SOWING.

BY IDA FAIRFIELD.

What shall we sow, dear Lord?
For we are soweth all,
Though young pence in years,
And though our hands are small,
Still do we sown.

The need, which coming years
A present harvest bear.
To waken joy or tears.

When shall we sow, dear Lord?
Purchaseth the future way
Some sunlit field reveal.
More fruitful than to-day—
Some garden where our seed
In beauty may unfold,
And follow as we chase,
Bring forth an hundred fold.

Where shall we sow, dear Lord?
The world is very wide.
It waves should toss our grain
What danger might beside.
If winds should wait it far,
Three birds may ask favour,
Or lodged on barren rocks
It brings nor fruit nor flower.

How shall we sow, dear Lord?
Shall we no freely bear
This precious seed of thine,
That all our people may share?
Will not some grains be lost.
If sew with实力hand,
Some truth the many hear
Which few can understand.

Thus shall ye sow, The seed
Is God's eternal truth,
Sown with lavish hand,
And all life's way from youth.
Beside all waters sow,
And God's good care will keep
Sow with unceasing hand,
For ye sow ye reap.

Wellesley College has secured Mrs. Julia Josephine Irving, M. A., to be acting President next year. Mrs. Irving is a graduate of Cornell. She has studied in Leipzig and Bologna, and spent several years in Athens. She has long been a teacher in Wellesley.

Vassar College sends out 71 graduates this year. Only six were chosen to appear as Commencement speakers. They were dressed in pure white. President Taylor stated that the year had been an easy one financially. Their endowment funds were now paying a good living income. Over two hundred applications from students have already been received for next year.

By patient with affairs that are in God's hands alone. All history teaches that God deals in justice and in mercy. It also teaches that seeming ills are often and probably always turned into veritable blessings. Sickness, pain, sorrow, losses, disappointments are often our greatest blessings though for a time in disguise. Then cheerfully accept his loving providences as they are intended and be happy.

And how Kansas comes to the front as a lottery State. After all the trouble about the Louisiana lottery evil and its final ejectment from that State it meets with universal surprise to learn that Kansas, foremost in reforms in other directions, has no valid anti-lottery law! From present outlook, this young and thriving State is destined to be a battle ground over which this troublesome question is to be fought for some time to come.

"Are you saved, teacher?" was the query of a little girl who loved her Saviour. Her teacher was startled, and for a little time was in silent meditation. Then she replied, "I hope I am." Still she was conscious of no well-grounded hope. There was no convincing evidence that she had "passed from death unto life." In a general way she hoped for salvation, but had never made it an earnest and settled purpose to accept of Jesus as her own personal and loving Friend and Saviour. But her pupil's artless question led her to a complete surrender of herself, and a joyful acceptance of that conscious salvation which was specially changed from a vague, indefinite hope to a joyful certainty. Like one whose sight was restored, she could then say, "Whereas I was blind, now I see." Reader, are you saved?

The assassination of President Carnot, of France, has stirred the people of that Republic profoundly and awakened the sympathies of the civilized world. The wicked wretch and anarchist is an Italian, giving his name as Cesari Giovanni Santo. He was killed to the ground while attempting to escape by a blow from the Prefect of Police. Efforts were made to lynch him, but he was rescued by the police, and saved for trial and the penalty which the law prescribes for his crime. It is hardly to be expected, and certainly not to be desired, that the assassin will escape the most rigorous and prompt justice. Same or insane, such men are not fit to live. Fears of prompt punishment of anarchists their numbers and their in­solence is on the increase. Make a prompt example of every such case before there can spring up a sickly sentiment of approval of their cowardly crime and their numbers will diminish. Everywhere the drink curse is an unmitigated evil. For extent of influence and controlling power it has no successful rival among the wicked devices of Satan. Lord Chief Justice Cockburn recently said, "Judges, of England, are weary with calling attention to drink as the principal cause of crime, and we can keep no terms with such a vice that fills our jails, destroys the comfort of homes and the peace of families, and debases and brutalizes the people of these islands." If all officials would take a similar view and announce that they "can keep no terms" with such a vice it would soon become an outlaw and an exile. Once out it was king. Now it is run. Christian people, everywhere; friends of God and humanity, why not say once and forever "We will keep no terms with this heaven-defying crime; we will form no alliance socially, politically or financially with such a blood-stained evil."

Some religions as well as some secular papers are severe in their criticisms upon the Mayor of the city of Chicago, for vetoing the ordinance requiring Sunday-closing of business houses. We have not read the veto message with the Mayor's reasons therefor, but can easily imagine that such veto might rest upon broad principles of justice, equal rights, and true statesmanship. That our country is profoundly stirred over the question of Sunday legislation cannot be denied. Very strong, united, and persistent efforts are being made to induce our state and national authorities to pass stringent Sunday laws. Discriminating and legislating in matters of religion, contrary to our constitutional guarantee, and greatly to the injury and oppression of an increasingly large class of people whose civil rights and conscience scruples should not be ignored. Many statesmen, clergymen, and other fair minded men of eminence and ability, unite in denouncing such legislation as unjust and contrary to the fundamental principles upon which our government was founded. And yet so blinded are many good people of the press, that every word spoken against such oppressive legislation is construed to mean an alliance with salacious and enmity to the gospel of Christ! These same people would be the first to rebel if the Roman Catholic Church should propose and urge any legislation that would in the least degree secure to their religious faith any advantage over the usual Protestant interpretation of the Scriptures. How wicked and unjust the Catholics would then appear! How loudly from pulpit and press would such measures be denounced! But here the Catholics and some of the Protestants unite in an effort to enforce the observance of a day which is purely Catholic in its authority, and according to the understanding of a large number of intelligent, conscientious and thoroughly loyal citizens, is contrary to the letter and the spirit of the divine law. In just the same spirit the Catholics and Peda-Baptists can unite in asking our lawmakers to require all candidates for baptism to be sprinkled or poured, and make it a penal offense for any one to be immersed! The Mayor of the city of Chicago certainly might take this view of the case and veto the ordinance upon just grounds based upon our inherent rights and our constitutional guarantee of religious liberty.

Once let it be rooted in the heart that nothing is ours by right but the right of serving, and self takes its proper and secondary place in our regard.
In my last communication to the Recorder concerning the relation of the industry or hours of labor of those who have work found to be hopeless, except as a means of tilling their own fields, which is necessary for the support of their families. Products are the reward of industry, and there is no danger that the reward will be too large. A workman adds value to the material in hand, but his real wages consist of the increase produced on what is purchased, and the more that are produced the more, in general, will be offered for his services. Large crops bring prosperity to manufacturers and laborers as well as to farmers. Human wants are unlimited, but there is a limit to the good which society has at hand to offer in exchange for labor. The industry of one man is paid for through the industry of other men, and the highest welfare of each one requires that all should be usefully employed, and as far as possible in a way compatible with the best personal development.

This fact seems clear enough, yet it is too often neglected. Workmen, often with philanthropic motive, seek to keep down the daily product. It is a common idea that women and children should do no work lest they compete with men. Large standing armies, even, are defended on the ground that they consume thousands of men from competition with laborers. Good prison management is to contend with the common idea that the employment of prisoners deprives law-abiding citizens of work. This might be true if each workman had one particular job to do and could do no other, but as a general proposition the error is manifest when we consider that the working prisoner secures little more of the world's goods than the idle one, while whatever he produces adds so much to the common fund which rewards the industry of others.

All good people wish to be of profit to the world. By what sort of book-keeping shall the profit of a life be estimated? There seems to be but one answer. Credit all the good work and services and charge the good things destroyed, wasted, or consumed to the exclusion of others. Thousands of well-meaning people, living in useless luxury, flatter themselves that their extravagance is of great service to the world because it furnishes needed employment to labor. This conception is only a delusion, which cannot be dispelled too quickly. If the millionaire's income were left in a bank or invested in business it would not long remain idle. Instead of hiring servants whose work is gone at the end of the day, it would hire workmen who, upon taking their wages, would leave a useful product. The world would be made richer instead of poorer. Instead of being wasted in frivolous luxury productive power would be utilized in building railroads, factories, and machinery. The returns upon labor would be more than the cost of the materials, because there would be more capital to operate with it and to compete for its services.

Savings should not be made at the expense of personal development, but it should not be forgotten that capital is a blessing to rich and poor, employer and employed, while useless ex-

travagance consumes the sources of social income. All the unemployed might be supported for a time as servants to the rich, but the resulting prosperity would be of short duration, for the collection of capital is the fore-runner of poverty.

THE NEW TESTAMENT CANON.

BY REV. CHARL. S. BENCOR.

For a number of years after the ascension of Christ there were no gospel records and no apostolic epistles. The gospel was taught orally by the apostles and their disciples. The Old Testament books were the only Scriptures in use among Christians till the last half of the second century. This conclusion is arrived at from the fact that the early fathers in the church make many quotations from the Old Testament in their writings, but none, or scarcely any, from the New. While the apostles lived error fell for a written gospel. But afterwards, as heresies arose and there was danger of corruption of the gospel there was need of authentic records of Christ's work and teaching to which appeals could be made.

Hence the four gospel histories, written by Matthew, Mark, Luke, and John, received the special attention. As the gospel field became too extended for the personal attention of the apostles there arose occasions for apocalyptic letters to certain churches. Hence the epistles. The apostles were the final authority with the church, but for a time they gave way to the epistles as the most adequate means of communicating doctrine, exhortation, and command. To describe and catalogue these books that we now have, and no others, as the sacred books of the church, is, so the Roman Catholic church, as determined by the Council of Trent, 1546, includes the Old Testament, the New Testament, and the apocryphal books. The list adopted by the Council of the African bishops at Hippo, 393, agrees with our New Testament canon, but includes with the books of the Old Testament, Wisdom, Ecclesiastes, Song of Solomon, and the three fathers, the books of the Maccabees, and some other apocryphal books. The Council of Carthage, 397, adopted the list of the Council of Hippo. In later times the apocryphal books were all rejected from the Bible canon by Protestant councils but the Roman Catholic canon, as determined by the Council of Trent, 1546, includes the Old Testament and the apocryphal.

The question is sometimes raised as to the degree of authority of a canon that has passed through so many fluctuations before its final acceptance. How does the canon that we now have, and no others, are to be received as having divine authority? On this point the writer of the article, "Canon," in the Encyclopaedia Britannica, says: "We observe, in conclusion, that the canonical authority of the Scripture does not depend on the church or its councils. The primitive church may be cited as a witness for it, that is all. Canonical authority lies in the Scripture itself; it is inherent in the books so far as they contain a revelation or declaration of the divine will. This was not always so. The authority of the New Testament was at first considered to be a reasonable and divine subject; for how else can we account for the almost universal acceptance of our present New Testament canon, seeing that these books show no hint of a claim to inspiration by their writers, and that there is no evidence that the collectors of the canon were inspired for their work?"
taken the place of the Jewish Sabbath throughout the Christian world." In the same volume commenting on Rom. 14:5, he says: "One man esteemeth one day above another: Perhaps the word 'year,' day, is here taken for time, festival, and such like, in which sense it is frequently used. The reference is here made to the Jewish institution, and their festivals, the passover, pentecost, feast of tabernacles, new moons, jubilees, etc. The converted Jew still thought those of moral obligation; the Gentile Christians, not having been brought up in this way, had no such customs. And as those who were the instruments of bringing him to the knowledge of God gave him no such injunctions, consequently he paid to these no religious regard. The converted Gentile esteemed the Sabbath, and that each day should be devoted to the glory of God, and that those festivals are not binding on him. We add here 'alike,' and make the text say what I am sure was never intended, viz., that there is no distinction of days, not of Sabbath and holy day, that every Christian is at liberty to consider even this day holy or not holy, as he happens to be persuaded in his own mind.

"That the Sabbath is of lasting obligation may be reasonably concluded from its institution (See note on Gen. 2:3) and from its typical reference. All allow that the Sabbath is a type of the rest in glory which remains for the people of God. Now, all types are intended to continue in full force till the anti-type, or thing signified, takes place; consequently the Sabbath will continue in force till the consummation of all things. The word 'alike' should not be added, nor is it acknowledged by any manuscript or ancient version. 'Let every man be fully persuaded.' With respect to the propriety or non-propriety of keeping the above festivals let every man act from the plenary convictions of his own mind; there is sufficient latitude allowed; all may be fully satisfied.'

Before making further remarks I would say that Dr. Clark's exegesis of Rom. 14:5 is in harmony with the writing of the best exegists amongst Sunday-keepers as well as amongst Sabatarians. Perhaps I do not possess a logical mind, for I cannot see how we are going to keep the "day which shall be unto the people of God," by utterly disregarding the seventh day of the week, which God "sanctified," or set apart as the type of that rest, and keeping "the first day of the week" (which later fact remains to be proved). The paschal lamb was a type of Christ. Had the Israelites, at the institution of the Passover, or at any time before the anti-type came, selected ablemished lamb, or a calf, when they were commanded to select a type, they would have been as obedient to the command of God, and would have kept the type as perfectly as these professed Christians keep the type of the rest in heaven by disregarding the seventh day of the week, which God made typical of that rest, and keeping the first day of the week, which is typical of nothing.

In regard to Christ's resurrection on the first day of the week, we cannot ignore the following facts: Christ, as the anti-type of the paschal lamb, must have been slain at the same time of day at which the lamb was slain, "at even, at the going down of the sun," and remained "three days and three nights in the heart of the earth," then he must have risen at or near sunset, "at even, at the going down of the sun." We believe what is said of Christ's resurrection (Matt. 28:1), satisfactorily proves that he was no impostor. Had Christ risen on Sunday, the first day of the week, instead of on the Sabbath, the seventh day of the week, still it would not make the Gentiles humanly bound under the obligation to keep "the Sabbath of the Lord," which is Saturday, the seventh day of week.

It has often been stated that the Lord's-day, spoken of in Rev. 1:10, either means the Seventh-day Sabbath, of which Christ claimed to be the Lord (Lamb) of the day that is mentioned in Acts 2:20. I am of the opinion that it refers to the day mentioned in Acts 2:20. I might add that those who openly and willfully disregard their obligation to keep holy the day spoken of in Ex. 20:10, Luke 6:1, have great reason to dread the coming of the day spoken of in Acts 2:20, Mal. 4:1, 2. I would go to God that all professing Christians might be brought to see their error in clinging to the pagan-penal Sunday, and that they might, in all sincerity, obediently observe "the Sabbath of the Lord."

THE CROSS OF CHRIST.
BY MRS. C. M. LEWIS.
The cross of Christ! The lofty symbol Of heavenly love, of humble minds, Of sacrifice, true love given To those whose vision sin now blinds.
The cross of Christ! Ah, who can measure Its power of reformation? Lifting from depths of sin and wiles The curse of all the human race;
Who, walking in its radiant beams Ascends by steps each day revealed, From height to height, where quickened vision Surveys the broad elysian field,
And breathes the air so pure and healing, Wafted from loftier heights above, Fragrant with dews of heavenly blessing Distilled by all pervading love;
And gathers strength for duties waiting, For heavy burdens to be borne, Aye, strength to bear a cross for others, That that in their soul may be free;
O, glorious cross of Christ! thy power Shall e'er increase and spread abroad, The symbol of that love eternal That stoops to win all souls to God.

POLAR TALKS ON LAW.
BY W. C. SPRAGUE.
Chattel Mortgages.
A chattel is a thing personal, and it includes not only things movabale, but something more, as an interest in land less than a freehold. The word "chattel" is from the Latin through the French, meaning primarily beasts of husbandry. Finally the term came to be applied not only to beasts, but to all things. A chattel mortgage is a mortgage of a chattel. Although originally a mortgage was a transfer of the property as security for the debt, it is now regarded not as a conveyance, but as a mere lien or incumbrance upon the property for the payment of the debt or the performance of some other obligation. Chattel mortgages are known and recognized by the laws of all the States except Louisiana, the statutes varying in minor though important particulars. In most States it is provided that unless a mortgage be recorded or filed in some public office, the purchaser of the chattel shall be barred of all equity in the same. And so it is held in some States, that a mortgage so recorded must be renewed within a certain time, or the validity of the record as notice to the world is destroyed. A mortgage need not be renewed, however, in the States of Alabama, Arizona, Arkansas, California, Connecticut, District of Columbia, Florida, Georgia, Indiana, Iowa, Kentucky, Maine, Maryland, Massachusetts, Mississippi, Missouri, Nevada, New Hampshire, New Jersey, North Carolina, Rhode Island, South Carolina, Tennessee, Texas, Vermont, Virginia, Washington, West Virginia.

In Colorado the mortgage must be promptly recorded at maturity.
In Delaware it must be renewed every three years.
In Kansas it must be renewed within thirty days preceding the expiration of one year, and each year thereafter.
In Illinois it is good for a period not exceeding two years, unless within thirty days next preceding the maturity of the obligation, there be a affidavit filed showing the amount remaining due, and that the time of the mortgage is to be extended, that extension being for a period not exceeding thirty days. The mortgagee must file within the said preceding thirty days, certified copy of the affidavit with the justice of the peace before whom the mortgage was recorded.

In Indiana Territory, if the mortgage is recorded no renewal is necessary; if it is only filed and not recorded, within thirty days before the expiration of one year there must be filed an affidavit of non-payment, to be notice to third parties.

In Kentucky a chattel mortgage is good without renewal for fifteen years.
In order for a chattel mortgage to be good in Michigan as against third parties, after one year from the filing of the same, an affidavit of renewal must be attached to and filed with the mortgage within thirty days next preceding the expiration of the year. Mortgages are good in this State for six years.
In Minnesota there must be a renewal two years after the demand is due, and annually thereafter.
In Montana a chattel mortgage must be renewed at or before maturity. It can only be drawn for one year, and must be renewed from year to year.
In Nebraska the lien continues for only five years next preceding the expiration of three years from date of filing.
In New York the lien continues for only three years.
In New Mexico, New York, Ohio and Oregon laws are the same as those of Kansas in this particular.
In North Dakota a renewal must be made not less than ten nor more than thirty days prior to the expiration of three years from date of filing.
In Oklahoma the renewal must be within thirty days next preceding the expiration of three years.
In Pennsylvania a renewal must be within the month after maturity.
In South Dakota the renewal must be made within thirty days next preceding the expiration of three years from the date of filing. A renewal may be made for three years longer.
In Utah the mortgage is good only for ninety days after maturity, provided the maximum periods do not exceed fifteen months in all.
In Wisconsin it must be renewed within thirty days next preceding the expiration of two years from the time of filing. A renewal may be made for three years longer.
NEW YORK SUNDAY-SCHOOL ASSOCIATION.

The Thirty-Ninth Convention of the New York Sunday-school Association was held in Ithaca, June 28th to 30th. About five hundred delegates were in attendance and the work was thoroughly discussed and vigorously adopted.

Eleven thousand dollars have been received and wisely used the past year, and the work has grown so fast that plans were laid to raise and use fifteen thousand dollars this year. The Empire State is divided into eight districts, and the reports of the six district missionaries were stirring and hopeful, for even the Adirondack region is being dotted with Bible-schools. But the most encouraging feature is the marvelous advance which has been made in the Western States, enlisting fifteen thousand new scholars in Bible study and the visitation of every family, giving new life and blessing to every church that tries it. And here I want to add that I hope every Seventh-day Baptist Church will adopt it this year so as to reach all our denominational members and bring Bible study to every home.

Grand addresses were made by Dr. Edward Judson, Dr. James M. Farrar and Miss Juliet Dimock, of Zillah, Washington, special mention was made of Bro. W. C. Dallas, music, "Gloria" for Primary Schools. Oh how I wished all our Sabbath-school teachers could have heard Dr. McEwen's masterly plea for "Conscience Among American Christians." But the three days were filled with good things and I hope that there will be many more Seventh-day Baptists at Saratoga next year.

A SUGGESTION AND AN INQUIRY.

At a meeting of the Alfred University Alumni held last week, one gentleman made a suggestion that I think is quite worth acting on. It is this: That the Seventh-day Baptist people consider Alfred University a safe deposit for any old books, documents or letters they may have, in any way relating to the history of the denomination. They need not relinquish their ownership in them unless they prefer to, but here all such documents would be safer than when shooking around in some bureau drawer, to be treasured up in a safe deposit or sub-barrel; and here they would be sure of preservation and be easy of access to the whole people.

Now as to the inquiry: In the session of the General Conference held at Lincklaen, N. Y., in 1858, Brothron S. M. Burdick, of Lincklaen, and Richard W. Jones, of the church at Baltimore, Md., were ordained evangelists. I have searched with some care but as yet cannot find who this Eld. Jones was, when he died, nor anything about Eld. Burdick. Neither can I find anything reliable about this Baltimore church. I did find three dates which professed to be the correct year of its birth, but as each was a different year, I must abandon it from deciding about it. If any of our people can enlighten me as to where these people came from and where they went to, what kind of work they did, and something about Eld. Jones, will you please address me either by letter or through the Recorder?

C. H. GREENE.

ALFRED, N. Y., June 25, 1891.

The assurance is given Christ's followers that wherever he has made a church there he will also be found. In no other place but his church is the atmosphere of prayer. When you have entered your closet and opened the window to let in the cool morning air, to sit in the quiet and do your devotions, the back of the book is the atmosphere of prayer. When you have entered your closet and opened the window to let in the cool morning air, to sit in the quiet and do your devotions, the back of the book is the atmosphere of prayer. When you have entered your closet and opened the window to let in the cool morning air, to sit in the quiet and do your devotions, the back of the book is the atmosphere of prayer. When you have entered your closet and opened the window to let in the cool morning air, to sit in the quiet and do your devotions, the back of the book is the atmosphere of prayer. When you have entered your closet and opened the window to let in the cool morning air, to sit in the quiet and do your devotions, the back of the book is the atmosphere of prayer.

SINKING AN ARTESIAN MILK WELL.

There comes, in the life of every man who cannot afford it, a time of burning unrest, when the high pressure of unconquerable desire to live in the country, writes Robert J. Burdette in an inimitable article on "Making Money for the Ladies."  "The Homestead Journal." A railroad man, who doesn't know for the life of him which end of the plow he is to, is going to try it on a farm; a successful merchant, who vaguely knows that you dig potatoes, although by that time understands them, as you do coal, hankers, after a certain time of life, for a cheap little place, not too far out of the city, where he can drink milk well and raise his own bananas, of which he is very fond. And I once knew an able and eminently placid man who was a gentleman of the Pyramids. Their Cause and Effect," for twenty years, and who was far more afraid of a horse than a trap is of work, and who thought that cows shed their horns every spring, from which source the brass bands renewed their supply of instruments. Well, that man left the platform at last and invested the spoils of many successful lecture tours in a small farm. We cannot help it; out of the dust we came, back to the dust we are drawn. We are children of the earth, and we do love to creep back into the mother-arms, and get our faces down close to the earth and smell the mother-earth. When the three days are filled with good things and I hope that there will be many more Seventh-day Baptists at Saratoga next year.

POWER OF LIQUOR TRAFFIC.

The late Rev. David K. Nebbit, for many years pastor of the Handsworth Presbyterian Church, and later of the First Congregational Church, of Peoria, Illinois, in a lecture on the power and influence of the liquor traffic used the following three arguments:

1. "It is supported by two of the strongest tendencies in human nature. The two pillars that support it are animal appetite and love of money. It defies legislatures; it bribes juries; it breaks through the thimny cobwebs of municipal laws; it dictates political platforms; it trumps under its cloven hoof the holy Sabbath and the law of God; it grows rich on the hard-earned wages of poverty, and the murdered souls of men, and sitting in its stately palace, or lounging in its filthy den, it laughs and breaks home after home, and the widow's tears and mocks the orphan's cry for bread. It steals the son's kind heart and robs the mother of his love. It leads the blooming daughters into the dilly alley to the haunts of sin. It transforms the father's loving tenderness into beastly cruelty and murderous hate. It changes the onceLEVEL home to an abode into the drudging slave of the drunkard's hut. It sends the husband to a drunkard's hopeless doom, and drives the orphaned boy from home and friends and casts it into the putrid stream of crime, to float downward into worse than death. Thus does the sweep of childhood's sunny face, it dim the lustre of ambition in the eye of youth and smeared with foul disgrace the hoary locks of age."

2. The Bible is not an iron safe, to be opened by those who are keen enough to discover the combination; it is rather a rare and delicate flower. But Christ has laid the foundation before it can be induced to unfold its petals and disclose its honey cup and share with you its sweet perfume. The book is the atmosphere of prayer. When you have entered your closet and opened the window to let in the cool morning air, to sit in the quiet and do your devotions, the back of the book is the atmosphere of prayer. When you have entered your closet and opened the window to let in the cool morning air, to sit in the quiet and do your devotions, the back of the book is the atmosphere of prayer. When you have entered your closet and opened the window to let in the cool morning air, to sit in the quiet and do your devotions, the back of the book is the atmosphere of prayer. When you have entered your closet and opened the window to let in the cool morning air, to sit in the quiet and do your devotions, the back of the book is the atmosphere of prayer.
MISSIONS.

I had the sweet privilege of visiting my old parish at Walworth, Wis., a few days last week. I met my dear ones with whom we had such pleasant relations, and held such happy communion and fellowship in prayer and conference, have gone to the glory-land. Some will soon join them. In fact, we are all rapidly going, and it will be soon with me and the others, "They are gone." It was our pleasure to attend the Commencement exercises of the Walworth High School. There were three graduates, all ladies, two of them were Seventh-day Baptists. They did honor to their parents and the school. Principal Hibbard, who was Brookfield, N. Y., boy, is a first-class teacher, and greatly beloved by his pupils. He is also a great help in the church and the Sabbath-school. The Walworth people have great reason to be proud of their school, and to cherish and maintain it. Hope they can keep Prof. Hibbard another year. When a school has a good teacher, one who fills the bill, it is for the best interests of that school to retain him. Frequent changes of teachers are a detriment to the progress of a school, and we are now enjoying Commencement Week at Milton. It is a long feast on intellectual goodies. Missed Field Day on Thursday, June 21st, and the session of the Orphilians in the evening by being at Walworth. Was sorry to miss their session, for in the palmy academic days, before there are so many people who never do and never can attend Conference, that can and do attend their Association. Again, they are proving a spiritual bethesia to the churches where they are held. It is to be hoped preach­ing, the warm, spiritual, devotional services, the interchange of thought, the personal Christian influence, the sweet fellowship and communion of brethren and sisters of like precious faith, make and leave a deep impression on the church and people.

GOING AND GIVING.

BY REV. EDMUND F. MERRELL.

A multitude of Christians in America have enough means for support without the necessity of labor. They are not tied down to any particular location or trade or to any form of labor for the support of families. They can go where they will; they can live where they will. Why should a follower of Christ, to whom belongs all, both of person and property, conclude because he has means enough to do as he wishes, that these means are given him simply for personal enjoyment? Many choose their residences in the parts of this country, or even of Europe, which are most attractive to them. Is this the spirit of Christ? Why should they not regard reward has given them this property that they may use both it and their personal services for his cause? Since they are not confined to any especial place for residence, why should they not consider that they ought to go and live where their persons and their efforts would tell the most for the advancement of the Redeemer's Kingdom? Is not this the spirit of devotion which is taught in the New Testament? Since they are free to go where they will, would not the spirit of Christ lead them to act as they do, to go, as he did, to those who need them most, and would it not be an exhibition of real Christ­likeness with the truth of our religion more than almost anything else, if all those who are free from ties to any particular location, should in a body go forth into missionary lands, and there support themselves in humble, self-denying and devoted labors for the conversion of Christ to the nations who know him not. Sometimes the difficulties in the foreign missions, especially in those of the least access seem to discourage the efforts of many in carrying the gospel to all the earth. But is there any part of the world which men do not go for worldly gain? Can you find any country where men from civilized lands have not gone, either as humble savage in the service of heathen government, and endured every risk, even of life itself, and privations un­imaginable, simply that these lands or the nations, whether more or less for worldly gain? Expeditions plunge into the wilderness of Central Africa for the ivory, guns, and the spirit of the Christian. The building of the desert of South Africa is endured for the diamonds and gold which may be obtained there. And shall the followers of Christ dare less for the cause of the Saviour than men are willing to dare and do for more worldly gain?

The high privilege of giving for missions is often forgotten by those who, on account of their narrow views, are vexed every time a con­tribution-box is passed to their pew. Instead of regarding it as an effort to make us give up something, the act of giving is an effort to help the world, to relieve suffering, to save souls, to plant the Christian church, to hold men's hands toward the church, to keep up the missionary work and spirit. Especially when making a contribution for foreign mis­sions, we should remember that we are giving for the conversion of multitudes for the extension of Christ. By that act we reach out a hand to touch the corded and enterprising Chinkaman in the degradation and superstitions native of Central Africa. It is perhaps to most of us the only opportunity we have of coming in a full measure into sympathy with Christ in his sacri­fices for all men. It is the only way, except prayer, by which many Christians can carry out the last command of their ascending Saviour, "go and preach the gospel to every creature." Look not upon the contribution-box as a beggar's box, but as the hand of Christ extended to you and asking you to help him to bring the world to himself.

THE JEWS.

Never since that glorious day of Pentecost, nearly nineteen hundred years ago, in the far-off land of Jerusalem, has there been so bright and promising a time as when three thousand Jews acknowledged Christ and were baptized in one day, have the opportunities of preaching the glad tidings to the heathen. In Christ’s days, children were so bright and promising as in the present year of our Lord. The almost universal tendency of all the heathen has been so great and powerful, especially among the English-speaking lands for the sufferers of the Russian persecutions. has awakened a respons­ibility to love in the heart of the Christian people for English-speaking Christians, render­ing our position an exceptionally favorable one in so far as we can help them and relate the sweet story of the life of Jesus to them and inspire them with love for humanity. God forbid that we should be so blind to the signs of the times as to let such opportunities be neglected by us.

Mark Loyd, in Jewish Herald.

HOW SOON AN EAGER SEEKER AFTER AN ANSWER TO THE QUESTION, "WHAT SHALL I DO THAT I MAY HAVE ETERNAL LIFE?" MAY BE TURNED AWAY SADDENED AND HOPELESS BY A TRUE ANSWER TO HIS QUESTION. WHAT SHALL I DO THAT I MAY HAVE ETERNAL LIFE?" THAT IS WHERE CHRIST COMES IN. IT IS WHERE CHRIST BELONGS. HE CAME TO THIS WORLD AS A MESSIAH AND HE COMES TO THE HEARTS OF MEN IN THE WORLD AS A MESSIAH. HE CAME TO THIS WORLD IN THE GARDEN OF GETHSEMANI AND HE COMES TO THE HEARTS OF MEN IN THE GARDEN OF GETHSEMANI. HE CAME TO THIS WORLD IN THE GARDEN OF GETHSEMANI AND HE COMES TO THE HEARTS OF MEN IN THE GARDEN OF GETHSEMANI. HE CAME TO THIS WORLD IN THE GARDEN OF GETHSEMANI AND HE COMES TO THE HEARTS OF MEN IN THE GARDEN OF GETHSEMANI.
WOMAN'S WORK.

THE SWEET, LONG DAYS.

BY MRS. M. S. RANSOM.

The sweet, long days when the morning breaks Over the mountains in rose and gold, When birds with early note, and flowers, The afterglow little fields and wall. Then, in every hour, the happy song, Lone dappled with daisies beneath the sun, When the waves wash up on the pebbly strand, And then the deep and rushing surf.

The sweet, long days when the children play Merry and sweet as the day is long, Drifting down the river or tossing the hay, And singing many a snatch of song. When the sun is on their faces shining, Father is earning the children's bread; In every task when they were, For blessings to rest on each little head.

The sweet, long days when trouble may come, We bear the trouble in trustful cheer, For in every task when a prayer they Have had the burden which we have promised To take, to bear, to be holy, to be just, and to be merciful, and in every task when a prayer they have had the burden which we have promised to take, to bear, to be holy, to be just, and to be merciful.

But when mother is busy from morn till eve, In every task when a prayer they have had the burden which we have promised to take, to bear, to be holy, to be just, and to be merciful.

Driving the wagon, men, boys, and girls, All joined in with their strength and skill, And seeing the world go in or out, The burden which we have promised to take, to bear, to be holy, to be just, and to be merciful.

The burden which we have promised to take, to bear, to be holy, to be just, and to be merciful.

And then do you send the contents of the box to the poor? I've never heard of one.

A practical suggestion.

BY LILLIAN OReY.

"I've outgrown my mittens, mammy! See?"

"So you have, and they're all whole and good too. Well, drop by the gift-box, and on your way to school stop at Mr. White's store and buy a pair. It's so cold this morning that you can't do without very well."

"And now, my dear woman, will you tell me what is a gift-box?"

"I asked Cousin Alice, who had the same before, for her to go and visit, and she was anxious to understand the ways of the household as soon as possible.

"Why, certainly; a gift-box is just that—no more or less."

"But I never heard of one before."

"Possibly not. The box itself is only an ordinary packing box with possible contents. But some special box is the rule.

"And then you can send the contents off to some public charity, Mary?"

"No, we have calls nearer home. There are a great many poor people in this place, and a mission and hospital, so there are plenty of avenues for giving. A large family like ours has a good many 'cast-offs' in spite of all the turning and making over which I do, and we used to put such things in the attic and store corner, once there would come some unexpected call for help, and I would know I had just the article that was wanted, but I could not put my hands on it or think where it had been placed until, perhaps, the opportunity had passed entirely by. And that is how the gift-box came into the house.

"And a very sensible and practical one, too, I am sure. I would like to see its contents, Mary."

"It has little in it now. Cold weather and holidays have made many demands on its generosity. We put all it is fit for use—I mean that everything must be clean and mended, and if past that, the best pieces next, which will cover a pretty shirt or skirt for a little child. Bits of old linens and muslin bandages often go into it, and are often called for, and when we have an accumulation we can buy some cheap dolls and dress them, and at Christmas time find no lack of places for them. Every one of the family have the gift-box in mind, and so nothing goes to waste. I really think it has been an educator in the way of careful saving habits for as well as for others. This year as the holidays approached the children seemed to be on a strict ariost, as to which we could spare the money, and not only that, but they were on the lookout for places where the things would be acceptable as well, and enjoyed the chance of sending it to some little child's home, or to the mission."
ANNUAL REPORT.
To the Board of Trustees of Alfred University.

Gentlemen:—It is but justice for me to say that I have been bold and do not think that it has not been the custom to have annual reports from the President. I believe in such reports; but it was only the other night that you adopted a rule calling for one regularly. This, my first report, has been put into shape with great haste and in the midst of many distracting cares.

About 160 different students have been in attendance during the past year,—90 young men and 70 young women. In the Academy 29 different students have been taught; in the College 27, and in the Theological department 4. The largest number of music scholars in any quarter was 99, of art pupils 12.

About 50 students, each term, have been before the college physician, Dr. Post, for examination as to their physical condition, a record of the results being preserved; and any student temporarily ill has had the privilege of receiving his medical advice.

About 40 young men and women have been members of the Physical Culture Class, under the superintendence of Messrs. C. E. Byram and Mary E. Merrill, assisted by Prof. W. C. Whitford.

The late Mr. Geo. H. Babcock was enthusiastic in regard to physical education; and it is to be deeply regretted that his plan of having a man and woman physician to look after the bodily health of our students cannot be carried out. He said he could not think of any one thing that would be more likely to bring the institution into favor with parents than this.

During the year from January, 1893, to January, 1894, there were earned in Regent's examinations 21 pre-academic, 2 junior (20-count), 5 30-count, 3 40-count, and 1 50-count certificates; and one classical, one advanced classical (60-count) one advanced academic (60-count), and one advanced academic (70-count) diploma.

CHANGES IN THE FACULTY.
Of the many names appeared for the last time in the Circular of Information for 1892-93, the honored name of Jonathan Allen, President, heads the list. Then follow the names of Mr. E. B. Platia, Professor of Drawing and modelling; Thos. B. Williams, theology and Hebrew; A. H. Lewis, church history and homiletics; Mrs. W. H. Crandall, instructor in piano-forte; D. A. Blakeslee, Professor in the high school, and M. G. Merrill, applied arts; and M. G. Stillman, book-keeping and penmanship.

The new President is, by appointment, Professor of philosophy and theology, university pastor, and ex officio Principal of each school and the A. J. Waldron. He is the newly elected Professor of the English language and literature, church history, homiletics and pastoral theology; Francis A. J. Waldron, Latin; William C. Whitford, Biblical Greek and Hebrew and cognate languages; Earl F. Saunders, Professor of History and Modern Languages; E. M. Stilman, Instructor in book-keeping and penmanship; Mary E. B. Main, music; and Anna F. Maltry, elocution.

During the year Miss Eva St. Clair Champlain resigned as associate librarian, and was succeeded by Mrs. L. E. Stain. Among those who have left, Miss E. F. A. J. Waldron was the last to resign as Preceptress was filled by the appointment of Mrs. F. A. J. Waldron.

After a long and faithful term of service, Mrs. Ida F. Kenyon has resigned the professorship of modern languages, and Miss Martha B. Saunders, of Waverly, R. I., is to succeed her. The University Boarding Hall has come under the control of the trustees, and Homer D. Main has been appointed superintendent of buildings and grounds and of the boarding department.

In our academic work it is the aim to keep well up to the Regent's standard; and I count it fortunate that our present three-year courses must be lengthened to four, if we are to maintain our full rank as an Academy.

The college curriculum has been considerably improved, I think, especially with respect to systematic studies. There are three courses, the classical, or A. B.; the Philosophical, or P. B., in which Greek is omitted; and the Scientific, or S. B., omitting both Latin and Greek. One quarter of the entire work, the more advanced, is elective; and it is believed that in the range of studies offered we have the right to claim to be a good college.

Of the work done in the various departments it is not proper for me to speak here and now in detail. That all has been done with equal ability, I am not to say; but there are some different names of opinion as to what are best means and ways is true. But the members of the faculty aim to do good and honest work, and, according to their understanding of its interests, are loyal to Alfred University.

The educational position of Alfred University is somewhat unique; and it must undertake to do, as now, many kinds of work as efficiently as possible. It is called upon to do this by the denomination that established it, and by its relations to a widespread and intelligent country and village population in the midst of which it stands.

But there is one special and grand opportunity of which I wish to speak more particularly. The high schools all over us are educating a large proportion of the grade of students that need to come here who were offered between three and four hundred; but Southwestern New York and Northern Pennsylvania, in addition to the Seventh-day Baptists themselves, in the Eastern and Middle States, offer a large, inviting, and most promising field for a well-qualified, and well-equipped, young college—that is a school that is prepared in spirit, purpose, and endeavor, to do whatever else it may undertake to do or be,—four years of good, solid work in liberal studies, between the high school or academy and the real university.

This opportunity seems to me to be so certain and so great that it ought to fire us anew with zeal and lead us to hasten our preparation for entering this open door of usefulness and honor.

The real American University is now evolving, it is being made possible by advancing scholarship and millions of money. Many an institution, having the name university, can scarcely hope to become one much beyond the mere name; but a well-known good college seems to me to be a thousand times more to be desired than a well-known university that can show little right to bear so large and increasingly significant a title.

Four things at least, seem to me to be essential to the development of great possibilities into great reality.

1. If the institution's name is to be changed to college without endangering titles to valuable and needed funds, I am in favor of reorganizing under new names and charters. But, in any event, let a good college in name and reality be the central and working force and factor.

2. The school must be brought into and kept in the confidence and fellowship of the denomination that supports it, and looks to it for training, and of the communities in the surrounding country whose home ought to come many students of academic and college grade; and in close touch with the great, moving, progressing world of educational thought and action. And in order to steadily increase the influence of work much time and thought should be given to the supervision of many departments, and to efforts to gradually extend the school's influence. Whoever, therefore, is called to preside over these must be one whose interests should be given a chance fairly commensurate with responsibility and opportunity.

3. A very great existing evil here, in my judgment, is the custom of allowing professors to engage regularly in outside and important occupations. If this be essential to their earning a livelihood, then the necessity must be to be removed speedily by increasing their present insufficient and crippling salaries.

The world is moving with amazing rapidity in respect to thought, theory, method and knowledge; and every teacher should keep in closest possible communion with the best positive spirit, purpose and knowledge of to-day, not omitting their connection with the best of other ages.

In the broad and comprehensive sphere of language and literature there are ever new and rich fields for deepest inquiry. History, philosophy, science, and sociology have no end, social and political life at a thousand vital points. Physical science and philosophy, with something new almost every day, are the battleground between materialism, agnosticism, and atheism, and beliefs in true science, spirit, personality, and God. And our students and our school need the instruction and inspiration of the best and most enthusiastic life, energy, work and power that any teacher can give to his noble calling in an undivided service.

4. A fourth great need is funds for new buildings and endowment. The small sum of three or four hundred dollars would put our little observatory in pretty good working order; and a like amount is almost an absolute necessity for the natural history laboratory. The departments of physics and chemistry are quite well provided with funds for apparatus, but the room is wholly inadequate; and Mr. Babcock's plan of giving this important work to two professors instead of one, by the appointment of the eminent physicist, Wm. A. Rogers, now of Colby University, ought to be speedily carried out. This well-known man to physical culture should be sacrately regarded.

Not less than $125,000 are urgently needed; $25,000 for a science building, and a building for library, reading-room, Christian Association, and physical educational purposes; and $100,000 for additional endowment.

$5,000 have been promised toward the first $50,000; and the treasurer has devised an excellent plan for raising funds known as the thousand dollar scholarship endowment plan. Each scholarship is to be named by the donors, whether individuals, churches or societies, and the money is to be used to pay the tuition of designated students.

Funds of this sort are needed at once to enable the trustees to offer free tuition, year by year, to a limited number of high school students and college graduates from surrounding counties,
that a new tide of advanced students may be turned toward this beautiful college town.

In years past this institution has done grand and fruitful work. Its present equipments and organization are behind existing and urgent needs. A critical period if its history is now upon it. By a ready re-adjustment of itself to higher conditions and advancing demands, can it best reveal the strength of its indwelling life. The midyear possibilities are many and great, nothing less than inspiring as one contemplates the need and power of Christian education. May such forces of head, heart and hand be set in motion at this Anniversay as shall hasten their realization.

Respectfully submitted,

ARTHUR E. MAIN,
President Alfred University.
ALFRED, N. Y., June 19, 1894.

(From L. C. Reynolds.)

"Suits That Pass in the Night,"--a "popular story,"--a book that could not have been written fifty years ago. If it had been it would not have suited our grandfathers and grandmothers. A few years ago was the age which has been forced to subject its double roses and night-blooming cacti to morbid analysis. One is stirred by its relentless pathos but he drops the book with the same feeling as after reading Midsummer:\n
"If that is life, the sooner we're over the sooner to sleep."

The hero of this story is a defeated, disappointed man; the heroine, a flesh and blood woman whose ambitious literary aspirations have led her a chase in which she has lost health and courage. The deep-rooted love which springs up between them transfigures their natures, but the last chapter finds him standing by the grave of the gentle woman with her only kinsman, Zerviah.

"The two men parted."

"Zerviah went back to his Roman History. The Disagreeable Man went back to the mountains; to live his life out there and to build his bridge, as we all do, whether consciously or unconsciously. If it breaks down we build again.

We will build stronger this time,' we say to ourselves.

"So we begin once more."

"We are very patient."

"And meanwhile the years pass."

It is not the sad ending which gives the book its melancholy tone. Its undertone flows out toward the philosophical sea where existence is regarded as a thing to be endured and only the thoughtless and selfish can be light of heart.

The good God never intended it so. He made man to be happy and those who live in simplicity close to the great throbbing heart need not be disappointed. With all allowance for the fathers who "ate sour grapes" setting the "children's teeth on edge," it yet remains true that only he who burns his life away or who founders out of his true relations will accept the philosophy of asceticism and despair.

A little sunshine in the shape of simple rules for practical living will drive off the microbes.

"Look upward, not downward."

"Look out, not in."

"Look forward, not backward."

"Lead a hand."--

The Pullman strike has developed into what promises to be the greatest conflict between laborers and corporations which this country has yet seen. Last week the strikers made a final appeal to the Pullman company for arbitration of their differences. The company's reply was an emphatic and curt refusal. They decreed a strike to be in order. The American Railway Union thereupon declared a boycott on all Pullman cars in use on the railroads. Any railway which refused to sidetrack the Pullman cars was to be included in the strike. At this writing a number of roads leading out of Chicago are agreed to abandon the Pullmans. One road is considering the matter. The rest are banded together for a great fight.

President Debs has issued a circular to the Railway Employees of America calling upon them to stand together. He says: "We will not compromise. All the roads must yield to our just demands. So far the victory is ours. We will tie up every road in the country if necessary."

On the contrary John M. Eagan, chairman of the strike committee of the General Managers' Association says: "The railroads cannot compromise. Our duty to the traveling public compels us to run Pullman cars on all trains which are scheduled to carry them. We will at once fill the places of all strikers. The men struck without any grievance against their employers."

The great American public realizes that this case is one too complicated to admit of an off-hand judgment as to its merits. The attitude of that mass of people who have no personal interests at stake in the struggle is one of expectancy. Public sentiment is eagerly waiting to applaud heroism and condemn dishonesty and greed whenever they appear.

It must be confessed that the task which the American Railway Union has undertaken is one of appealing difficult. Can it win against the combined strength of those mighty corporations in a time when thousands of men are seeking employment? If it does 1894 will make a new era in industrial history. If it fails its power as an organization is gone. It is a fight to the death, and every nerve is tense for the struggle.

To the honor of the American Railway Union be it said that the strike at Pullman has been a model of sobriety and good order. Cases of drunkenness and disorder have been almost unknown in a town where thousands of working men live. To the strikers President Debs are these words from his recent address: "I appeal to the striking men everywhere to refrain from any act of violence. Let there be no interference with the affairs of the several companies involved, and above all, let there be no act of depredation. A man who will destroy property or violate law is an enemy, and not a friend of the cause of labor."

A VILE AND FILTHY HABIT.

It would be hard to find a habit more vile, and filthy, seductive and harmful than the habit of using tobacco.

Lord Salisbury, one of England's foremost statesmen, has such an extreme aversion to tobacco that he has been known to burst out into a passion when he smokes in his presence. His sons have respect and politeness, even if they have formed a filthy habit.

It is a shame that one cannot walk the streets of our cities and towns without being compelled to breathe the fumes of tobacco. The pure, sweet atmosphere of our homes is polluted by the stench of the filthy smoke that so many pupils, imbued with the spirit of militarism, impregnated with abominable tobacco smoke, have too often taken to their places of study and work.

There is no doubt that there are people and nations which have chosen the Christian name, and under it prosecute wars. I remember hearing a London gentleman say the Bible was the cause of the atrocities of the Spanish Inquisition, and he seemed somewhat surprised when told that the men guilty of those atrocities would have burned the Bible as well. Surely the Bible ought not to be blamed for the misdeeds of those who hate the Book, and perhaps some of those who have made it so.

The angel's message is, "Peace on earth and good will to men. Let us sound it abroad, and let us pray that soon the King of righteousness and King of peace may come and reign over all the earth."--The Christian.\n
CHRISTIANITY AND WAR.

Infidels sometimes say that Christianity has been the cause of more wars than anything else. Well, suppose this were true. The sun has been the cause of more weeds than anything else; is that any reason why the sun should be blotted out of existence? The rain has been the cause of more floods than anything else; is that any reason why the rain should be blotted out of existence? The wind and waves are of this world, then would my aspirations cease, and find at last, beneath thy trees of healing, and flows forever through heaven's green expansion, the river of thy peace."

Thees from the music round about me stealing, in the wind from unsunned caves, and frozen forever through heaves's green expansion, the river of thy peace."

Christianity is not the cause of wars. Surely it is not true to go to war to exterminate the wolves that make war on sheep. When Christ said, "I came not to send peace on the earth, but a sword," the meaning was, that the truth which he declared would so awaken the opposition of evil men that it would be the innocent occasion of calamities. Christianity is not the cause of wars. Read the Sermon on the Mount, and see if it breathes the spirit of war. Blessèd are the peacemakers, said the Saviour; and to the only disciple who ever undertook to defend him, he said, "Put up thy sword." Wars and fightings among men come of men's hearts, which have not yet been subdued by the gospel of Christ. It is Satan, on the other side, that makes the wars; it is the spirit of destruction who gather the nations to battle. "My kingdom is not of this world," said the Saviour. "If my kingdom were of this world, my servants fought, that I should not be delivered to the Jews." John 18: 36.

No doubt there are people and nations which have chosen the Christian name, and under it prosecute wars. I remember hearing a London gentleman say the Bible was the cause of the atrocities of the Spanish Inquisition, and he seemed somewhat surprised when told that the men guilty of those atrocities would have burned the Bible as well. Surely the Bible ought not to be blamed for the misdeeds of those who hate the Book, and perhaps some of those who have made it so.

The angel's message is, "Peace on earth and good will to men. Let us sound it abroad, and let us pray that soon the King of righteousness and King of peace may come and reign over all the earth."--The Christian.
HERE AND THERE.

New York, with an assessed valuation of $8,600,000,000, is the richest State in the Union. Pennsylvania is next with a valuation of $8,500,000,000. The physicians of the United States now number 119,653; New York leads with 11,171. Pennsylvania has 9,310, and Illinois ranks third with 5,002.

Austria numbers one hundred and thirty-one suicides per year to every one hundred thousand men and women; Germany, six-to-seven; Italy, forty; France, twenty-nine, and England twenty-three.

France has the largest debt in the world. It amounts to about $613,000,000 francs annual, or about $6,130,000,000,000. The public debt of the United States amounts to about one-fifth the amount of that of France, or about $2,000,000,000,000, or about $20,000,000,000 of matured debt, and the greenbacks, treasury notes, etc.

It is estimated that the richest civilized people in the world are the English, with $1,200 per capita. In France the average is said to be $1,102, in the United States $1,929, while by the sale of their land to the United States government some of the Indian tribes are worth from $5,000 to ten $10,000 per capita, man woman or child.

The report of the English government on the influenza epidemic of the last four years regards the proof of the contagiousness of the disease as being overwhelming, and denies that it is transported through the atmosphere; another warning of the folly of numbers of people, with the sick or dead without precautions; an eminent laryngologist attributes the contagiousness to the breath.

Japan continues to conform to Western ways, and is worthy of a specially notable mention in the upbuilding of the war departments. The government has just decided to establish a navy which will be one of the first. Thus, navigation will be the subjects of study during an eighteen months' course. A special commission is to be sent to Europe to study recent changes in the organization of European armies.

What large persons many of the Swedish men and women are, the reader will see from the noble specimens of adult humanity as in Stockholm's streets. The features seem to pervade all their land, it is not least striking among the nobility. Six feet is a common height for a man. The tanlness of the woman is not far behind. You remark many cases, however, because they are so well proportioned. They say it is easy to tell by the size of the boots outside the door which a room of a hotel is occupied by a man or a woman. Swedish Indias and women, they do wear sizes or sevens in shoe leather, no sculptor would find fault with them on perfection, and, however, they have some comeliness, and, of course, blue eyes are nowhere more intensely blue than here.

DRINKING IN EARLY NEW ENGLAND.

But, though drinking was so general, there was surprisingly little drunkenness in Puritan days. Cotton Mather complained that every other house had an ale-house; but New England throughout the seventeenth century was sober and law-abiding. The tavern-keepers and foremen of social and political importance, as the "precedence lists" of Harvard and Yale reveal—were constrained to see to it that no man drank more than a quart of beer out of meal time, that there was no singing or dancing or gambling on their premises, nor any smoking of tobacco.

The minister, the magistrate, the deacon, and even the skeletons held an unprejudiced way of chiding the over-boisterous or those who tarried too long with the wine, and the tithe man from the church compelled the company with a stranger in the inn and sternly countermand his order for drink if it seemed to him excessive. The sale and consumption, the stocks, the pillory, the drunkard's cloak (a barrel with holes for head and arms), or the billets for the intoxicated; and for the incorrigible, disfranchisement and the shameful badge—Harper's Weekly.

THE SABBATH RECORDER.

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THE SABBATH RECORDER.

POPULAR SCIENCE.

The average speed of the transmission of earthquakes shocks is nearly 10,000 feet per second.

Tax only for the benefit of society is the rule that falls within their basis, which averages forty inches per year.

A wind blowing at the rate of nineteen miles per hour erects a pressure of but one and four-fifths pounds to the square foot.

Tax artistic work of the spider in spinning its web is shown by the fact that it takes 30,000 of fine threads to cover an inch of space.

TWENTY-FIVE YEARS ago electricity as a mechanical power was unknown. Now $800,000,000 is invested in various kinds of machinery.

The human heart is the most powerful pumping machine of its size ever made. It throws into the arteries seven and four-tenths tons of blood per day.

Two greatest elevations ever attained by balloonists was 37,000 feet—about seven miles. The ascents were James Glaisher, F. R. S., and Mr. Coxwell. The ascent was made Sept. 5, 1862, at Wolverhampton, England.

Tornadoes originated in the tropics, and are chiefly found in five localities, the West Indies, Bengal Bay and the Chinese Coast, north of the equator, and in the South Indian ocean, off Madagascar, and in the South Pacific, near Samoa.

It is noted in the Naturalist that upwards of sixty per cent of the storms that have occurred during the six colder months of the year—the maximum number in January and the minimum number in July.

Extensive drought will cause the soil to close its doors, to prevent the evaporation of its bodily moisture and dry up. These little animals are poisoned of phosphorus if they have been frozen in solid blocks of ice, and enduring a degree of heat for weeks which daily cripes vegetation.

Careful observers have noticed that a fish, after several inches of water have been reached in the air, drop the fish, quickly sweep down and seize it, and then fly homeward. The object of this, as explained by an old skinner in the lower bay of New York, is to get the fish "head on," as a hawk will never fly with the tail of its prey foremost. So, if it has caught it that way, giving it a twist it drops it and seizes it again with the head pointing in the right direction.

The greatest structure reared by human hands is the Pyramid of Cheops. Its height is 450 feet, about as high as a low 14-story building. Each side is 704 feet long. The base covers about thirteen acres, and there are 8,000,000 cubic feet of masonry. It is supplied with casements and vents by which the stone comest to the surface. They were brought from Arabia, where extensive quarries of the same kind of stone have been found, and were transported by hand and water, a distance of 700 miles.

The Sixth International Geologic Congress is to be held at Zurich, Switzerland, from August 29th till Sept. 23rd, of this year. The last of these congresses, it will be remembered, took place in Washington, D. C., in 1888. As on that occasion, provision will be made for extensive geological excursions, covering the regions of the Jura and the Alps. There will be two classes of excursions, one for those who wish to explore thoroughly a limited region on foot and do not object to roughing it another for those who wish to cover as large a region as possible, going by rail and carriage.

The most interesting of all moons are the two that attend Mars, each about sixty miles in diameter. Mars is just one-half the size of the earth; its surface is divided into 180 degrees, and so vast as much land as sea; it has an atmosphere, clouds frequently dividing into continents and seas, having its moon travels around it three times as fast as Mars itself turns, it appears to rise in the west and set in the east, while the sun is in the same direction at a speed comparatively slow, rises in the east and sets in the west. Thus both moons are seen in the sky above at the same time.

An ingenious German has invented a process for removing the element of smoke from the combustion of coal, and that by an entirely different principle from any of those before known. The tests are said to have been very satisfactory, and contracts have been entered into with several large manufacturing concerns. The coal is first finely powdered by special machinery and is then injected into the furnace by an automatically regulated current of air. The said of the coal is then consumed, there is no smoke, and no ash is precipitated. The fire is under perfect control and can be started or cut off at a moment's notice. Should this process accomplish what it is claimed for it, it is indeed valuable.

SINS.

• Several years ago I read about a young man who became crazed by drinking alcoholic liquors. In that condition he went from the bar, where he became intoxicated, on one of the streets of the city, and fought down three persons, seemingly without being aware that he was committing atrocious acts. Being informed after he became sober, of his drunken deeds, he failed to remember them.

Clearly it is a sin for such men to drink alcoholic liquor. And it is a sin for well-informed individuals to teach the young people of this nation that it is well enough to drink alcoholic liquors as a beverage. And it is a well attested fact that moderate drinking results in the large multitude of the people of this country alone to become drunkards. It is a sin, both of a personal and a national character, for the people of this country to sustain in any manner the sale of such liquors. This is evident from the fact that the more our state and federal legislatures and the members of the United States Congress, are elected by the votes of the people; hence the State and Congressional license of the sale of such liquors is sustained on a majority vote of the voting classes. And as a direct result we have annually as a nation an exceedingly large and degrading crop of crime which is produced solely by the beverage taverns and saloons. The national calamity is sustained by the majority vote of the people. And it can only be removed by the vote of the people.

ROMÉ MUST BE OPPOSED.

Romanism must be regarded as a religious system, holding many of the doctrines of the Christian religion in common with many doctrines of the devil. In this light it cannot be regarded as anything but dangerous, a deception and a fraud. But under the American constitution it must be tolerated, as are other religious systems. Romanism is also a political organization. All Roman Catholics are fitted for the political power of the state, and the Catholic church is the political organization. As a crafty, unscrupulous, blood-thirsty political power, Rome must be every where opposed. As religious body we can meet Rome on religious grounds and with religious methods. As a political organization we must meet her with a sword, yet Jesus said: "They that use the sword shall perish by the sword." Has not Rome used the sword?—Wesley Methodist.

A MOTHER'S PRACTICING.

A young man, who was being examined preparatory to uniting with the church, was asked, "Under whose preaching were you converted?" "Under nobody's preaching," was the reply; "I was converted under my mother's practising." What a tribute to a consecrated motherhood was that young man's answer! How very little faith to Christ must that mother have lived!—Selected.

CHRIST IS OUR ONLY REAL FRIEND.

His love never changes. The separations of life cannot part him from the soul, and he is more than parents, children, or anything else. As religious body we can meet Rome on religious grounds and with religious methods. As a political organization we must meet her with a sword, yet Jesus said: "They that use the sword shall perish by the sword." Has not Rome used the sword?—Wesley Methodist.
YOUNG PEOPLE'S WORK.

TWO CENTS a week, or a dollar a year, from each member of the Young People's societies for mission and tract work.

HOW EASILY this can be saved was shown at the North-Western Association as follows: Three bags of peanuts at five cents a bag, fifteen cents; three dishes of ice cream at five cents a dish, thirty cents; four bags of chocolate drops at five cents a bag, twenty cents; one ticket to a circus, twenty-five cents; gum, ten cents; to- tal, one dollar, and a whole year in which to sacrifice (?) this small sum.

Some one remarked that the young people of one society at least did not use gum or attend the circus. We thought that it must be a model society and different; from all the other societies of our denomination; but we heard some one say later that he would not take the contract of supplying the gum used by this same society at ten cents a year for each member; and within a week a large circus at a neighboring city had among its patrons a very good representation from this society.

This is not to criticise the use of gum, or attendance at the circus, but simply to show that the reason why we do not give more to our benevolent enterprises is not because we have no money but because we prefer to spend what we have in some other way, generally for our own pleasure and very selfishly. If we love gum and peanuts and the circus more than we love our church work; why, then of course our church work will be crowded out of the way.

1st. To lead students to a thorough consideration of the claim of foreign missions upon them as a life work.

2d. To foster this purpose, and to guide and stimulate such students in their missionary study and work under the direct and indirect influence of the missionaries and their agencies.

3d. To unite all the volunteers in a common, organized, aggressive movement.

4th. The ultimate, yet central purpose, is to secure a sufficient number of volunteers, having the right qualifications, to meet the demands of the various mission boards—and even more, if possible—in order to evangelize the world in this generation.

5th. Essentially involved in all this, is the further object: to create and maintain an intelligent, sympathetic, active interest in foreign missions among the students who are to remain on the home field, in order to secure the strong backing of this great enterprise by prayer and money.

The First Council of the Movement—held in 1891—was attended by over 500 students from at least 150 institutions, while the second—held in 1894—had a registry of over 1,000 students representing 204 institutions. Beside those there were missionaries, representatives of boards, etc., giving a grand total of 1,325.

At the opening of the Convention the church was decorated with banners bearing the words: "Go Ye therefore and make disciples of all the nations." "Let us advance with our knees," and the watch-cry of the Movement—"The Evangelization of the World in this Generation."

The meeting was addressed by Mr. Robert E. Speer, who spoke of Paul as a missionary, showing him to have been like other men, having his difficulties but going on, trusting in God for help. But he was success as an earnest personal worker.

The Tuesday morning meeting was devoted to the preparation of the volunteers. Rev. Judson Smith spoke on the "Intellectual Preparation." He first assumed a divine call. There were only twelve apostles. Education is necessary for every great and prolonged enterprise. Education is the opening of the eyes, the enlarging of the heart. He said, "God demands the best; the mind flawless, enriched, the heart deepened with love and fired with his spirit."

Rev. H. F. Beach, a former missionary in China, brought before the workers the need of more schools. He said, "The need of more schools is the need of more Christian workers." He advised the volunteer to be able to turn his hand to as many things as possible. Know how to keep your accounts, learn to use a camera and garden tools, to mend a kite, bind a book. Be able to make your clothes and cobbles shoes. He was practically obliged to retire for about a week while his shoes were carried off, at a slow walk, eighty-three miles and back. Know something of music and kinder-gartening. Be able to make friends and do personal work, be well and strong.

Fill your hands as well as your heart and your head.

Rev. J. Hudson Taylor, founder of the China Inland Mission, who, accompanied by his wife and Miss Alice Stebbins from China to attend the Convention, spoke on the To-morrow. The dear little old man, with his face just beaming with devotion and love, with his long experience in active service and his wonderful success in teaching men of the Savour, seemed the very person to tell us of the "Spiral Preparation" of the volunteer, and indeed it applied so well to all Christian work that I quote some of his words.

He said: "We have to do with One who can fill to overflowing every heart in this large church. Pumping is pretty hard work, especially in the rawest places, but you may work like a Trojan and not get anything, because there is nothing to get; but overflowing is so different! Every year I learn to think more about little things. Ought we not to do our best at home, and not do anything that is not worth doing our best in? Only the power of the Holy Ghost can enable us to do little things with pains and patience, gladly and joyfully. The most important preparation is to know God and his Word. Be ready to do any thing the Lord may send you to do. You may work like a Trojan and not get anything, because there is nothing to get; but overflowing is so different! Every year I learn to think more about little things."

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Dr. Pauline Root, of India, said we must go from love for God and women. The need for women physicians is very great and the suffering at the hands of unskilled native-women is great. Others gave similar statements. There is over 24,000,000 persons in China, and 925 large cities are without a missionary.

Friday we were addressed by a number of speakers. Mr. Donald Fraser, of Scotland, brought greeting from seven hundred volunteers from the British colleges. Work in Great Britain is slow but sure. Of the five honors men in his graduating class in college, four were volunteers. Miss Geraldine Guiness of the China Island Mission, a most beautiful and consecrated young woman, spoke, at the meeting for China, on "Why Should I go to China?" Her chief reasons were:

1. A million a month die without God. The suffering in China is incalculable.
2. Because 300,000,000 in China are living without God.
3. Jesus Christ is there and wants you and me and the sorrowing and the poor to take away. He wants us to do that. Wesley said, "Go not after those that need you, but after those that need most." Another speaker said, "The question is, Why should I not go? What Christ is to me he would be to my brother if I can go away if I can not go.

The evening session was enlivened by choice music by the Moody quartet.

Rev. A. J. Gordon, of Boston, said, "We must have the Word and the spirit to succeed. We must get power from on high. The bee gathers the flowers sweetness and makes honey of his own body on the margin of a web. He constructs a beautiful geometrical figure, but though he can walk over it, there is not another living thing that can thread its intricacies without getting tangled up." Mr. Wishard said, "We must have some missionaries in every land. We need those to go and those to send, and the latter should give until they feel the sacrifice of giving as much as the former do the sacrifice of going."

The mass meeting on Sabbath-day was addressed by Dr. Gordon on the subject, "Israel." He said it was a ripe time for the generation of the Jews. Men come a thousand miles in Russia to hear the truth from a converted Jew. Israel made the hole in Christ's side and it will be converted and fill it up.

In the evening, pledges for $5,000 a year for the next three years were made for the support of the organization.

Dr. Gordon again spoke on the work of the spirit in preparing the volunteer. There is enough philanthropy and humanity in the world—what we need is love. How shall we be able to bear on a large scale? By contract with Christ, then contact with our followees. Reproduce Christ's life; write his autograph over the world. Do not wait for a call but act on the call already given. Listen to the voice of him who has already called you.

On the evening the farewell meeting was held. Mr. John R. Mott, Chairman of the Movement, gave the following Bible verses: "As thou hast sent me into the world, even so have I also sent them into the world. My teaching is not mine, but his that sent me. I came down from heaven, not to do mine own will, but the will of the one that sent me. He that seeth his glory that sent him the same is true. He that sent me is with me, the Father hath not left me alone, for I do always those things that please him. He breathed on them and said, Receive ye the Holy Ghost." A telegram received from Calcutta read, "India needs now 1,000 spirit-filled volunteers."

Those who were to go out within a year were requested to say so and gave their fields and their reasons for going. Among the number was Miss Bessie Palmberg, going, she said, "because she could not help it." Thirty-one persons indicated their decision during the Convention to be foreign missionaries. Mr. Speer closed the meeting with earnest words. We shall go down to-morrow morning from the mountain top, on which we have seen his face aglow. Our success will depend on the normal, simple daily faith of our Christian lives. "Abide in me and I in you." Very few of us will ever be conscious in Christian service. We must be content to bear that fruit which comes from simple abiding in him. What matter where we are if we are living Christ?

The words of this meeting give no key to its purpose. Its force was in the spirit of the meeting and the feeling in our hearts. It was incalculable; different from that of any other convention I have attended. There were college young men and women peculiarly consecrated to God's work in the world; ready to go anywhere and do anything for him; their lives laid in his hand to be used or laid down for his sake. Young people who had had deep experiences in giving their all to Christ and who knew the joy and peace which comes from full consecration.

I was pained that our people had no greater share in the blessing, that at the meeting appointed for the Seventh-day Baptists in the church parlor, there were only two present. These being Rev. Mr. Makepeace and U. Whittford to be present. Shall we not rise to the call coming from foreign lands for help in bringing in the whole world to Christ?

Will we not hear the call to preach the gospel to every creature? Some churches have more money than they can spend and are ready to send those of other denominations. If we are ready, God will provide a way for us to enter his vineyard. If we can not go, let us be missionaries where we are. Shall we not think more of missions, pray more for missions, give more for missions, that we may know our own strength and go forth with his spirit to greater endeavor and blessing than we have ever known.

OUR YOUNG FOLKS.

A NICE CAKE.

"I've found a cake!" said a spry woman; "And the other bird 1 know nio; Is there any frosting on it?"

"Yes, bird; it's a cake of ice!"

-Water Lily.

STORY OF A SHAWL.

BY REV. A. H. HINSON.

It was a drizzly, disagreeable day in December. The air, though not severely cold, gave promise of a keen blast which was on its swift course from the north. A number of travelers were, as usual, gathered in the huge junction depot; trains were forming, and a coming cloud of smoke and steam from each other in their haste to get inside, or out of the drafts, which rushed in every time the doors were opened.

Near one of these, which opened and shut with a bang and then left a momentary quiet, stood two persons; a gentleman of about forty, well built, well dressed, wrapped to the chin in a rich beaver overcoat, prosperity written all over his face; another, a woman, whose shabby black dress, and well-worn sack and hat, and carefully-mended black silk gloves, bespoke deep though respectable poverty.

She was speaking in a pleasant tone, yet with a touch of authority in it, as one who had a right to the service asked.

"What shall you do?" she asked, "that you can do this; you have the time—"

"Why not go to Boston and see Judge B. yourself?" he said, glancing uneasily around lest some of his friends might be observing his dilemma. "I really think it would be better."

"But I have no influence, no money," she answered, "and, oh, Charlton, you have both!"

She shivered as she spoke, for just then the big door opened and a keener blast than ever came in.

"It seems as if you might do this for us," she added.

An elderly lady and a tall young man had entered, and passing, had heard the plaintive, disconsolate voice, and appealed.

The lady was thin, and her face was so sorrowful as the other woman’s, but in all else how different! Soft, rich face clung about her, and the folds of her heavy woolen dress swept the floor.

She paused as the pale woman’s voice struck her, and looking into both strangers’ faces seemed to take in the situation at a glance. Casting a look of earnest appeal upon the gentlemen, she threw out such a multitude of words in a thick, coldly, woolen shawl, and throwing it about the thin, drooping shoulders, saying softly, "In His Name, Amen," passed on.

What a change came over the scene! "Oh!" exclaimed the poor woman, "I shall never be cold again! Thank God!"
And the gentlelman, whose face had flushed with surprise and mortification, now glowed with anger.

"Aunt Mary," he said, "I am ashamed of myself! Yes, I will attend to this matter. Better still; you shall come with me to the judge. But first you must have lunch," and he gallantly offered her his arm and led her away to the dining-room.

A few weeks after this assurance, an elderly lady and a young man were sitting together at the breakfast table in a luxurious appointed room.

"By the way, mother," exclaimed the latter, as he broke his egg-shell, "I saw your shawl yesterday!"

"My shawl," answered the lady, looking up with surprise. "I have not seen a shawl and where?"

But he had indulged in a somewhat long and somewhat prolonged laugh, before he could command his voice to answer.

"I beg your pardon, mother," dear," he said at last, "but a vision of all the shawls and wraps which in your lifetime have gone from your shoulders to some one else, more unfortunate, came up before me in solemn array, and made it a trifle difficult to designate just which and just where. But I think it was the very last, I believe, with which I had my humble part to play, as bearer to her majesty! The one that I most fondly looked for that forlorn looking woman in the street; don't you recall it?"

"Yes, indeed, now; and what of it, Erni, tell me?"

"Well, the shawl itself looked tolerably well, considering; and the woman who had the honor of wearing it well, well, she looked well, too, and so did everyone, every friend, with whom, I think, was led to see the error of his ways by your kind deed.

At any rate, the judge was just pronouncing sentence. And if the plaintiff in a lawsuit, brought by her against a certain life insurance agency for payment of policy taken out by her late husband, in case of his change of residence, the last assessment failed to reach him in time for regular pay day, and so, although he lost his right to a shawl, and a statement made as to delay, the honorable company declared it outlawed, or something of the sort, and refused to pay it.

"The widow having an invalid daughter dependent upon her, was in extreme need of the money, but would surely have lost it if your shawl had not been offered by the shoulders at that opportune moment, had not touched also the heart of her nephew, a great lawyer, too, and it was by his powerful influence and influence to bear upon Judge B., who in turn brought his shawl to bear upon the case, and so to give the sick lady what was her just due."

"And how did you find out all this," asked his mother.

"Oh, the old lady spied me just as they were leaving the court-room, and called me, or sent a boy to call me to her, and, oh, may I thought I never should escape from her thanks and blessings, all for you, mother, though I, poor fellow, who bore the shawl for you, was of no account, of course. Ah, well, that's no matter. I freely pass them on to you, only, please, mother, let me stipulate that you keep on hand a lot of somewhat less expensive shawls, five or ten at least, same to bestow, as we walk abroad, or elsewhere. Ah, here comes the good woman herself to thank you. Yes, I told her she might."—Christian Inquirer.

FOR OUR GIRLS.

Take care of your health by living out of doors as much as possible. Take long walks in the sunshine. This is good for the complexion, sobering the spirits. The skin must understand this. It is said that dogs and English girls always choose the sunniest side of the street on a warm day for a walk.

Learn self-control, and be self-supporting. Be able to do some one thing better than anyone else like making a shawl. And, be independent. Contact with the world will not lessen your womanliness, but otherwise may increase your power.

Cultivate cheerfulness, discontent shows itself in the face. Look on the bright side, and make the most of all things.

Be punctual. This is a great fault with the young. Late for meals, late for church, engagements make disagreeable friction in the family, and thereby mars all pleasure.

Do not exaggerate to learn the simple truth, state plain facts. The habit of exaggeration has grown to be ridiculous among girls, and many girls appear silly by indulging in their extravagant talk. By all means, secure the very best education possible. Go to a university or college if you can. Inform yourself in every way you possibly can. Time is too precious to read anything else.

Be especially gentle and kind in the home circle; always ready to help by word or act. Do not exaggerate the little crosses and privations, but make the most of numberless blessings. In the home is where you receive your true test, and where your power is most felt. See to it, dear girls, that you give your best here, for home is largely what you make it."

A YOUNG MAN SHOULD REMEMBER.

1. That, whatever else he may strive to be, he must, above all, be absolutely honest. From honorable principles he can never swerve.

A temporary success is often possible on what are not exactly dishonest, but "shady," lines; but such success is only temporary, with certainty of permanent loss. The surest business success—you, the only successes worth the making.

2. That he must ever be willing to learn, never careless.

A young man's mind is like a sponge; it will absorb everything. He should cultivate cheerfulness, and have his own home.

And lastly, but not least, marry a true woman, and have your own home. —Edward Bok, in Cosmopolitan.
Iowa.

WELTON.—While many parts of the West have suffered from extremely dry weather we have been greatly favored with rain and our crops are in excellent condition.

Our pastor returned home a week ago from going west for three weeks, and the church reports good meeting at each Association. During his absence our society suffered a great loss in the death of Mrs. J. O. Babcock. The sorrowing family have the sympathy of our entire society.

We have recently very much enjoyed a visit made by us by R. C. Davis. They remained over Sabbath with us and greatly encouraged us by their visits and counsel. On Sabbath morning these brethren, together with our pastor, reported the meetings of our recent Associations which were of interest to all present. On the evening after the Sabbath Eld. S. D. Davis preached to a good congregation in our church, after which he conducted a very interesting conference meeting. On the next evening B. C. Davis preached to a full house. Each of the sermons were fully approved and it was with great regret that we were not privileged to hear these two brethren.

June 20, 1894.

BOULDER.—We have met with a misfortune. The flood came. A plain statement of the situation is in order. We had expended nearly $400 in cash on the new church. The walls were rising rapidly under the hammers of three skilled stone masons. The citizens were giving so much encouragement that we were hoping to raise some $500, and not have to call upon our own people for a cent. But alas! the rain fell on the mountains, and the water came down Boulder Creek as never before in the history of the city. Boulder, the beautiful city of 6,000 people, is built on both sides of the Creek. Most of the city is on the sloping sides of the valley, and is out of the way of all harm. The eastern portion spreads out on the flats and suffered a good deal. Decoration Day, Wednesday, May 30th, was a rainy day. By nightfall the water was nearly up to the floor of the Ninth street bridge. Several of us stood and watched it for some time. We queried how much higher it would rise before morning, but never thought that so much trouble was at hand. The next morning, May 31st, all the bridges, six in number, were gone, and the stream was cutting and undermining the banks at a fearful rate. The church was protected and stood all right until about 11 o'clock. By that time the railroad bridge above us had become a complete dam by means of the drift caught against the piling. The current cut around it, and soon swept off a good-sized, well formed whirlpool from the church lot. The church, from the top of the hill down, was completely covered with water, the church lot, and even our basement room full of sand and gravel. The damage to the church is at least $300. Some of our people sustained serious loss, and cannot now do as much for the church. Bro. Mil- lard Tucker's house was surrounded and in the water for a week. Some 200 houses were flood- ed, and these flood sufferers called for the sympathy and contributions of the people. Collections in the church cannot now be successfully made among the Boulder citizens. The heavy expense comes upon the city, the county, the railroad and the ditch companies. Boulder City knows now what must be done to prevent such destruction from occurring in the future. The city may be permanently improved because of this reconstructive experience. This state of things has increased our burden as a church. But we must not be discouraged. I left home two weeks ago to raise funds to repair the loss. The Albion and Uteia churches have contributed very much. I am to canvass Milton and Milton Junction, then go to Walworth, West Hallock, and Nortonville on my way home.

Boulder atmosphere is just as pure, bright, cheerful, and healthful, as it ever has been. Nor will the fruit and vegetable raising, the general farming, the mining, the lumbering, the teeming, nor labor of any kind, be disturbed by this unusual overflow of water. No one need turn aside from Boulder because of this temporary trouble.

S. R. WHEELER, Colorado Missionary.
Milton, Wis., June 29, 1894.

TOBACCO POISONING.

A number of years ago the writer of this baked a score or more of apples and put them into a circular wooden box, steaming hot from the oven. The apples were shut in with a close-fitting cover and left to cool for several hours. When the next meal came, he ate quite freely of the baked apples, which he believed to be healthy and nutritious.

Baked apples had always agreed with him before and he was at a loss to account for his sickness in this case. He was so weak, and his heart action so rapid and irregular, that he thought for some time that he would die. But his heart quieted down, and prostration followed. He was so weak that he could scarcely walk; and it was two or three days before he recovered his usual health and strength.

It was the cause of death. The circular wooden box had been used to keep several pounds of fine-cut tobacco in, and, although the apples did not touch the box anywhere, being stacked up on a plate somewhat than the diameter of the box, the steam of them must have set free the volatile oil that permeated the box and penetrated the apples; or perhaps condensed drops from the cover may have fallen on the apples and poisoned them in that way.

I knew another case of tobacco poisoning of a nearly fatal nature. A man who was dashing about on horseback was the occasion of this accident. The horseman had washed himself with a decoction of plug tobacco, to kill the itch, which he had come down with while teaching school in the rural districts of the west. He felt himself fast going into an unconscionable state, but he roused himself sufficiently to jump off of his horse and bathed his breast, spine, and, later on, his lower limbs. He did this several times and then went to the water and pumped the tub full of fresh water and repeated the same several times. This was on a warm summer night. By washing himself off thoroughly several times he was saved. He did not save his life. He was weak for several days afterwards.

Our daily life should be sanctified by doing common things in a religious way. It is no action so slight or so humble but it may be done to a great purpose and emblazoned thereby.

THE SABBATH RECORDER.
DURING a recent "self-denial week" one boy, who wished to do his share in saving money for missions, decided that he might have something to give by without part of his luncheon at school. In the basement of the school building there was always spread forth a tempting repast, from which the boys might buy what they pleased. This special boy was very fond of finishing his own lunch with a candy from sweetener chocolate, but this delicacy he steadfastly denied himself during the week. At the end of the time he said confidentially to his mother, "It was pretty hard work sometimes. The chocolate did look awfully good, but I went round behind the furnace where I couldn't be seen, and so I managed to get along, and now here's the money."—Missionsary Review.

Our trials are sent to test us; but too often we look on our own lot as though God were being treated by them, instead of ourselves. If God be what he is claimed to be, then he is loving in all his ways with us. We admit that this is a promise; but when a trial comes to us that we would prefer to be spared from, we are inclined to estimate God's love by that trial, instead of estimating that trial by God's love. But God is not on trial, and we are. We know God's love better than we know our own needs. What God sends to be in our good, whether we can see it or not.—Sunday-school Times.

Whatever happens to me each day is my daily bread, provided I do not refuse to take it from Thy hand, and so feed upon it. —Psalm 103.

For Sale.

To settle the estate of Rev. James Bailey, deceased, the home occupied by him in Milton, Wis., is offered for sale. It is a splendidly built Queen Ann cottage, very roomy, finely finished and in perfect repair. It is offered at a great sacrifice. Every room in the house is comfortably furnished, and carpeted, bed-roomed, and heated. The furniture is offered for a mere trifle of its cost. For terms apply to B. S. Bailey, 3034 Michigan Ave., Chicago, Ill.

SPECIAL NOTICES.

mother who makes a good lover. All men make various kinds of lovers. All but two of the churches in Ontario that want to employ a lady. I would not be denied myself during the week. At the end of the time I said confidentially to my mother, "It was pretty hard work sometimes. The chocolate did look awfully good, but I went round behind the furnace where I couldn't be seen, and so I managed to get along, and now here's the money."—Missionsary Review.

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Sabbath-school.

For the SATURDAY RECORDER.

TO A CHILD.

Little one lift up thine eyes,
Let me see thee through the skies—
Into depths of pain—
Over here I can see through
While up yonder in the blue
Something that holds my vision.

Blessed eyes! In them I see
Earth's one type of purity
To make men holy.
Peace that broods no hidden storm,
Love that keeps the heart warm—
Burns it not with passion.

Very strange it seems to me
When we see too far to see thee—
Hands like cords for guiding,
But thou'rt of God's kingdom, sweet,
And I must make thee meet
For thine earth binding,
And thy pureness, day by day,
In early first shalt wilt fade away.

Thy life's in-shine blind thee,
Fears and doubts take thee, Yet, O Child! I would not be
Use by whom it cometh.-
And sometimes I cannot know
How a mother weeps so
When the Lord summarises,
Ere they have had time to be
Sinful things, impure, as we,
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A project is now under way to connect Port Jervis and Stroudsburg by an electric railway.

Sixty-two boxes of beer were scattered over the streets at Wilkesbarre, Pa., by a runaway.

Died:—Alfred, Pa., July 15, 1894, Mary Cooan Allen, aged 23 years, 3 months and 8 days.

Died:—Alfred, N. Y., June 28, 1894, Mary Cooan Allen, aged 23 years, 3 months and 8 days.

Two children of children, two daughters and seven sons, born to Avery and Alice (Childs) metadata, was married to H. Greamer April 1, 1811. He was noble and good-humored, and had many friends. His name was brought to Alfred, N. Y., for burial, when funeral services were conducted, a large number of sympathizing friends being present.

Three years Mrs. Cooan suffered a severe attack of the palsy, which was followed by a general paralysis, resulting in death at her home in this village.

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