. These reasons were regarded quite sufficient for locating the school temporarily in the hospital, and so far as the school is concerned we have found it very satisfactory. We are, however, very much perplexed about its future location.

At the close of last year it was thought undesirable to retain two of the boys, who had been in the school a short time on trial. Tsong-sieu, who had been a pupil for some years, was stricken down during the summer vacation with cholera. Another boy, Tsang-zau, was influenced by the former teacher not to return. He had been in the school about two years, but from the date of the contract we could demand only thirty dollars to be refunded for board. We insisted on this being paid, because of the influence it would have on the other pupils. The mother and friends of this lad now see the folly of their action, and have petitioned us to take him back. We have recently received him on trial, and if found satisfactory, another contract is to be written.

At the close of the last Chinese year, Wezien, one who has been in the school since it opened, was also allowed to go out. While he had a fair knowledge in some branches of study, in others he was very deficient, and it was quite evident that he could never become a proficient student, and it seemed better for him to be learning some business whereby he would be able to maintain himself. His general deportment had not been very satisfactory, and all things considered it was thought

best for him and the good of the school that he go away. The matter was presented to his father, who found him a position in a native apothecary shop, where he now is.

New contracts have been made for three boys. There are four others on trial; one of these was sent us by an English lady whose husband is engaged in the customs. Being interested in the boy, she promises to furnish his clothing. There have been eighteen in the school most of the time during the year.

A change has been made in regard to the supply of clothing. Formerly each boy paid seven dollars per year, and the Mission furnished his clothes. It was often found difficult to collect this money, and, besides, the plan involved quite an amount of extra work. This matter was considered a year ago, and it was then decided to require each pupil to furnish his own clothes. This arrangement not only relieves the one in charge of the school of much worry and vexation, but also removes the occasion of many petty jealousies, and the temptation of desiring more than the money they pay would furnish.

We have also made a change respecting the expense of shaving their heads. We found the expense of this item for six months to be over six dollars, and feeling that this should be borne by their parents, we announced, at the China New Year, that hereafter the Mission would not pay this bill. To this they have made no objection whatever; and it may seem a small matter, yet it is one way in which we may teach these boys that they are not to look to the Mission for all such expenses, but as far as possible we desire them to learn lessons of self-reliance and self-support.

Upon reopening in the autumn we were put to much inconvenience regarding a teacher, the former one happily disappointing us, failing to fulfil his engagement. I say "happily," for his failure has turned out greatly to our pleasure and the good of the school. After some delay we were successful in engaging a young man from the Baptist Mission at Ningpo, who thus far has given us great satisfaction. He is thorough in discipline and faithful in his teaching, and has a good influence over the boys. He was ten years in the Baptist Mission school where he attained a fair knowledge of the Western common branches; and, more, he is a good student of the Scriptures, which fact makes him a very valuable teacher and helper. He has some knowledge of English, and has been able to teach the boys the Shanghai system of Romanizing the Chinese colloquial character. The boys are now reading the gospel of Matthew in the Roman letter. The branches of study have been substantially the same as last year.

The general superintendence of the school, together with the hearing of the recitations, has been divided between Mrs. Davis and myself. By making this division, we have been able to do the work more satisfactorily.

Day Schools.

Three day schools have been carried on during the year, one in the Native city, one at Catherine's Bridge near the hospital, and one at Loo-ka-wan, about a mile west of us.

The city school has met with interruptions on several occasions on account of the illness of its teacher, and more recently by the death of her father. There have been twenty-three in attendance at this school, while the school

near the hospital has had twenty-one scholars.

The school at Loo-ka-wan has had thirty-three different pupils, who have been very regular in their attendance. It has been my practice to visit this school on Sabbath morning, to hear the Sabbath-school lesson, and to speak to those who might chance to come in. On Sunday morning I visit this school again to hear the lessons prepared during the week.

EVANGELISTIC AND OTHER WORK.

Per D. H. Davis.

Owing to our being largely occupied with school duties, we have been unable to engage in any country evangelistic work. All done in this line has been immediately connected with the work at Shanghai.

Regular Sabbath preaching has been conducted in the Girls'-school chapel. Dzau-sing-chung and the teacher in the Boys' Boarding School have occasionally assisted in these services. As in former years, these meetings has been held in the afternoon. Following the preaching we hold our Sabbath-school, using the International Lessons, on which the preparation of notes and comments in Chinese have been greatly improved, stimulating more interest in the study of the Scriptures.

The school is divided into seven classes, enrolling eighty-five names. The average attendance has been fifty-six.

We have also been using the *Church News*, a new colloquial weekly paper now published in Shanghai. This has been a means of furnishing the pupils and the church members with religious reading, and met a felt want in all departments of our work. Two weekly prayer-meetings have been held, one on Wednesday afternoon, in connection with which, on the first Wednesday in each month, the Native Missionary Society has held their meeting. The contributions of this Society during the year have been \$52.21. Of this amount the natives have paid \$19.75; \$32.46 have been paid by the foreign missionaries.

They have expended for missionary work \$8; for assisting the poor, 99 cents; for putting the native cemetery in order, \$26.87; for account book, 4 cents.

Including the last year's balance of \$24.66, there is now on hand \$40.96. They will pay for the Sabbath-school lessons and the weekly paper.

Formerly, on Friday evening, separate prayer-meetings were conducted in the schools and the dispensary, but for the past few months we have united these meetings into one, and have enjoyed the change.

These prayer-meetings have been a blessing to those who have availed themselves of the opportunities afforded. Some of the boys have given evident signs of religious growth, and we pray that they may be more and more built up in the knowledge of God and the power of the Holy Spirit. One evening each week the boys in the Boarding School conduct their Christian Endeavor meetings, while Dr. Palmborg assists the girls in holding theirs each Sabbath afternoon after the Sabbath-school.

December last the teacher in the Boys' Boarding School requested the privilege of organizing a Band of Mercy. Of course we gladly gave our consent, knowing that some of the children were given to heartless cruelty to animals and insects. A good interest has been manifested by most of the boys in this

organization. Meetings are held on the first Wednesday of each Chinese month. This year only 300 calendars have been printed, because of the want of time to go out and sell them.

I am glad to report that the revision of the New Testament in the Shanghai colloquial has been completed. The press work has been very much delayed, partially from the fact that large and small type editions are being published simultaneously. We very much regret the delay, for all missions are in want of Testaments. It has devolved upon me for several months to do the final proof reading.

At the last annual meeting of the Shanghai Vernacular Society, a committee was appointed to take into consideration the preparation of an English and Chinese vocabulary of the colloquial dialect. This committee has given me the honor of being both its chairman and secretary, and consequently imposed on me all the correspondence, and much other work connected with the matter. As I regard the preparation of this book something very important, I am very willing to aid in the effort of its production. As no one missionary could possibly find the time to devote to the compiling of such a work, the plan of distributing it by alphabetical division among various missionaries has been adopted, and we hope the work will be completed during the coming year.

The visible results of our work, so far as we are able to tabulate them, are an increase of seven members by baptism. There are ten names on the roll of probationers. Eight of these are children in the schools; one the old lady who has been in the Girls' School for some time as cook; the other a young man who has for more than a year assisted me in my translation work, and recently taught some in the school. I am very anxious that he shall be thoroughly converted to the Lord. He has always been a Confucianist, and it has been a hard struggle for him to take the step of writing his name on the roll of inquirers. Will you not pray that he and all those who have indicated their desire to become Christians may truly come to know the truth as it is in Christ?

As messengers of the Word of Life, and representatives of our denominational faith, we have been permitted to work another year in this land of darkness and sin. The real results of our work we leave with him who has promised to give the increase, "knowing that our labor is not in vain in the Lord."

And now may the Great Head of the church be with you all in your deliberations and plans for the extension of Christ's kingdom in the world.

D. H. DAVIS, Cor. Sec.

STATISTICS.

Foreign workers.	3
Native preachers.	0
Licentiate.	1
Churches.	1
Church organized.	1850
Preaching places.	2
Additions.	7
Probationers.	10
Deaths.	0
Present membership.	38
Sabbath-schools.	2
One Sabbath-school, number enrolled.	85
Average attendance of same.	56
One Sabbath-school, number enrolled.	33
Average attendance of same.	26

SCHOOL WORK.

Girls' Boarding School.	1
Boys' "	1
Day Schools.	3
Pupils in Girls' Boarding School.	15
" " Boys' "	18
" " day schools.	77
Teachers in Girls' Boarding School.	2
" " Boys' "	1
" " day schools.	3

Teacher, a part of the time, in embroidery.	1
Assistants.	3
DISPENSARY WORK.	
Dispensary.	1
Bible woman.	1
Student girls.	2
Teacher of Dr. Palmborg.	1
General assistant.	1
Number of prescriptions.	2,409
Number of visits.	74
Number of in-patients.	11

(Continued.)

TREASURER'S REPORT.

For the month of August, 1896.

GEORGE H. UTTER, Treasurer,

In account with

THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

Dr.

Balance in treasury August 1, 1896.	\$ 69 05
Albion (Wis.) church.	2 20
Boulder (Col.) church.	3 45
First Westerly (R. I.) church.	13 45
Young People's Society of Christian Endeavor, Berlin, Wis.:	
Evangelistic Work.	\$2 40
Home Missions.	1 90
Dr. Palmborg's salary.	1 90
Foreign Missions.	90— 7 10
Mr. and Mrs. C. A. Loofboro, Callian, Col.	3 00
Sherman Park Sabbath-school, Syracuse, N. Y.	2 00
Mrs. S. C. Stevens, Alfred, N. Y.	2 50
Mrs. S. Bowman, Sterling, N. J.	50
S. H. Crandall, Glen, Wis.:	
Boys' School.	\$ 4 20
General Fund.	50— 4 70
Contributions received by Susie M. Burdick:	
Hebron (Pa.) Y. P. S. C. E., Boys' School.	\$ 5 00
East Hebron, Pa.,	1 00
Mrs. Caroline Burdick,	50— 6 50
S. F. Skaggs, Boaz, Mo., self and family.	7 00
A Friend, Indian Territory.	1 00
First Westerly church, Boys' School.	10 21
Thank Offering, Westerly.	5 00
Young People's Board, W. H. Greenman, Treasurer:	
Dr. Palmborg's Salary.	\$85 94
Evangelistic Work.	18 30
General Fund.	88 16
Home Missions.	1 88
Foreign Missions.	4 25—198 53
Plainfield (N. J.) church.	32 34
Woman's Ex. Board, Mrs. G. R. Boss, Treasurer:	
General Fund.	\$ 4 34
Helpers' Fund.	9 58
Dr. Palmborg's Salary.	4 00
Susie M. Burdick's Salary.	58 36
Boys' School, Shanghai.	196 12
Home Missions.	63 66
Sale of Photographs.	33 56—369 62
Ritchie (W. Va.) Sabbath-school.	5 00
Mrs. Eunice Lackey, Little Genesee, N. Y.	2 50
Collection at Louisville.	9 00
"Cuba," Boys' School.	2 00
Lincklaen (N. Y.) church.	2 75
Mr. and Mrs. J. T. Harris, Shiloh, N. J.	1 00
Mr. and Mrs. George Ayers, Shiloh, N. J.	1 00
W. L. Hummell, Shiloh, N. J.	25
A. C. Randolph, Shiloh, N. J.	50
"A Friend," North Branch, N. J.	6 00
One-half Collection at Conference.	191 60
Miss Babcock, Alden, N. Y., Evangelistic Work.	1 00
Dodge Center (Minn.) Sabbath-school.	5 50
Geo. B. Carpenter, Treasurer Evangelistic Com.:	
J. N. Belton, receipts in the field.	\$3 70
Receipts for Evangelistic Work.	7 26— 10 96
O. W. Babcock, Nortonville, Kan.	1 00
One-half Collection at Quarterly Meeting, Scott, N. Y.	1 31
Loans.	500 00
Total.	\$1,479 52

Cr.

Elin V. Palmborg, Plainfield, N. J., on order of Dr. Palmborg.	\$ 16 50
Orders of Evangelistic Committee.	110 97
Washington National Bank—Interest.	7 92
" " Loans.	1,000 00
Balance in treasury, Sept. 1, 1896.	344 13
Total.	\$1,479 52

E. & O. E.

GEO. H. UTTER, Treasurer.

In the year 1843 there were six Christian converts in China. Now there are 500 organized churches with about 60,000 communicants, and the number of baptized persons is reckoned at from 90,000 to 100,000. These converts, who are mostly very poor, contribute \$9,000 yearly to church and school. Not a few of them, during the troubles and oppressions which befell the church of Christ last year, endured with patience and steadfastness the spoiling of their goods and ill-treatment of every kind, some even witnessing a good confession by a martyr's death. During the last ten years the number of Christians in China has doubled itself every five years: and if the same rate of progress is maintained, the whole of China will be Christianized in less than 100 years. And yet what has been accomplished is only a drop in the ocean. Out of the 980 chief cities of China, only 80 are the seat of Evangelical missions.—*Allgemeine Missions-Zeitschrift.*

Woman's Work.

ECHOES FROM CONFERENCE.

The details of the Conference have been so ably reported by our editor that it seems as if nothing else could be said; but as women sometimes see things in a little different way from men, we give to the sisters who could not be present just a glimpse of some things as we saw them.

We were so glad to be there, and wish that all could have shared with us the blessed inspiration. We are justly proud that as Seventh-day Baptists we women have not only an equal interest in the Conference, but an equal voice as delegates.

We of the New York church will touch but a few of the many points of interest; may not the sisters from other churches give their impressions, too?

To one who had not had the privilege of attending General Conference since attaining years of understanding, this one came like a bountiful feast to a hungry soul. From the first morning, when the keynote was given by the President in his address, a determination to go forward in all lines was marked, and it grew stronger with every session, until, when Dr. Lewis was called to go on as our leader, everyone felt, as no words can express, that it was not mere enthusiasm, but deep, holy zeal. The tremendous personal responsibility of the men and women to whom God has revealed the truth was never more manifested than in the large numbers and rapt attention seen at every meeting.

The sunrise prayer-meetings, begun on the second day and continued throughout, were especially helpful to the many who attended. The subjects, Our Need of the Holy Spirit, Our Prayer-Meetings, Our Homes, and The Sabbath, brought out the best experiences and needs, something being given that everyone could carry home to use.

Very encouraging to those who have been laboring for organized work among the women was the meeting of the Woman's Board: nearly three thousand dollars given for Missionary and Tract work; Miss Burdick's visits among the churches had increased the interest by giving us a personal knowledge of details; her address was full of incidents showing the faithfulness and steadfastness of the Chinese, even under the most discouraging circumstances, and we rejoice that the Boys' School, so necessary to the maintenance of our China work, is an assured fact. Let us do our utmost to hasten its completion.

We are glad to note the stand taken by Conference in recommending a special time for preaching on the temperance question and its allied interests. We are glad for every forward step in Christian work and believe that as Seventh-day Baptists we must be broad enough to take in every question vexing humanity to-day. Realizing that the liquor traffic is one of the greatest enemies to Christianity and that our only hope for its overthrow lies in the education of the young, we hope that not one, but many, sermons will be preached upon the subject this year in every church. Though not the first denomination to take this stand, we are by no means the last, and while our pastors might preach upon the subject anyway, it strengthens us to make the stand.

When Dr. Lewis gave his report as delegate

to the National Purity Congress held in Baltimore last October, there came to me the memory of that Purity Conference in New York, where he delivered his address on the Sacredness of Fatherhood. The impress of such earnest, truthful words can never be effaced.

Just here let me say what has long been in my heart to say to the mothers so anxious for the youth of our land; when Dr. Lewis comes to your church, ask him to give his message to you as he gave it to those great Purity Conferences. I am sure he will be willing to do it, and no power can estimate the influence it will have upon the coming generation of men and women.

With a new and deeper sense of responsibility, do we realize that there are questions coming to us to decide that did not come a generation ago; that we have many opportunities undreamed of then, and so we were very grateful for the earnest words spoken on Education day and for the deep interest shown by the young people, who have so much time to give and so many talents to increase for the Master.

ANNE L. LANGWORTHY,

NEW YORK CITY.

Very noticeable was the spirit of good fellowship—the handgrasp of old friends and the readiness to form new friendships. The pleasure of hearing some of our brightest and most scholarly men was increased by the thought that all around us were friends, old and new, whose beliefs and sympathies, and whose hopes for denominational growth, were identical with our own.

And the alumni reunion, was not that a part of Conference? Who of us but felt old ambitions stirred, and who did not feel like thanking the heavenly Father for the privilege that Conference had given us of assembling in the beloved old chapel once again! To some, at least, that alone was worth the weary hours of travel.

LISSIE HOWARD RANDOLPH.

GREAT KILLS, Staten Island.

Particularly impressive was the harmony, the high degree of spirituality and the quiet but intense denominational enthusiasm manifested throughout the entire Conference. May the people carry the influence of it to their homes and may it last through the year.

FLORA P. CHIPMAN.

YONKERS, N. Y.

CHAPEL CAR WORK.

One day early in the month of May, I left St. Paul to spend the summer season in the most north-eastern portion of Minnesota, St. Louis County. Late in the afternoon we were far north of the city of Duluth, noted as an immense thoroughfare for shipping grain over the lakes from the far West.

After leaving the great Lake Superior, we reached a town along the line of the Duluth and Iron Range; here my attention was called to a car standing alone on a side track.

My friends informed me that it was a Chapel Car. I asked them to tell me how it differed from other cars in general use.

They answered, "It is a church on wheels, called 'Glad Tidings.'" I have since learned more concerning this chapel car, and its work. There are four of these cars in the United States, all doing missionary work.

Boston W. Smith, of Minneapolis, Minn., is the General Manager of the Chapel Car Department.

The first car built, named "Evangel," was dedicated May 23, 1891, during an anniversary meeting held in Cincinnati. After the dedication, this car was taken to the northwest. The ladies of the Baptist churches of Minneapolis and St. Paul furnished it completely.

In 1894 "Evangel" was taken to Arkansas, and since that time Chapel Car work has been growing in that state. The car is sixty feet long, ten feet wide, and will accommodate one hundred persons comfortably. It is side-tracked in railroad towns, and an opportunity given people to attend evangelistic services in the car.

The second car, named "Emmanuel," was completed in time for dedication at the Baptist anniversaries at Denver, in 1893. This car has been working on the Pacific slope from Canada to the southern most border. Up to the time of the last annual report, the "Emmanuel" has been instrumental in organizing twenty-one Sunday-schools, and the same number of churches, and is still in service in California.

The third car, "Glad Tidings," was ready for dedication at Saratoga, May 26, 1894. The money necessary to pay the entire cost of the car was given by William Hills, of New York City, a monument to his wife, and named "Glad Tidings" by Mrs. Hills.

Mr. and Mrs. C. H. Rust, graduates of the Gordon Training School, Boston, were appointed missionaries in charge, with the north-west as their field of labor. I have attended services in this car a number of times. It is complete in its conveniences for the comfort of the missionary and his family.

When arriving at a new station, Mr. Rust gives notices of a meeting in the car for the afternoon for children especially. In this way he learns more of the condition of the people in the place than in any other way. Often it is found that only a few of the children who come to these meetings ever heard the Lord's Prayer.

In the evening the meeting is begun with a service of song usually, then Mr. Rust preaches for a time, followed by singing some choice selections by Mrs. Rust.

How impressive this is, too. Besides the prayers offered, an opportunity is given for any in the car to give testimony to their love for God or a desire to know what it is to be a Christian.

These missionaries are very earnest and devoted in their work, and make a great effort to help all with whom they mingle, as far as lies in their power. Many are reached in this kind of work who can never be persuaded to enter a church, and are therefore brought to a knowledge of salvation through Christ.

In the early spring of 1895 the contract for building the fourth Chapel Car was given, and on June 1, 1895, it was dedicated in Saratoga. This car was named "Good Will." It was thoroughly furnished by the ladies of Dayton, Ohio.

In this, as in the three preceding cars, the Esty Organ Company has placed one of its finest instruments free of charge. The car was at once taken to the south-west, and God has greatly blessed its work in the great and needy field of Texas.

The uniform courtesy of all railroad companies over whose lines they have had occasion to carry the four cars, in granting trans-

portation for the cars and their missionaries, is also an indication that God's hand is in this nineteenth century missionary method.

It is much desired by many Baptist ladies that Chapel Car No. 5 should be built as soon as possible. Already a good sum has been subscribed for that purpose, each lady contributing one hundred dollars. It is to be called the "Ladie's Chapel Car."

Still again Christian young men are ready to do their part in this work, and hope to have the sixth car built. This will be the "Young Men's Chapel Car."

NETTIE THOMAS.

ELY, Minnesota.

ANNUAL REPORT

Of Treasurer of Woman's Board of the Seventh-day Baptist General Conference.

Cash on hand Aug. 1, 1895	\$ 158 81
Note	75 00
Receipts during first six months	826 59
" " third quarter	285 60
" " fourth "	1,480 27
Total	\$2,826 27

CR.

J. F. Hubbard, Treasurer:	
Tract Society	\$ 438 27
A. H. Lewis Fund	80 85
Geo. H. Utter, Treasurer:	
Boys' School	642 04
Girls' School	10 00
Home Missions	190 93
Missionary Society	219 62
Medical Missions	45 00
Susie Burdick's Salary	507 93
Dr. Swinney's Salary	25 16
Dr. Palmberg's Salary	6 60
Helper's Fund	73 80
Hospital Bed Fund	1 00
Yung Yung	30 00
Photographs sold	42 10
Cor. Sec. for RECORDERS	72 00
Board Expense Fund	68 57
Money Loaned, (One year note from Boys' School Fund)	100 00
Balance Cash on hand	\$197 40
Note on hand	75 00
Total	\$2,826 27

MRS. GEO. R. BOSS, Treas.

MILTON, Wis., Aug. 16, 1896.

Having examined the vouchers and books of the Woman's Executive Board and found them correct with a

Cash Balance on hand of	\$197 40
Notes \$75, \$100	175 00
Total	\$372 40

G. R. BOSS, Auditor.

N. B.—Note of \$100 reported in body of Treasurer's report.

MISS FRANCIS E. WILLARD says she once asked Thomas E. Edison why he was a total abstainer, and whether home influence had made him so. "No," said he, "it was because I always felt that I had better use for my head."

WHY is it ordained for man that he shall walk, all through the course of life, in patience and strife, and sometimes in darkness? Because from patience is to come perfection. Because from the dark cloud is to come the lightning flash which opens the way to eternity.—Selected.

FOREIGN MISSIONS! Why, if there were nothing in foreign missions but the zenana work, it would be worth to the future of the Eastern millions manifold what it costs. If these missionary women did nothing but break the fetters off the wrists of their Eastern sisters, it would be a work worth dying for.—The Interior.

WE must take time to be alone with God. The closet and the shut door are indispensable. We must escape the din of the world to become accustomed to the accents of the still, small voice. Like David, we must sit before the Lord. Happy are they who have an observatory in their heart-house to which they can often retire beneath the great heart of eternity, turning their telescopes to the mighty constellations that burn beyond life's fever, and reaching regions where the breath of human applause or censure cannot follow.—F. B. Meyer.

Home News.

Minnesota.

DODGE CENTER.—The harvests are past in Minnesota. Grain is not a full crop, but we have reason to rejoice that the army worm and chinch bug did not come in time to do immense damage, and did not stay long after they came. We did not have quite rain enough for some crops, especially garden truck. But for Minnesota, apples are plenty. Our village is growing, and village lots have taken a rise. Many new dwelling houses have been and are now being built. Another large brick block is being built, thus adding two more stores to the number. We are very sorry Seventh-day Baptists have not taken advantage of these opportunities. Some one will soon put in another lumber yard. The C. G. W. R. R. has bought more land, and is about to run a track nearer the center of the village to accommodate the lumber yard and flour mill and other enterprises that may spring up.

Politically we are treated to all sides. Hale Johnson, Prohibition candidate for Vice-President, comes next (Sept. 8), and the County and Congressional District Conventions are held here on the same date. Thus far the street-corner stump-speakers and daily talkers have kept quite sweet, and no license has much to do with political quietness. There seems to be less contempt and more respect for all who differ with them, though each is fearful that the nation is going to ruin if the other side is victorious.

We are nearly all interested in the report from Conference. Possibly we may make up to request the session of 1898 to meet with this church.

Attendance at Sabbath services is at high-water mark the most of the time. We are feeling deeply the loss of three active church workers in the persons of church and Sabbath-school, Christian Endeavor and Junior organists, Sabbath-school librarian and secretary, Endeavor President, Corresponding Secretary, chorister, and Junior teacher. But we rejoice that Milton College receives them as students for the coming school year. We hope to furnish our college more students in the future. Five of our Sabbath-keeping young people were graduated at our High School this summer. Some will engage in teaching.

Our Endeavor Society was favored recently with a visit from Prof. Dighton Shaw, en route to New Auburn, where he again assumes the principalship of the school there. He gave us a good talk. * *

THE ISSUES CLEARLY STATED.

Mr. McKinley's letter accepting the nomination of the St. Louis Convention was published on Thursday, August 27. It is chiefly devoted to the money question and the tariff. On both topics he speaks with candor and force. His views on the money question are stated with calmness, and with simplicity and explicitness. Thus, in speaking of the character of the money which shall measure our values and exchanges, and settle our balances with one another and with the nations of the world, he says:

We must not be misled by phrases, nor deluded by false theories. Free silver would not mean that silver dollars were to be freely had without cost or labor. It would mean the free use of the mints of the United States for the few who are owners of silver bullion, but would

make silver coin no freer to the many who are engaged in other enterprises. It would not make labor easier, the hours of labor shorter, or the pay better. It would not make farming less laborious, or more profitable. It would not start a factory, or make a demand for an additional day's labor. It would create no new occupations. It would add nothing to the comfort of the masses, the capital of the people, or the wealth of the nation. It seeks to introduce a new measure of value, but would add no value to the thing measured. It would not conserve values. On the contrary, it would derange all existing values. It would not restore business confidence, but its direct effect would be to destroy the little which yet remains.

With regard to the difference between the silver dollars now existing as a part of our currency and those which would be issued under free coinage, he says:

The silver dollars now in use were coined on account of the Government and not for private account or gain, and the Government has solemnly agreed to keep them as good as the best dollars we have. The Government bought the silver bullion at its market value and coined it into silver dollars. . . . These dollars, in the particulars I have named, are not the same as the dollars which would be issued under free coinage. They would be the same in form, but different in value. The Government would have no part in the transaction except to coin the silver bullion into dollars. It would share in no part of the profit. It would take upon itself no obligation. It would not put the dollars into circulation. It would only get them, as any citizen would get them, by giving something for them. It would deliver them to those who deposited the silver, and its connection with the transaction there ends.

THE END OF OLD MONEY.

The end of these old bills that have served their purpose so faithfully has a certain amount of pathos. If one is fortunate enough to be present when a committee of three officers of the Treasury send them to their destruction, a curious, almost indescribable sensation will creep over one. This destruction takes place in a room in the Treasury Building. There is a small table in the center of the room, and on this the bundled bills are piled in reckless confusion. Through two holes in the floor at the end of the table can be seen the large cylinders or macerators into which the bills are placed. They are about the size of locomotive boilers. A large funnel is inserted in one of the holes, and it connects with one of the macerators. The bills are then untied and thrown into the mouth of this funnel. It is amusing to see one of the committee take a stick when they become jammed and prod them through. When the last one is safely in, a mixture of lime and soda-ash is placed in the macerator, a cover is clamped over the ventricle, and each member of the committee fastens it with a separate lock. Steam is then turned on, and the cylinders are set in motion. When the bills have been thoroughly macerated the pulp is drawn off and taken to a paper-machine, it is made into sheets of paper, and afterwards sold. Some one suggested the idea of using part of the pulp to make little fancy images. The idea was adopted, and dainty little knick-knacks made of the pulp can be bought in the stores in Washington. The salesmen often induce the possible purchaser to buy by telling him that the image at one time represented a large sum of money. To pick up one of these images is to give rise to thought, for here embodied in a small compass is that which was once part of the greatest power in the world.—Harper's Round Table.

POLITENESS has been defined to be artificial good nature; but we may affirm, with much greater propriety, that good nature is natural politeness.—Stanislaus.

Young People's Work

I MET him on the walk one evening about dark, an orphan boy twelve years old. He was living on a farm with his uncle a mile from the village.

"Hello," said I, "how did you come down?"

"Caught a ride," came the answer in a cheerful tone.

"But how are you going back?"

"Oh, walk."

"It must be rather tough to work in the field all day and then walk home from town."

"It is a good deal better than as if it were three or four miles as I had to do out West, every week when I went to Junior Society."

Noble fellow; brave little hero, looking on the bright side all the time. When we are discouraged, and tired, and blue, why not do as he did and think how much better it is now than it once was or it might be? As I walked along the dusky street, by the side of that little bare-foot boy, I felt small and insignificant, as I compared the spirit I often have with the one he expressed in that one short sentence. It was a sermon indeed to me. May it be likewise to all who read this paragraph.

LETTER FROM N. I. DEW TO AUNT MARY THOUGHTFUL.

My Dear Aunt:—I am sure you will not feel that I am personal in this letter, for what I have to say applies to many other people besides yourself, and I am writing to them as well as to you, and have addressed my message to you simply as an example. In writing these letters for the Editor of the Young People's Work, I always feel that I must have some one to "tie" my thoughts to; I must "hitch my wagon to a star" if I would be successful.

From what I have read in the RECORDER lately, and from what I have heard from our last General Conference, I have formed the idea that it is the plan of the Tract Board to employ Dr. A. H. Lewis to work for Sabbath Reform, and that the support for this work is expected to come from enlarged contributions from our people. Now my purpose in writing this letter is to urge you to be one of those who are to enlarge their contributions. I know, my dear aunt, that you have had to work even harder than ever since your husband died, in order to bring up your children and give them a good education, and that you now are giving to this work all that it seems you are able to give. I know that one of your boys is in the gospel ministry and for the sake of the Sabbath of the Bible is sacrificing much, living as best he can on from three to four hundred dollars a year, and it seems hard to you to contribute more than usual in order to pay a brother minister two thousand dollars a year, when your son needs means to buy a few more books for his one-shelf library. But, my dear aunt, you must remember that it costs a great deal to live in a place like Plainfield, and that, if Dr. Lewis should move out to some village, where he could live at a less expense, he would deprive his family of many pleasures and conveniences and would also, so to speak, put himself out of touch with the great living centers of thought, which he must enter and be a part of, if he succeeds in his great work.

I know, my dear aunt, that it seems hard to increase your contributions to pay the salary, which seems so large to you, when

your daughter is denied the privileges of life, which seem to others, because of their surroundings, necessities. But you must remember that our work is important, that we seem to be in a crisis of affairs regarding Sunday-observance, that there is a wonderful opportunity, and that we all turn to Dr. Lewis as the one man ready and capable of filling the place. So I am sure that when you come to look more carefully and prayerfully into this matter, you will gladly sacrifice a little more this year than last, and pray heartily that God's blessing may be upon the work which your added mite has helped to put into active life.

Your Friend,

N. I. DEW.

PLEDGE MAKING AND PLEDGE BREAKING.*

BY LOUIS C. LIVERMORE.

When the enthusiasm and marvelous growth in numbers which have attended the Young People's Society of Christian Endeavor for more than a decade of its existence are considered, it is perhaps not strange that many have found themselves among its membership who have in a measure failed to grasp the meaning of such membership and an understanding of what it requires of them. The record of the organization has been one of enthusiastic activity, but we must remember that the cause of Christ will not thrive on enthusiasm alone. Enthusiasm must be accompanied by activity. It must not take the place of that calm, thoughtful, constant service which accomplishes permanent results. It is the union of fervent zeal with an earnest, sincere, trustful heart-life that produces the efficient Christian Endeavor worker.

The aim of Christian Endeavor should be, and is, the training and perfecting of the spiritual life of its members. The active membership pledge, if analyzed and studied carefully, is found to be a very comprehensive summary of Christian duties, the performing of which is essential to the growth of Christian character, and which every child of God ought to perform, whether pledged or not. A pledge is nothing unless it is the expression, its keeping the manifestation of the indwelling spirit and purpose of the person making it. But, if this be true, what is the benefit of making pledges at all? Is it needful for Christian Endeavor members? While the motive for Christian living and Christian service must spring from a deeper source than that from which the formal, mechanical discharge of duty arises, because it has been promised, yet many people will do things they have promised which they would not otherwise do. The thought that this service has been promised, serves as a rudder to guide and keep in the right course, and while it must ever be regarded as duty, it now becomes a matter of honor also.

In financial, social, and political life, it is absolutely essential that pledges be made and kept. It requires but few failures to discharge his obligations on the part of a business man to destroy his business standing and render his pledges of less value than the paper upon which they are written. Yet we often fail to consider that, in a sense, the same principles obtain in religious affairs which are regarded in the every day business of life. There are too many religious bankrupts. Is it not strange that so many who would consider it

a shame to be rated low in the commercial reports, are so negligent in regard to the promises they have made to Christ their Saviour? A broken pledge is a reproach not only upon the individual himself, but upon the society of which he is a member, and upon the cause for which it is organized.

The service of Christ should be a glad, joyous service, because it is in the line of our own best good and highest happiness. If we have a very dear, earthly friend, it does not require much urging to induce us to speak to that friend and to listen to his words to us. For such a friend no toil seems irksome, no sacrifice too severe. Christ is our friend. The Bible teaches it, nature reveals it, experience proves it. Shall we not heed when he speaks to us through his Word? Shall we not love daily communion with him? Those who have taken the pledge, relying on him for aid, have promised to strive to do whatever he will have them do. How may they know his will concerning them without a careful, prayerful study of the Bible, and how can the study of the Bible be better pursued than by making it a systematic, daily practice? How can they consistently expect his aid in fulfilling the pledge unless it becomes the continual desire of the heart daily expressed? How may they better work for their Master than by aiding their own church which they have already promised to support according to their strength and ability?

We ought to promise Christ our service because he has promised so much to us. There was never in the experience of anyone a failure on his part to fulfill. The Bible is replete with promises. In Spring, on every hand, are promises and prophecies of harvest. We ought to render service to Christ because we love him and because we love our fellow-men. This love sweetens toil, smooths the rough places, and encourages one to meet opposition and overcome obstacles.

For more than all other reasons, perhaps, we should render Christ our service because it belongs to him. All we are and all we may do are his by right of creation and by right of purchase. Paul says, "Know ye not that ye are not your own? For ye are bought with a price." However many pledges we may make and keep we must still be unprofitable servants, for we will have done no more than was due.

If, trusting in Christ for strength, any have made the sacred pledge of active membership and have failed to keep it, one of two things has transpired—either the source of strength has proved insufficient, or they have failed to trust him. But the ability and willingness of Christ to aid those who put their trust in him have been proved by the experience of millions. Surely, he who notes the "dying sparrow's fall" will assist his children who are seeking to do his will. Then the fact remains that there has been a failure to trust him; and without trust successful Christian living is impossible.

Pledge breaking may, in some cases, be attributed to a neglect to thoroughly count the cost of its keeping. The financial world is thickly strewn with the wrecks of those who have neglected to count the cost before entering upon an undertaking. It is quite an easy matter to promise great things, but faithful pledge keeping requires toil, warfare and sacrifice. Many who make the pledge, no doubt,

*Read at the Young People's hour of the Western Association, June 14, 1896.

fail to understand what it means to themselves and to the society, and what its keeping involves.

The Lookout Committee may be in some measure responsible for this in their zeal to add to the membership of their Society. No person should be urged to take the pledge until the committee have good reasons for believing that such an one is prepared in heart, purpose and life to keep it.

A Society made up of a few earnest, active, consecrated members is able to accomplish more for Christ than are double that number of those who fail to keep their pledge, or who keep it in a half-hearted, mechanical way.

Again, some may have started with a thorough knowledge of the pledge and what its keeping would cost, but have since allowed other interests to displace the love they once had for religious things.

The remedy for the evil state of affairs brought about by pledge breaking lies in a prayerful self-examination. It may be that the Lookout Committee, and all the other committees as well, need first of all to look *within* their own hearts and lives and make sure that they themselves are keeping their pledges as they ought; then they may consistently exhort others to faithfulness.

Finally, the thought that time and opportunity have been given us for perfecting the spiritual life within us, a result which can be obtained only through Christian activity, and that through Christ's assisting grace we are permitted and enabled to bear some humble part in his service, should inspire us to faithful pledge keeping.

Even though long life be ours, it will be all too short to accomplish the grand work which it is possible for Christian Endeavorers to do; and at its close, however devoted and diligent and constant in our service we may have been, there will still be work undone, lessons unlearned which we might have learned, beauties unseen which we might have beheld. Doubtless there will be regrets, not for the pledges we have made to Christ and kept, but for the fact that we have been so weak, faltering and inefficient when we might have been strong and victorious through faith.

May we all, whether pledged to do so or not, render such service as our own best interests, the good of our fellow-men, and the welfare of the cause which Christian Endeavor represents demands, and in the words of the hymn—

"For the honor of the Lord and the triumph of his word,
In the strength of his might firmly stand."

OUR MIRROR.

SUFFICIENT money to pay the pledge on Dr. Palmberg's salary has not yet been received. Bear in mind this should be paid by October first, and ascertain if your society is delinquent.

EIGHTEEN societies replied to the card mailed them the forepart of August, voicing their sentiments relative to pledging a definite amount to the Tract Society, toward the support of Dr. Lewis. These societies were all deeply interested in this work, and while impossible for all to give a pledge, yet \$73.00 was pledged.

THE Dodge Centre Juniors, Y. P. S. C. E., Band of Mercy and church held the annual Children's day service, Aug. 8. With a modest display of flowers; the usual responses

and concert reading and singing, the service occupied one hour and twenty minutes. The pastor preached upon "Kindness to Animals" and illustrated the same with nine crayon pictures. The Congregational Juniors attended with their superintendent.

Our Juniors are now studying the book of Romans.

DURING the past year the members of the Permanent Committee strove to maintain the interest of the young people in general lines of work, but especially in the building up of their own societies and the development of a higher Christian character among their members. Some societies have had hard struggles to keep from disbanding, and through these difficulties the committees strove to be of some assistance. In some cases, their efforts were a failure, in others success, to some degree, was realized. This year the Committee wish to come into closer sympathy with each and every society than ever before. Perhaps they can help you—they would be glad to—while they know you can help them. Let there be more unity, more familiarizing with needs and methods, and let this year see more accomplished "for Christ and the church" than in any previous year. You will notice our new name—J. Dwight Clarke, Treasurer. Please send your money to him, stating what object it is sent for and upon which quarter to be applied, and he will promptly return a receipt.

PERHAPS as Christian workers we do not fully realize the need of trying to reach men one by one. We are anxious that the multitude should be saved, but do we not sometimes forget that the multitudes can be saved only as individual lives are touched? The plan of work here recounted is certainly worthy both of consideration and adoption.

In a certain town a prayer meeting was held once a week, under the auspices of the Good Templars' Society. At these meetings each week some one individual who needed the pledge was made a special subject of prayers, both at the meeting and by the members who attended the meeting, and in nearly every instance he was won to a better life.—*Ex.*

CHEAP THINGS.

Labor-saving machinery has many and great advantages over hand-work. The machine suffers none of the pain of weariness; it is not subject to exhaustion, but can work on night and day; it is exact and makes no mistakes; its poorest work is as perfect as the best that the hand can fashion, and its movements are manyfold swifter and stronger than those of the human hand. It does the heaviest and hardest work as easily as the most delicate; slashes logs into lumber and digs the earth as readily as it weaves the most fragile laces.

Labor-saving machinery brought in the era of cheap things—marvelously cheap. One does not see how articles can be produced with such small expenditure of labor, which is the measure of values for all things produced by man. But machinery has not only cheapened production, it has also brought into existence a passion, we might almost say, a craze, for cheap things. The stores are crowded on "bargain days." A bankrupt sale or a sale of goods damaged is a great attraction, and shrewd merchants have a way of supplying such goods without the

intervention of a fire or a bankruptcy. The demand for cheapness is indiscriminate and unreasoning. It is not considered that whatever gain there may be to the purchaser is at the loss of the producer. A plain illustration is found in the sale of cheap newspapers. A few years ago our metropolitan dailies sold at five cents per copy. Then the newsboy received two cents for selling a copy of a paper. They were reduced to two cents and he received two-thirds of a cent. They were further reduced to one cent and he received a third or two-fifths of a cent. The newsboy made living wages when he sold at five cents. He is reduced to squalor by the sale at one cent. Meantime the purchaser receives a paper that is cheapened and impoverished. There was no necessity for this cheapening of an article already as cheap as any one desired—other than the wish to cater to the prevailing craze for cheap things, which when one did, all had to.

So far as cheapness is the result of reduced cost in labor, by means of machinery, in production, transportation and manufacture, it is a great blessing. It enables the poor to live as neatly and comfortably as the rich. One sees little girls dressed as prettily for a dollar or so as the rich man's daughter can be dressed for a hundred dollars. The cheaply clad one need not shrink from comparison in any other point of view than the coarse and vulgar one of a display of expensiveness, which does no credit to head, heart, or taste. The people are entitled to the benefit of the inventions. But this "cheap" craze is going further than that. It is encouraging oppression and wrong. It is willing to let the consequences be suffering on the part of producers.

And it does not pay. Cheating or oppressing never does. The penalty is sure to come, and it may be disproportionately severe when compared with the offense. But it does not pay anything immediately, as it is supposed to. A good honest article will be produced by nobody for less than a good honest price—more than once. He will get even by palming off a worthless article for a worthless price. He will show, when it comes to a game of cheating, that he understands it better than the ordinary purchaser.

It is all right for the merchant to clear out his odds, ends, remnants, shelf-worn or out of date goods at bargains, and to have "bargain days" when such goods will be thrown upon his counters at prices which will rid him of them. But when he professes to offer good goods at "bargains" he is swindling somebody, that is certain—and he certainly is as willing to swindle you as he is to swindle the producer.

Sound economy will purchase the best goods that can be afforded, and be willing to pay what they are worth. A good article will wear from twice to ten times as long, and always be satisfactory, as from two to a dozen cheap articles, which aggregate a larger cost, and all of which are always unsatisfactory.

It is sound economy to pay good wages. The same rule applies. For good wages one can get good work, and for poor wages one gets poor work. There is more profit and more satisfaction in good work than in poor. Here, as at the bargain counter, the bargain seeker grasps at the shadow and misses the substance, and the shadow, though it have nothing else in it, has gloom and misery, disappointment and vexation, for all concerned.

Children's Page.

TWO LOST LITTLE GIRLS.

BY E. R. MAYS.

When Bertha and Minnie May opened their eyes that sunshiny morning, and heard the birds singing in the trees outside, and the roosters crowing and hens clucking in the barnyard, and all the noises of the early day, on a large farm, it did not take them many moments to get out of bed.

They had traveled all the day before, and it was supper-time when Oakhurst, their uncle's farm, was reached. The big white house, with its long piazzas, looked cool and pretty in the bright moonlight. They had already heard of the large oak grove that was such a nice place for play. As soon as supper was over, their mother had put them to bed, that they might get a good night's rest after the tiresome day.

Now they were in a hurry to see how everything looked outside. This was their first visit to Oakhurst.

"O Minnie May," called Bertha, "do look out this window, and see how beautiful! There are no mountains, but see the large green fields, and look at the flowers! Don't you know aunt told us last night that we might pull all the flowers we wanted. Only think, in the city we have to buy all we get! Do see what a big yard full there is here."

After breakfast they made a lovely play-house behind the rose-bushes, in the flower-garden. They made dolls of the big hollyhocks and different colored morning-glories. They helped to gather the vegetables for dinner too, and then shelled the peas, and helped to string the beans. They even took a hand at the churn, but that was rather heavy. The two children were everywhere, it seemed, and so happy that mother and Aunt Mary smiled to see them.

At dinner-time, Uncle Gray wanted to know if there was a single spot about the home lot that they had left unexplored, and he promised them on the morrow to take them over the farm.

"I think they might go to the spring this afternoon," said Aunt Mary. "They can go down alone, and I will send Milly after them in an hour or so, and she can ramble about with them, and let them pick berries."

Milly was a little hired girl, who helped about the house. After dinner, Aunt Mary pointed out the way to the spring, and told the little girls when they were hungry they would find a lunch fixed for them in the springhouse. They went through the back gate in the garden, and down a hill. The path was shaded each side with live oaks. The spring was at the foot of the hill in a skirting of woods—a large rock spring, with icy-cold water. There was a large spring-house, the brook running through it, and crocks of butter, and jars of milk sitting all along on a tin shelf that was fixed right in the cool water. All around the house ran another shelf, and on this shelf they found the lunch that would taste so good in a couple of hours from now.

"Let's run up the hill and pick berries while we are waiting for Milly," said Bertha. They soon found patches of huckleberries, and here and there clumps of great, juicy blackberries. They ate and ate. It was so good to pick for themselves, and to have no limit to the supply. They darted from one

clump to another, picking only the largest berries; until they had gone much farther than they thought. Then they gathered wild flowers, so many beauties; and there was so much to see and do that they quite forgot Milly.

Little Minnie May was the first to notice, and she said, "Bertha, we have played a long time; we'd better go back to the spring and see if Millie is there."

Then they started to find the spring, but they went just in an opposite direction, or rather, they must have gone in a circle, for they never came to an opening, and now the sun was getting low. The shade under the trees looked very dark, and Minnie May began to cry.

"Sister, it is getting dark and we are lost."

Poor baby! she was only six, and right now she wanted mother more than anything else in the world. Bertha was ten, and though her little heart was sinking within her she tried to comfort Minnie May.

"Let's sit down here, darling, and rest a minute, and maybe we will hear Milly calling. I did not know that we were coming so far. But don't cry, pet, Uncle Gray will hunt for us."

They sat still for a while and then Bertha smiled and said:

"O Minnie May! don't you remember the verses Uncle Gray read at prayers this morning, where two of us agree about anything we ask, Jesus will give it to us? Now, let's both of us pray."

The little things knelt down and put their heads against a tree. When they were through Minnie May was smiling through her tears, and she said, "We may be lost from ourselves, but we are not lost from Jesus."

Just then they heard a splash, splash in water and Bertha cried out, "Why, we must be right at the river! Uncle Gray said it was just a mile from the house."

Taking Minnie May by the hand they ran forward about a stone's throw. Sure enough, they came to an opening in the trees and there was the big river, and somebody in a boat, just a little way up, and coming closer every minute. Who should it be but Uncle Gray, with a big string of fish for supper! How they hugged him and loved him as he took them in the boat, and how hungry they were, and how good the fried fish tasted for supper!—for they had not eaten up the lunch in the spring-house.

Millie sniffed very contemptuously "at them city children gettin' lost in that little spring-house skirt of woods."

That night, as mother tucked them up in bed, Minnie May said, "Mother, I do love Jesus. He is so good to us, and I know now that he is with us all the time, because when we knew we were lost in the woods, just as soon as we asked him, why there was Uncle Gray right near us, and we got found right away. We may get lost from ourselves, but can't get lost from Jesus," were the last words said in a drowsy tone as the sweet brown eyes closed in sleep.—*S. S. Times.*

OVERHEARD AT NOON ON THE LAWN.

"Say," said the Lawn Mower to the Lawn Roller, "I'm as hungry as a bear. Give me a roll, won't you?"

"Can't do it," said the Roller. "They're too heavy to eat. The Rake tried to eat one the other day, and broke two of his teeth off

short. Why don't you ask the Sickle for a pear?"

"I'd rather go to the Ax. I don't want any fruit."

"What can the Ax give you?"

"A chop, of course."

"That's so—didn't think of that. If he fails you, you might go down to the garden and get a Stake. By the way, what's the matter between you and the Weeds? They tell me you cut them whenever you pass."

"I do. I don't like the Weeds. They intruded themselves into a lawn party I was at last summer and spoiled the whole thing. Did you get off to the mountains this summer?"

"No; I went down to the seashore to see my relatives."

"Relatives? I didn't know you had any down there."

"Oh, yes, the Rollers are famous all along the Jersey coast. You get away?"

"No; I've been right here, attending to business. I didn't feel that I could afford to go off this summer. I've been pretty poor, and I had to do a good deal of cutting down to pull through the hard times as it was. I hear that Hose is going to be married."

"Yes; he met one of the Faucets at a watering-place up here, and they got much attached to each other. It's a good match."

"I think so myself; but for lighting a lamp I think I'd rather have a parlor match."

"Ha! ha! How cutting you are!"

"Yes, that's my business."

And then, as the hired men had finished their luncheon, the Roller and Mower had to return to work.—*Harper's Young People.*

LOSING THE LORD'S MONEY.

A boy had two pennies. One was given him to spend for himself, and the other for the missionary collection. While playing with them, he lost one. Which was it? He thought the one he lost was the Lord's penny, and so he gave himself the benefit of the doubt and spent the other for his own enjoyment.

A man had some money. Part of it he called his own, part of it was the Lord's; but he thought he could do better with the Lord's money than anybody else, and so he held on to it and invested it. He had various promising schemes, but they failed, and the investment brought no returns. He lost, but yet he did not sacrifice his own interests, nor cut off his luxuries, nor realize on his investments, that he might make good the loss. He just went on as usual, only considering that the Lord's part of the business had turned out unfavorably. The Lord's money was lost, but his saved.

By and by the Lord will reckon with his servants, and will tell them what he thinks about this kind of financiering. Possibly he will make them understand that *all* the money was his, that it is he that gives men "power to get wealth" (Deut. 8: 18); and that any man who invests the Lord's money without his orders, instead of handing it over as he requires, ought to stand ready to make up the losses out of his own possessions and at his own expense or sacrifices.—*The Christian.*

GRANDPA—"Don't get scared Willie. The tiger is about to be fed. That's what makes him jump and roar so."

Willie (easily)—"Oh, I ain't afraid of him, grandpa. Papa's the same way when his meals ain't ready."—*Ex.*

Sabbath School.

INTERNATIONAL LESSONS, 1896.

THIRD QUARTER.

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

LESSON XII.—DESTRUCTIVE VICES.

For Sabbath-day, Sept. 19, 1896.

LESSON TEXT.—Prov. 16: 22-33.

GOLDEN TEXT.—There is a way that seemeth right unto a man, but the end thereof are the ways of death. Prov. 16: 25.

INTRODUCTORY.

The subject of to-day's lesson is wonderfully practical and pertinent and a fitting close to the Quarter's lessons. Vice, as defined in the Standard Dictionary, is "A habitual deviation from moral rectitude, the habitual gratification of a debasing appetite or passion, depravity. Moral uncleanness."

Nabal, Jezebel, Haman, Shimei, Judas and Herod stand out in the Holy Scriptures as awful warnings against vice and sin. Then, too, vice is destructive. It has in itself the elements of ruin. There is dry rot in every vice, no matter how fair and captivating its form may be. It may take some time for the destructive element to work out, but it is slowly and surely eating its way to the surface. It may even seem gay and jolly to indulge in vice, but it is just as surely the way toward death.

Now because it takes time, and the process is slow and insidious, the Bible is the only book that can point out this dry rot, for God alone can see the inner process and declare the final results. Hence God has seen fit to give us such striking examples of destructive vices, and emphasize the fact that these vices work out their own ruin. David speaks of the hand of God in destroying Nabal for his vicious habits. Jehu proclaims the horrible death of Jezebel as the result of her bloody life. King and courtier join in hanging the cruel Haman on the very gallows he built for righteous Mordecai. Shimei's cursing and revenge returned upon his own head. Judu's hands that were laid upon Jesus' shoulders threw down the hot silver in the temple and fixed the rope that strangled his accursed life. While the bloody Herod was already so depraved that the worms, *Σκαληρόβρωτος*, began on him before he was dead.

All vice, including the awful tragedy of drunkenness, not only has the elements of destruction within it, but *must have* to show that vice as well as sin is, in its very nature, suicidal. He who gives way to passion, or prejudice, or self, fosters his own destruction. He who habitually drinks, or smokes, or chews, or indulges in any vice hastens his own death. And so the topic of our lesson, Destructive Vices, confirmed by the teaching of the Bible, is *intensely practical* and *intensely pertinent*.

In this lesson almost every word is like a new coin, clear-cut and specific in its meaning, and every sentence concise and expressive. And so, without any outline, let us strive to reach the deep and practical meaning of the words.

EXPLANATORY.

v. 22. "Understanding." This is a fundamental word and denotes that practical wisdom, that rare sagacity, which characterized David and his son Solomon. It enabled David to behave himself wisely in the jealous court of Saul (1 Sam. 18: 5), and Solomon to meet emergencies with consummate ability. 1 Kings 3: 24-28.

"Well-spring." The well in Palestine was dug deep in the solid rock, as Jacob's well cut down 105 feet in the blue limestone, and at its bottom the well-spring was clear, cool, living and perpetual. "Life." In the Hebrew it is in the dual, denoting both temporal and spiritual, earthly and heavenly. "Instruction." Correction, discipline as in family government for the child's good. "Fools." A common word in Scripture, meaning those without judgment and sense of moral obligation, and even in their perverseness denying God. Psa. 14: 1. "Folly." Without discretion or spiritual understanding. Such persons are not improved by correction and discipline, but in their blindness and presumption grow worse and worse.

v. 23. "Heart." The seat of the conscience and moral affections, and all through the Bible spiritual life, represented as the fountain of moral character, and this

moral fountain when clear, and pure, and living furnishes pure words to the mouth and adds wisdom to the lips. v. 24. "Pleasant words." Words of grace that flow forth with persuasive tenderness and power. Of Jesus it is written, all wondered at the gracious words that fell from his lips. Luke 4: 22. "Honey comb." Rather the honey that drops from the full comb, as in Psalms 19: 10, "Sweeter also than honey and the droppings of the honeycomb."

v. 25. "Way." The path we walk in, then the course of life. So Christ is the way, the path we follow. "Right." Even, level, easy, and hence we choose it. "End." Results of final outcome. How natural and easy for the habitual smoker to do so to steady his nerves, the habitual drinker to take a glass to make him feel better, but when the reaction comes it rather increases the evil.

v. 26. "Laboreth." In the Revised Version this verse is rendered, the appetite of the laboring man laboreth for him for his mouth craveth it of him. It urges him to toil, and is therefore a blessed incentive to action.

v. 27. "Ungodly man." In the Hebrew the word is belial (common noun), and means worthless, good for nothing, idle and careless, and yet constantly devising mischief. Such persons are the tattlers and scandal-mongers of ancient and modern villages, and their words not only burn, but scorch and singe the good and bad alike.

v. 28. "Froward." Perverse, turned aside from the right and headstrong to do evil. Such an one always stirs up and scatters (sows broadcast) strife. "Whisperer." A stealthy, fawning sycophant who can easily divide dear friends.

v. 29. "Violent man." One that oppresses or wrongs in a daring or outbreaking way, and whose influence is always bad.

v. 30, 31. "Shutteth his eyes . . . compresseth his lips." Two classes whose motives are given and their evil influence distinctly branded.

v. 31. "The hoary head." In the East and in all patriarchal lands the venerable locks are a crown of honor and beauty, and in all ages they have been found in the way of righteousness.

v. 32. "Self-control is the height of human victory, and he who attains it is worthy of more honor than Alexander or Cæsar.

v. 33. "Lot." A small stone or calculus which was thrown into the loose fold of the bosom, and the decision left entirely to the Lord.

FINE DISCRIMINATION.

From some facts which have come to light recently in Albany, N. Y., it appears that the "Law and Order League" of that place manifest a fine sense of discrimination in dealing with desecrators of Sunday.

On the first Sunday in January last this League, aided by the police, prevented the delivery of an address on "patriotic" themes which was to have been given by a non-Catholic, on the ground that it was against the law to open a licensed house on Sunday. Only two weeks previously, however, the Leland Opera House was used for an entertainment by the "Sisters of the Dominican Convent," with an admission fee of fifty cents. And in April last, handbills were distributed announcing a "living picture" entertainment in the same house, to be given by the "Choir of the Holy Cross church," Sunday evening, April 12, which was held without opposition. Sunday evening shows are also given in Union Hall, a licensed house, by Roman Catholics, with an admission fee, which are apparently not considered as violations of the Sunday "Law."

The Sunday ("Law and Order") league of Albany, and similar organizations, elsewhere, show a certain sort of discreetness in not attempting to enforce their ideas of "Sabbath-observance" upon representatives of the Papacy, that power being itself the oldest and highest authority on the subject of observing Sunday. What Rome sanctions on that point it will be useless for "Protestant" believers in Sunday enforcement to oppose.—S., in *American Sentinel*.

Whatever efforts Protestants may make for the enforcement of Sunday laws, no general results can be obtained without the consent or co-operation of the Roman Catholics; and more than a thousand years of history unite to tell what sort of Sunday and Sunday laws Catholics will have. Undoubtedly the Catholics are well satisfied with the efforts of Protestants to exalt Sunday as an ecclesiastical-civil institution. That is Catholic doctrine and policy. If the Protestants will pull the chestnuts out of the fire for them, Catholics will be pleased. The present trend is all in favor of Catholic practice and Catholic theories.—*Evangel and Sabbath Outlook*.

DUMB CHRISTIANS.

There are some men who ought never to open their lips in a prayer-meeting. They do not speak to edification. Long-winded, shallow, prosy, they take up the time without filling it. Volubility is their one gift, and they work it, in the vernacular slang, for all it is worth. When such an one rises to speak there is a general sigh, for every one knows that he can be depended upon to "kill time" and the prayer-meeting with one fell blow—the endless blow of his juiceless lips. But there is no stopping him when he once gets the floor. His tongue is wound up, and it will run till it runs down. Such men are a terror to pastor and flock. Oh, if they were but dumb!

But there are others who as surely ought not to keep silence. Like David, on a certain occasion, they are dumb, they open not their mouths; but it is not because they have no reason to speak. They are silent simply through timidity, or inertia, or long habit, or a deep sense of unworthiness. But the Lord has done great things for them. He has spoken to their inmost souls by his Word and Spirit. He has led them out of darkness into his marvelous light. He has put a new song into their hearts—alas! their lips have not caught the strain! He has given them the assurance of forgiven sin, the blissful hope of immortal life. Are not these reasons enough why their lips should show forth his praise? Is it right, is it grateful, to hide all this within the heart?

We are persuaded that there is a great and precious store of Christian experience locked up in the hearts of multitudes of dumb Christians which, if it could be poured out, like Mary's precious ointment, would fill with its fragrance all the house of God, to the comfort and blessing of the saints. It is a treasure of which the churches have sore need. The testimony of a true Christian experience, simply and modestly told, is of the highest value in promoting the spiritual life in others. It transcends even the exposition of the Word in convincing power, because it is itself an exposition, the most affecting and pointed that can be offered—the testimony of a living faith.

But, to have such power, it must be true testimony. We once heard a good woman say, "When I hear this one and that speak in prayer-meeting, I cannot help thinking how little their lives bear out their words, and what they say does me little good; but when John M— speaks, I listen with all my soul, because I know he lives as he speaks." The critic may have been unduly severe; but do we not all realize the peculiar value of the testimony of one whose life as well as his lips expresses the truth he utters?

It is a blessed privilege to declare, out of a full heart, the rich experience of God's love and grace. The silent Christian misses the source of spiritual joy, thus wronging his own soul, and at the same time deprives his brethren, by his reticence, of the help and uplifting he might afford them. The mouth of the over-fluent, prolix, dry-souled talker should be stopped, because, having nothing to say, he says it, wasting precious time, with such tiresome, long-drawn volubility. But, oh, that we might have more, a thousand times more, of the heart-experience of true disciples, who have been with Jesus and have learned of him.

"I have not hid thy righteousness within my heart; I have declared thy faithfulness and thy salvation; I have not concealed thy loving kindness and thy truth from the great congregation."

So wrote the royal Psalmist. And such should be the language and the practice of every loyal Christian heart.—*Examiner*.

Popular Science.

Telephone Improvement.

A Mr. M. Kildischewsky, an electrician of Odessa, has invented such an improvement in the telephone that distance apparently is done away with, or at least has no effect upon the transmission of sound.

It is said that in a recent experiment between Moscow and Rostoff, a distance of 890 miles, over a single telegraph wire, talking and singing were heard perfectly.

This gentleman will soon go to London to experiment on the cable between London and New York.

We have equaled that distance in this country between New York and Chicago, and the long distance limit has not been reached. We are inclined to believe that by the time the cable is laid from San Francisco to Japan and China, *via* the Sandwich Islands, that the improvements in telephones will reach the point when a man can talk with himself around the world.

Jehovah's Scientific Planetary System.

There is now being conducted a wonderful scientific feat by the use of photography; one that will perhaps give us a very clear conception of the marvelous extent of God's universe. This is the way it is being brought about:

Camille Flammarion, a noted French astronomer, born at Montigny-le-roi, in France, Feb. 25, 1842, and who has had charge of the observatory at Juvisy, near Paris, since 1882, undertook by the use of the photograph, to make a celestial chart, that should comprise the entire circuit of the heavens, and embrace all the stars, up to, and including, those of the 14th magnitude. It will be understood that stars can only be seen by the naked eye to the 6th magnitude, but instruments of modern construction will reach them even to the 14th magnitude, and still there are stars in the far beyond.

To accomplish this task would require 16 observatories, located at different points around the world, and all of them to be furnished with instruments of high order, made exactly alike, each instrument to photograph a plate covering two degrees square of space in the heavens. It will require eleven thousand and twenty-seven of these plates to cover the entire space. Many of these could be taken by an exposure of five minutes, while others would require an exposure of an hour.

This great work was planned nine years ago, and arrangements were completed so that photographing commenced in 1891. For five years it has been going forward, and it is now estimated that the work can be finished by 1900.

It will be seen that each of the 16 observatories must do their particular share of the work, and that share must be geometrically arranged, so that every plate will represent exactly the two degrees square in its allotted place in the heavens.

Then again, these photographs can only be taken in nights when there are no clouds, and the atmosphere is clear, also at an hour and moment when the particular two degrees square desired are in the field for action. It is estimated that the number of stars that will be revealed upon this chart, within the 14th magnitude in brilliancy, will exceed forty millions.

When this wonderful achievement has been completed by the photograph, and all these eleven thousand and twenty-seven plates brought together and placed in position, and

their photograph taken, the chart will cover a surface of about 6 feet square.

It has, I believe, generally been conceded by astronomers that the stars as we call them are suns to other systems, as our sun is to ours, and that in the great distance our sun would only appear as a star, of perhaps all the way from the first to the fourteenth magnitude, to people on the planets in the system of each sun.

If the above theory is correct, then may we not understand that there are within the radius of our vision over fourteen millions of solar systems, and evidently embracing untold millions of worlds, all of which, in their order, are, with incomprehensible velocity, revolving around the one grand eternal center?—"In wisdom hast thou made them all."

When the compilation of this chart takes place, may we not hope that advancement in science and higher education will have been sufficient to cause to be eliminated those heathen mythological names given to the constellations that they may no longer be used in our public schools and other institutions of learning?

H. H. B.

There is more Catarrh in this section of the country than all other diseases put together, and until the last few years was supposed to be incurable. For a great many years doctors pronounced it a local disease, and prescribed local remedies, and by constantly failing to cure with local treatment, pronounced it incurable. Science has proven Catarrh to be a constitutional disease, and therefore requires constitutional treatment. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, Ohio, is the only constitutional cure on the market. It is taken internally, in doses from 10 drops to a teaspoonful. It acts directly on the blood and mucous surfaces of the system. They offer one hundred dollars for any case it fails to cure. Send for circulars and testimonials. Address,

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

Sold by Druggists, 75c.

Hall's Family Pills are the best.

Special Notices.

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

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

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

ALFRED WILLIAMS, Church Clerk.

THE next session of the Ministerial Conference of the Southern Wisconsin and Chicago Seventh-day Baptist churches will convene, in connection with the Quarterly Meeting, with the church at Utica, Wis., on Sixth-day before the third Sabbath in September, Sept. 18, 1896. The following is the program:

1. What are the principles of Hermenutics which determine what portions of the Bible are to be interpreted literally, and what figuratively? Rev. S. L. Maxson.
2. What is Mormonism? Wherein does that church in faith and practice differ from the teachings of the Scriptures? Pres. Wm. C. Whitford.
3. Would it be proper for a person, after conversion, to partake of the Lord's Supper before baptism? Rev. D. K. Davis.
4. How can the church prayer meeting be made more interesting and helpful? Rev. E. A. Witter.
5. The Songs of Solomon. Prof. E. B. Shaw.
6. Conscience; its relations and office, Rev. S. H. Babcock.
7. Advance in the Type of Revealed Religion, Rev. L. A. Platts.

PROGRAM for the Quarterly Meeting of the Southern Wisconsin churches, to be held with the church at Utica, Wis., September 19 and 20, 1896.

Friday evening, September 18, at 7.30, sermon by W. C. Whitford.

Sabbath morning, 10.30, sermon by L. A. Platts. Sabbath-school following the sermon, conducted by D. B. Coon.

Sabbath afternoon, 2.30, Young People's hour.
Sabbath evening, 7.30, Praise Service, led by Eli Loof-boro. Sermon at 8, by Geo. W. Burdick.
Sunday morning, 10.30, sermon by S. H. Babcock.
Afternoon, 2.30, sermon, S. L. Maxson.

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.

WANTED.

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

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

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

CORLISS F. RANDOLPH,
Alfred, N. Y.

FOR the convenience of churches desiring to pay their share of the expenses of the General Conference, the following list is published:

Eastern Association.

Piscataway.....	\$ 5 12	First Westerly.....	\$ 1 71
First Hopkinton.....	14 63	Plainfield.....	10 12
Shiloh.....	22 33	Pawcatuck.....	15 95
Berlin.....	5 34	Woodville.....	39
Waterford.....	2 53	New York.....	1 27
Marlboro.....	4 68	Greenmanville.....	83
Second Hopkinton,	4 57	Second Westerly....	1 16
Rockville.....	9 30	Cumberland.....	72
Total, \$100.65.			

Central Association.

First Brookfield....	\$10 01	West Edmeston pd.	\$ 3 03
DeRuyter.....paid	5 61	Cuyler.....	33
Scott.....paid	3 85	Otselic.....	94
First Verona.....	3 69	Lincklaen.....paid	1 38
Adams.....	14 30	Second Verona, pd.	1 38
Second Brookfield.	11 44	Watson.....	1 82
Norwich.....	33		
Total, \$58.11.			

Western Association.

First Alfred.....	\$21 62	Hebron Center.....	\$ 1 32
Friendship.....	7 47	West Genesee, paid.	77
First Genesee.....	9 79	Andover.....	4 18
Richburg.....	3 14	Shingle House, pd.	1 32
Second Alfred.....	10 13	Hornellsville.....	1 60
Independence.....	4 07	Wellsville.....	1 87
Scio.....	99	First Hebron.....	2 86
Hartsville.....	2 75	Portville.....paid,	2 75
Total, \$76.63.			

South-Eastern Association.

Salem.....	\$ 8 14	Greenbriar.....	\$ 4 40
Lost Creek.....	6 33	Salemville.....	1 87
Middle Island.....	3 30	Conings.....	88
Ritchie.....	5 17	West Union, no re-	
Roanoke.....	1 98	port.	
Total, \$32.07.			

South-Western Association.

Delaware.....	\$ 44	Hewitt Springs....	\$ 44
DeWitt.....	77	Attalla.....paid.	1 32
Fouke.....	83	Corinth.....	33
Eagle Lake.....	23	Providence.....	66
Hammond.....	3 58		
Total, \$8.60.			

North-Western Association.

Milton.....	\$11 88	Shepherdsville.....	\$ 28
Albion.....	9 68	Coloma.....	1 43
Jackson Centre.....	5 72	Marion.....	83
Walworth.....	4 68	Isante.....	44
Utica.....paid.	72	Pleasant Grove....	2 09
Berlin.....	1 27	Wood Lake, no re-	
Southampton.....	2 97	port.	
Rock River.....	2 27	Bethel.....paid.	72
Welton.....	4 07	Colony Heights.....	1 65
Carlton.....	2 70	Big Springs, no re-	
Dodge Centre.....	7 04	port.	
New Auburn.....	2 59	Daneville, no report	
Nortonville.....	11 55	Dell Rapids.....	1 10
Grand Junction....	1 98	Marquette.....	33
Farina.....	9 15	Boulder.....	2 59
Long Branch.....	1 16	Calahan.....	72
Stone Fort.....	1 21	Trenton.....	94
North Loup.....	12 71	Villa Ridge.....	61
Milton Junction....	8 80	Talent.....	39
Chicago.....	2 42		
Total, \$118.69.			

Former assessments unpaid are as follows:

Lost Creek.....	\$11 40
Ritchie.....	7 30
Woodville.....	2 10
DeRuyter.....	5 00
Cuyler.....	1 00
Hebron Center.....	5 00
North Loup.....	30 10
Marquette.....	55
Conings.....	70
West Union.....	1 35
DeWitt.....	1 75
Providence.....	1 15
Total, \$67 40	

The Treasurer will be pleased to receive the above amounts at an early date.

WILLIAM C. WHITFORD, Treasurer.

ALFRED, N. Y.

MARRIAGES.

SUNDBERG—HAMILTON.—September 2, 1896, at the home of the bride's parents, Mr. and Mrs. W. R. Hamilton, in New Auburn, Minn., by Rev. A. G. Crofoot, Mr. Peter Sundberg and Miss Bessie Hamilton.

WILSON—HAWES.—In Independence, N. Y., Sept. 2, 1896, by Eld. J. Kenyon, at his home, M. R. Wilson and Elizabeth Hawes, all of Whitesville, 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.

DAVIS.—At Shiloh, N. J., August 9, 1896, Caleb A., infant son of Brazilla A. and Maggie S. Davis, aged 6 months and 10 days. I. L. C.

RANDOLPH.—Near Shiloh, N. J., August 12, 1896, Charles D., infant son of David A. and Janett Gillman Randolph, aged 6 months and 4 days. I. L. C.

DAVIS.—At Shiloh, N. J., August 31, 1896, David Edward, infant son of Edward J. and Lizzie Ewing Davis, aged 6 months and 24 days. I. L. C.

ROGERS.—In Greenwood, N. Y., August 13, 1896, of sunstroke, John Henry, son of Jerry and Alice Rogers, aged 17 years, 4 months, and 10 days.

This young man was stricken in the field on Wednesday forenoon, and died in less than twenty-four hours. The large congregation which attended the funeral service, showed the high esteem in which he was held. J. K.

JOHNSTON.—In Shongo, N. Y., August 30, 1896, of paralysis, Elias E. Johnston, aged 44 years and 26 days.

For some time Mr. Johnston had been in poor health, but when he was taken with paralysis his life went out suddenly. He was an honest and successful business man, and a noble husband and father; beloved by those who knew him. His remains were taken to Beach Hill for burial, where his funeral was largely attended. He has left a wife and two children. J. K.

BURDICK.—In Westerly, R. I., August 18, 1896, Mrs. Elizabeth Burdick, aged 78 years.

Sister Burdick was a member of the First Westery (Dunn's Corners) church. Her husband, Dennis Burdick, died some years ago. She was a woman respected and loved for her Christian integrity and earnestness. She had brought up sons and daughters, and they with a large circle of grandchildren and other relatives with neighbors followed her to the burial. In the absence of her pastor, Rev. A. E. Main, the funeral services were conducted by Rev. O. D. Sherman, of Mystic, Conn. Text, 2 Timothy 4:7.

LIPPINCOTT.—Near Jackson Center, Ohio, Aug. 25, 1896, of a general breaking down of the system and neuralgia of the heart, C. Gertrude Lippincott, aged 15 years and 5 months.

Gertrude was the youngest of a family of eight children. During the special meetings held at Jackson Center in June, 1895, she accepted Christ, and subsequently was baptized and received into the membership of the Seventh-day Baptist church. She leaves a mother, who for several years has found close companionship with her daughter, and seven brothers and sisters, three of whom could not be present at the funeral services, and a large circle of friends. Sorrowing hearts are comforted by thoughts about her choice of Christ and her fitness for death. W. D. B.

DAVIS.—At Shiloh, N. J., August 28, 1896, Martha J., widow of the late Ellis A. Davis, aged 70 years lacking 16 days.

Sister Davis was the daughter of Jeremiah B. and Eliza Davis. She was born in Shiloh, which has always been her home, with the exception of about one year and a half spent in Florida. She was one of a family of six children, all of whom are now dead. March 11, 1843, she was baptized with 28 others and united with the Seventh-day Baptist church of Shiloh, and continued a devoted member until death. She was married September 28, 1846, and became the mother of six children, three of whom survive her. She was a woman of great faith, and remarkable for her piety and honor, her loyalty and devotion to the cause of her Master. She was much loved and respected by her many friends, and will be greatly missed by her family and others. I. L. C.

A MOUNTAIN CLIMBER'S PERIL.

Scaling the Alpine peaks of Europe has become a somewhat commonplace performance; but the Southern Alps of New Zealand offer to adventurous spirits a new field, and one that presents perils enough to attract the most daring, as the following narrative shows.

The hero of it was Mr. E. A. Fitzgerald, an expert climber, who with a famous guide, Matthias Zurbriggen, and several members of the Alpine Club of Christchurch, started in December of 1894 to make an attack

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upon Mount Sefton, that lifts its summit to an altitude of 10,350 feet. They succeeded in their attempt, though the mountain had always been regarded as inaccessible; but they nearly paid for their daring with their lives. The story is told by Mr. Fitzgerald in a book lately published by him in England. We quote passages from his story:

"Suddenly, as I was coming up a steepish bit, while Zurbriggen waited for me a little way above, a large boulder that I touched with my right hand gave way with a great crash and fell, striking my chest. I had been just on the point of passing up the two ice-axes to Zurbriggen, that he might place them in a cleft of rock a little higher up, and thus leave me both hands free for my climb. He was in the act of stooping and stretching out his arm to take them from my uplifted left hand, the slack rope between us lying coiled at his feet. The falling boulder hurled me down head foremost, and I fell about eight feet, turning a complete somersault in the air. Suddenly I felt the rope jerk, and I struck against the side of the mountain with great force."

Then, as he tells us, he felt the rope beginning to slip, and inch by inch he descended for about six feet. He supposed that Zurbriggen was being wrenched from his foothold, and began to wonder how many times he would strike the rocks in descending the 6,000 feet that extended below him, when he felt the rope stop, pulling him up short. His account continues:

"I was now swinging in the air like a pendulum, with my back to the mountain, scarcely touching the rock face. It would have required a great effort to turn round and grasp the rock, and I was afraid that the strain which would thus necessarily be placed on the rope would dislodge Zurbriggen. . . .

"Zurbriggen's first words were, 'Are you very much hurt?' I answered 'No,' and again I asked him whether he was firmly placed. 'No,' he replied, 'I am very badly situated here. Turn round as soon as you can; I can not hold you much longer.' I gave a kick at the rocks with one foot, and with great exertion managed to swing myself round. Luckily there was a ledge near me, and so getting some handhold, I was soon able to ease the strain on the rope. A few moments later I struggled a little way up, and at last handed to Zurbriggen the ice-axes, which I had managed to hold throughout my fall. In fact, my thoughts had been centered in them the whole of the time. We were in too bad a place to stop to speak to one another; but Zurbriggen, climbing up a bit

farther, got himself into a firm position, and I scrambled up after him, so that in about ten minutes we had passed this steep bit. . . . I learned that Zurbriggen, the moment I fell, had snatched up the coil of rope which lay at his feet, and had luckily succeeded in getting hold of the right end first, so that he was soon able to bring me nearly to rest; but the pull upon him was so great, and he was so badly placed, that he had to let the rope slip through his fingers, to ease the strain while he braced himself in a better position, from which he was able finally to stop me. He told me that had I been unable to turn and grasp the rocks, he must inevitably have been dragged from his foothold, as the ledge upon which he stood was literally crumbling away beneath his feet. We discovered that two strands of the rope had been cut through by the falling rock, so that I had been suspended in mid air by one single strand."

EFFECTS OF TOBACCO.

A physician at Yale has discovered that in a class of one hundred and forty-seven students, the seventy-seven who never used tobacco surpassed the seventy who did use it. 10.4 per cent in gain in weight, 24 per cent in increase in height, 26.7 per cent in growth of chest girth, and 77.5 per cent in gain in lung capacity. Figures even more striking were obtained at Amherst, and the consolationists are duly elated at this showing.

But this exhibit relates only to the physical side of the boys' nature. Prof. Fish, of the Northwestern University, is authority for the statement that tobacco injures the intellectual faculties as well. He says that when a college class at Yale had been divided into four sections, according to scholarship, it was found that the highest section was composed almost entirely of non-smokers, and the lowest section almost entirely of smokers.—*The Ram's Horn.*

FAITH is the sacrifice of the understanding to God; repentance the sacrifice of the will.—*Taylor.*

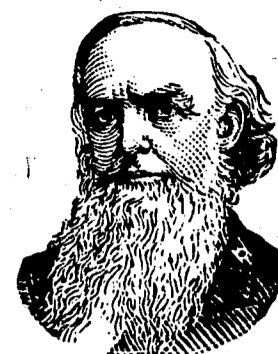
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Yours truly, W. E. PENN.
EUREKA SPRINGS, ARK., May 24, 1894.

The above is a letter written by the late Rev. W. E. Penn, the noted Evangelist, to Mrs. W. H. Watson, New Albion, N. Y.

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