At last the official declaration of the United States assures Honolulu that it will not interfere in Hawaiian affairs. This intelligence is received with great satisfaction to the existing powers. Under the new constitution lotteries are to be prohibited and woman suffrage is not granted. The new constitution for Hawaii was promulgated on the Fourth of July.

It is the midst of the great strike of the West, the Christian Endeavor Convention assembled in Cleveland. In his annual address the President of Arbela, N. Clarke, D. D., advised Endeavorers to "strike." We quote a few lines which point out the best reasons and methods to be employed in striking:

**Strike.**

**Strike in the name of the Lord.**

**Strike again for the principles that have made you strong.**

**Strike once more for converted loyalty and outspoken devotion and definite service.**

**Strike again for Christian citizenship, and for the extension of the kingdom in all lands, and for your world-wide fellowship.**

Do not content with one, two, or three blows for the right. Strike, and strike, and strike again until the day is won. If one read aught the right, this is the message for to-day.

**CORRA is now the seat of a warlike dispute between China and Japan, which is quite likely to end in open hostilities. In the event of war between these parties over the kingdom of Corea, it is probable that Russia, who has long been watching an opportunity to find a naval outlet into the Pacific Ocean, would seize upon this occasion for extending her power. Simply the fear of Russian interference and ultimate control of this peninsula, may prevent bloodshed between the two powers most interested in Corea.**

**Since写着 above there has been considerable stir among the Oriental nations over the "unpleasantness" in the Corean kingdom. It is reported that France, Germany and Russia have united in an expression to both China and Japan suggesting the settlement of their controversy by arbitration. They advised the withdrawal of Japanese troops pending the attempt to settle the troubles. The United States, acting independent of others, sent their advice to the belligerents, urging a peaceful accomplishment of all the troubles.**

To our spending a few days in the Mohawk Valley, Herkimer Co., N. Y., especially if Sunday happens to be included in those few days, it will be a matter of historic, as well as of present interest, to visit the old stone church of Revolutionary fame at Fort Herkimer. It was built in its present form in 1707 and is the most ancient structure in the country. It was built and has always been occupied by the Dutch Reformed Church. It has the old style of high pulpits with sounding board above it, galleries, and high box pews. Not much less of curiosity is awakened in seeing the pastor going to his weekly mission of heralding the gospel to those who congregate in this quaint old church; not because he is ancient, for, quite the contrary, he is a fine soldierly man of modern times and ideas. But living in the village of Mohawk, three miles from the church, about ten o'clock on Sunday morning he mounts his horse, and with form erect, and general bearing like that of a warrior bearing a riding cap with a white visor, he gracefully mounts his handsome brown steed toward the ancient house of worship. Suspended from his shoulder is a glistening bugle which he sounds loudly on entering the domains of his parish, to herald his approach and to call together the congregation, in the absence of a bell in the old church tower.

**What a state of affairs in "free America," when one man like Eugene V. Debs, President of the American Railway Union, can exercise more power than any king on the earth! Where is there any earthly potentate who can block the wheels of commerce over an extent of territory like that lying between the two great oceans? This commander Debs has been the most conspicuous man in the nation of late. He ordered 40,000 men to quit work, and they obeyed. It was expected that all workmen of kindred unions would follow in the greatest strike of his life. The inconvenience occasioned to the innocent and unsuspecting traveling public and to commerce has been far greater in the aggregate than to the corporations against which the strike was aimed. This is the general result. And we are led to inquire if there is no longer any guarantee of protection of life and property? Must it be confessed that both civil and religious liberty in the United States are only conditions of the past? There is no doubt that there is power in the Federal troops to quell any such disturbance after a few weeks of high-handed rebellion and destruction; but is it not in the power of our government to so legislate as to prevent the insurrection and execution of so great mischief? We believe that every individual or corporations for carrying on business should include a condition of arbitration for all difficulties between capital and labor, or the employers and the employed, with the penalties of forfeiture on both parties for noncompliance with such condition, and fines and imprisonments for all acts of disorder and violence on the part of the employed. The Unions which are now of the nature of conspiracies should be treated as all other conspiracies against good order and good government.

**The LAKE AND REGION OF GENNESARET.**

Sunken to a great depth amid encircling hills lies the lake of Genesaret, like a deep-cut lagoon, harp-shaped, smooth and glittering. On its north-western shore extends a region, or plain, more than four miles long, and varying in width to only four miles, to which also the name of Genesaret was given. Both lake and plain are of absorbing interest to readers of the four gospels.

At the south-western corner of the Genesaret region a long, steep valley descends into the plain, and the ruins of the village, which bear, in Greekized form, the name of Arbelas, are now the homes of the fathers of Rabbinism. From this point a pleasing view could be obtained over the plain, with the sparkling waters of the lake beyond. Genesaret, in New Testament times, was a paradise of beauty. The soil is exceedingly fertile, and in those times bore a rich profusion of fruits, and sustained an exceedingly large population. Walnut trees, usually to be found in less tropical climates, fig trees and grey olives spread their fronds and sheltered there, while above them palm trees tossed aloft their leafy fronds. Vineyards added variety to the view. Ascending to a sufficient elevation a person at that time might have been able to trace the great thoroughfare over its whole distance to Capernaum, and from such an excellent view an excellent view could have been commanded of the city of Capernaum itself, and its acropolis.

Two opinions prevail at the present day as to the location of this important city, the one locating it at the ruins of Tell Hum, removing it entirely out of the Genesaret region; the other holding that the locality adjacent to the headland Khurbet el 'Oreimeh is the true site. This has the advantage of locating it in the plain, at the extreme north-eastern corner, and altogether possesses superior claims.

Capernaum was the commercial metropolis of the Genesaret region. The new city of Tiberias, not very remote from the plain, had been made more splendid as the residence of the Galilean tetrarch; but Capernaum was a city of wealth, possessed of a large population, and situated on one of the world's great thoroughfares. Along that road passed many a caravan from the far East, bearing the products of many lands; Roman legions passed that way with their legates, ambassadors and princes, could be seen early every day from their doors by the inhabitants of Capernaum. It located at the point mentioned, the most
prominent feature pertaining to the city was the acropolis, or citadel. Built at an elevation of two hundred and fifty feet above the lake, on the artificially leveled surface of a rocky hill. The hill recedes straight from the waters of the lake, and when seen in profile may be compared in shape to the bowl end of an inverted spoon. Its sides are terraced, and at the lake great boulders project into the water, the shore, to the north-east, indented with graceful curve, into a delightful little bay. Scon the black boulders are separated by a pebbly white beach, five or six yards wide, and nearly five hundred yards in length around the curve. The beach is white, indeed, but fringed with pebbles of lava, Jasper, agate, and brown sand. This little bay, where the water ripples peacefully over the pebbles along its beach, is probably one of the most interesting spots on earth, for here we may safely think that Jesus often walked and taught the multitude on the shore. No better place could anywhere be found for large numbers of people to hear easily.

The lake, in the times of Jesus, was busy with a teeming life. The waters teemed underneath with fishes, on their surface vessels of every description passed and repassed, while the shore sustained a girdle of large and important cities. In those times a person might easily have made the trip by water from Ospenzaum to Tariches, at the place where the Jordan enters the lake. He would see all kinds of fishing craft, pleasure boats also with princes and nobles from Tiberias and elsewhere, and fleets of war vessels would pass and repass. The graceful craft of our imaginary tourist would soon find itself out three miles from land in0 criticism. It would be of interest to note the towers and walls of the cities as they passed. There is Tiberias, with its splendid palaces and baths. On the other side is Gergess. Farther to the south, as they pass in review, are the Grecian cities of Gamos and Hippos. At Hippos the Roman excavations are reached, with its forty thousand inhabitants. Here our journey ends.

THE SEEDS OF ANARCHY IN MODERN CIVILIZATION.

BY REV. LEOJN ALISIEN DAVIC, D. D.

Author of "The White Slaves," etc.

We are having some striking illustrations recently of the extent to which the world is becoming through electric communication. An Italian baker lad, scarce out of his teens, a poverty-stricken tramp without money enough to pay his fare, makes a single dagger thrust, and the cable main under the ocean, the telegraph wire runs through the air, ten thousand newspaper presses groan and sweat under the burden of extra editions, and before a day has passed the alert vanguard at least of a thousand million people, speaking a dozen languages and more, are stirred with interest and excitement over the latest victim, the murdered French President, Sadi-Carnot.

The crime is a far more significant deed than the assassination of either Lincoln or Garfield. The criminal in this case is an avowed anarchist, and while it is possibly true, as now appears, that there was no general plot behind this wretched youth to support him in this particular diabolical act, it is also true that the general plot of all anarchy is to commit just such crimes as this. There is but one opinion among all good citizens throughout the civilized world, and that is that anarchy, so far as possible, must be stamped out of existence, root and branch. It is natural that any and all roots of anarchy that we may well turn our thoughts in times like these. For while it is our duty to punish criminals, it is the height of wisdom to prevent criminals from being born and bred. The most alarming fact in the present outlook is that we are wanting the sure and certain seeds of anarchy in every nation under heaven. Let us look at some of these seed pods.

IGNORANCE AND ILLITERACY AMONG THE MASSES.

The governments of the world have been criminally careless about the education of the masses of their citizenship. They have spent their revenues on wars and navies while generations were growing up largely untaught except in a vicious animalism.

Italy, for instance, crowded with beggars, having almost a weekly riot, spends more than ten times as much for war as for education. Holland spends more than six times as much for military schools and efforts to educate as for education. France almost always shuddering the ghostly bag of communism, and now standing in horror about her murdered president, goes on recklessly spending more than twelve times as much for war as for schools. Russia excuses her rulers in bomb-proof coats of mail, guards their palaces with immense armies, and seems astonished at the prevalence of nihilism when for every franc she spends in educating her ignorant millions, she spends more than sixty francs getting ready for war.

And here in America, in our own country, no intelligent citizen can study the problem of the increasing illiteracy of great sections of our domain without shame and alarm. Not only is there danger in the great colored populations who have a good excuse for being behind in the race for knowledge, and who are making commendable advancement, but in large sections of the country the increase in the number of ignorant people among the whites is almost beyond belief.

It does not answer to say that there are larger numbers of educated people in the world today than a century ago. That the illiterate masses of ancient nations had no such sharp-edged tools as are put into the hands of the illiterate masses of modern Europe and America. Ignorance is comparatively harmless when a bow of yew, a flint headed arrow, a birch cane, or a hand battering-ram, are the strongest forces at its command. It is a widely different question when the same rude hands hold the wheel of the ocean steamer, the throttle of the locomotive, the magazine rifle, the deadly dynamite, or the still more dangerous force in ignorant bands, the ballot. We are handling forces to-day that require the educated brain, and the aroused and cultivated conscience, and woe to the nation that forgets it too long.

Another seed pod of anarchy may be found in the prevalence of

A SOULLESS MATERIALISM.

One of the remarkable characteristics of the most recent nihilists, and of every sect of every ilk and flavor, is the reckless disregard for human life. It is a significant fact that the ranks of these nihilists against human society are almost entirely made up of those who have imbibed the extreme rationalistic view of life. There can be little doubt that thoughtful people that French atheism, German rationalism, of the extreme type, and American Ingersollism are very effective agencies in the production of this dangerous army of anarchists, as well as the remarkable increase in the mass of our population. The soulless anarhist taught by these apostles of unbelief impoverishes its disciple, and robs him of all high conception of human life. Emerson says that a soul that has been robbed of its faith in God is like "aimless, fatherless Cain, to whom heaven and earth have been deprived of beauty, the sun of its power to cheer, and every great thought of its power to inspire." A soul robbed of its faith in God, no longer hoping for its own immortality, is a poor beggarly thing, to be driven by the hand.

The heathen Yung Choo said to his disciples: "All are born and all die. The virtuous and the sage die: the ruffian and the fool also die. Alive they were Yoon and Shnn, the most virtuous men; dead, they are so much rotten bone. Alive they were Yung Choo: the most wicked of men, day, they are so much rotten bone. When about to die let us treat the thing with indifference, and seeking to accomplish our departure, so abandon ourselves to annihilation." Tear off a few elegant flowers of rhetoric, and you have here all that In- gersoll has to offer his disciples. Have we not in this an answer to the query why anarchists are so utterly reckless of human life, not only in their victims, but in the innocent, and in themselves? Make a man believe there is no God no immortality; that human life is only akin to the life of the beasts that perish, and he will cease to regard that life as sacred. If the lives of a hundred women and children stand between him and the success of his designs, why should he regard them more than a hundred ewes bleating for the sheep? He does not regard them of more worth than the sheep, if he is honest in his faith. Why will not such men as Mr. Ingersoll see that they are taking out of the human heart and out of society where their teaching prevails, not only all that makes life worth living, but all that makes it possible. Teach men that man is the Son of God, heir of immortal life, equal to the angels, and life becomes a sacred thing. Such a believer, in his senses, will no sooner lay rude hands on the man, than he would on an angel. On the other hand, he who has, in a religious sense, only a soulless mechanism, a chemical combination, no higher, nor of more worth than the ox, and the believer will think no more of destroying that life than the butcher thinks of taking the life of a bullock.

THE LIQUOR TRAFFIC.

There is another great hot bed of anarchism and crime in our modern civilization that can never be passed by, or overlooked, when we are considering the dangers that threaten us with universal destruction—the traffic in drunkenness. The most alarming fact of the present age is the awful and shameful fact that the fourteen most civilized nations of the earth devote one-fourth of their labor, and agricultural land to the production of this demoralizing and destructive force. Forty-four million acres
of the best soil God has given to man is being used to produce a Papier-making, anarchists-breeding drink, while multitudes die of want and starvation back against the deadly work of anarchists.

In the United States especially, the liquor traffic is a lawless institution. It is the only business under heaven bad enough to be accused of corrupting such a police as the recent investigation has shown has been governing the city of New York. From the days of the whisky rebellion under Andrew Jackson, down to the shameless defiance of the excise laws by the liquor dealers of Brooklyn it has been and is a lawless institution. It is the liquor traffic that has been the hang of the anarchists in Chicago, the press reports carried the notes over the country, that a number of Sunday-schools had been established in that city in which the principles of anarchy and hatred to the American institutions were taught, nobody was astonished or questioned for a moment the additional statement, that every one of these schools of anarchy were either held in a liquor saloon, or in a room leading out of a bar room.

THE CORRUPT USE OF WEALTH.

This has been a great year for investigations. If the work is not accomplished yet, we are at least on the track of the thieving corruption, and stop the dishonest extravaganza in public affairs. The investigation in the United States Senate which has brought to light the fact, which has been long suspected, and many times charged, but is now deliberately sworn to by some of the men most interested, that the great trusts which have swallowed up the leading business enterprises of the country, are practically buying their legislation by political contributions, and are protecting both political parties, having, as one of these men testified, no politics, "except the politics of business," uncovers before the gaze of the American people still another hothouse of anarchy. Let it be understood that Law can be, and is, bought and sold for gold, for that is what has been going on in the market, and you have planted the seeds of anarchy where they will produce as abundant a harvest as the seeds of a Canada thistle spread broadcast on a California ranch. When we are forced to look upon the law broken by the crooked politicians of the great majority of our fellow citizens, but as the purchased product of the brewer's purse, or the sugar speculator's cashbox, who will be able longer to do it reverence?

SOCIAL LIFE IN PERSIA.

BY HON. A. W. BENZAKIN,
Formerly United States Minister to Persia.

(Accepted.)

A man's social life in Persia begins with sunrise, after he has had his early cup of coffee or tea, has said his morning prayer, and issued from his house. The hours are longer than in the United States, where he invariably lives from dinner hour at sunset until morning with some one of his wives. Social life in that country gives place at twilight to domestic life; there is of course no visiting after dark, the whole city retiring, as it were, to the usual division, and the streets become deserting except by the dogs and an occasional policeman.

The dry, steady, and extreme heat which prevails a good part of the year, although not unhealthy, obliges the people to rise early and rest in the middle of the day. Business is therefore transacted, or visits are made before ten in the morning and after three in the afternoon. A certain amount of sociality is carried on in purely business transactions, the more important the business the greater the etiquette observed. Refreshments are served, and hon- eyed phrases about health and wealth precede and follow the business discussion. But it is a rule that the business of the visit is to terminate, and反射 out that one sees to its full extent the wonder- ful and really burdensome elaboration of social ceremonies in Persia, ceremonies which take one back to the time of Darius. Much as we may laugh at the stupid and repulsive dress and deportment of our simpler democ- ratic and less polished circles, yet one cannot afford to dispise them who would maintain his position and enlarge his influence in that country. Therefore, while I was a resident in that country, I was always extremely careful to see certain and to respect every social custom, and to proceed according to the rank of my guest or host. To offend on these points was to hinder or defeat the purpose for which I was there.

When a visit is to be paid, whether official or friendly, it is customary to give notice. If the guest and the host are of high and equal rank, the notice is in the same way. The visit is to be paid, whether official or friendly, it is customary to give notice. If the guest and the host are of high and equal rank, the notice is in the same way. The visit is to be paid, whether official or friendly, it is customary to give notice. If the guest and the host are of high and equal rank, the notice is in the same way.

Custom requires that they should go in a style not only suited to his own rank, but also maintained by the host. This is understood to be the case when the visitor is escorted through the grounds by a file of servants whose number is proportioned to his rank. He is received by the host according to their relative social position either at the outer steps, at the inner door, in the middle of the reception room, or at the divan where the host may be standing or may even remain sitting. For the host to offend by not going far enough to meet his visitor is an unpardonable affront, while for him to advance too far is to lower himself to a point from which he cannot recover.

The host is followed, on leaving theCs, in the matter of sitting, those of equal rank occupying seats equidistant from the door. But it is host or guest, each one present, whether there be one guest or a dozen, must all know their places, and must carefully avoid taking a seat higher than belongs to them, even when urged to do so in the most strenuous manner.

After the guest is seated he exchanges bows with the host and then bows to every other visitor or member of the family who may be present, each in turn according to his rank. Certain formal compliments are then exchanged, and conversation may commence. The Persians are more quick, lively and vivacious than the Turks, although by no means the superiors of the latter in any other respect, and hence while a formal visit cannot be well under one or two hours in length it is generally quite pleasant. Social questions, philosophy, ethics and art are discussed with facility and intelligence often relieved by recitations from the poets of humorous anecdotes or jests.

The serving of refreshments on visits of ceremony is, according to prescribed order, that long fixed custom has rigidly ordained. Its character on every occasion depends upon the relative rank of the parties concerned, and somewhat also on the season. In the warm season cold drinks become the place of some of the hot drinks. As a general rule, supposing guest and host to be of equal rank, sherbetes, tea and pipes are alternately served. Coffee is served last, and is brought in by the distinctly uttered order of the host. This is understood to be a signal for the visit to terminate, and the guest, after the tiny cup of black coffee is drunk, gravely bows, expresses his pleasure at the courtliness of his reception, and requests permission to depart. He is attended to the door by the host and his polished servant who takes the place where he was received, but not a step farther.

It may be added that the refreshments are served by as many servants in stocking feet as there are individuals present of equal rank, and are presented to each at the same identical moment. Those of lower rank are then served according to their social position. The servants must invariably retire backward. When the sons, grandsons, or brothers of the host are present they sit in a row below him according to their ages. One fact a European must never forget on such occasions: A Persian very rarely alludes to his wives when conversing with gentlemen, and it is an unspeakable affront for the guest to ask after their health or to leave them his compliments.

OCTIUBARIES.

BY REV. WILLIAM C. DALLARD.

Obituaries are queer things. In nothing does our human nature more truly reveal itself, with all its petty weakness, than in the obituary column of the funeral oration or sermon. Obituaries ought to be a story of life. They ought to be the story of one who is going to die.? He that would write the story of his own obituary, must make a sermon that will "do," must have the wisdom of the serpent,—the "old serpent," too,—see Rev. 20: 2,—the innocence and harmlessness of the dove, the circuity of children who devour circus posters, a conscience made of sheet iron, but not a man of the world, the easy tongue of the political orator,—and infinite tact. If he lack any of these, woe betide him! He is bound to "get it" from somebody.

A minister once preached a funeral sermon, and as the people were leaving the house he overheard the following remarks made by three different persons who attended the funeral: "That was a mighty hard place to put a man, but he said just the right thing." "The sermon was just perfectly awful; I wouldn't have been in her place for anything, to have to sit and hear it!" "Well, that was the damniest funeral sermon I ever heard." N. B.—This is a true story.

As obituaries are written nowadays, it is strange how little some men are appreciated until they have died. How good and charita- ble they were, how much of their possessions, how devoted they were to their fami- lies, their church, and the community in which they lived, we never knew till it is revealed by the various chronicler after their death. It is unfortunate that the intimate and dear friend of the deceased or the pastor of his church, the general public, and those who have had common dealings with him, cannot all see him alike. It would simplify matters if they could, and the mind and conscience of the obituary writer would rest more easily.

There is one way which would be a good one.
Let everybody prepare his own biography, treating very gently his failings, enlarging upon his virtues, touching lightly his failures, and hearkening to the testimony of his friends, and hearkening to the man at his bedside who may be written up from time to time, so that when death deals a full period to the record, it could be used as material for the obituary column. If kept with one's last will and testament, competent witnesses might testify to its genuineness, and then we should have something that none could gainsay. Let us be our own historiographers.

**YEARLY MEETING.**

Having had the pleasure of attending the Seventh-day Baptist Yearly Meeting at Big Springs, S. D., and being requested by Eld. Ring to write a brief account of the meeting, I do so most cheerfully, although somewhat late.

The meetings were held in a booth erected for the purpose in a beautiful grove in Eld. Ring's yard, having a seating capacity of somewhat over two hundred. The first service was held on Fifth-day evening. Sermon in the Danzian language by Eld. Christian Swenson, of Daneville.

The sessions of Sixth-day forenoon and afternoon were of a business nature. In the evening two sermons were preached, one by N. P. Nelson, of Dell Rapids, in the Danish; the other by Isaac Loewen, by Parker, in the English language.

On Sabbath morning, at nine o'clock, a prayer-meeting was conducted by Eld. Longshore, of Big Springs. After this occurred the Sabbath school. The congregation was divided into three classes. The old folks' class was taught by Eld. Sindall, in Scandinavian; the young folks' class, in English, and the children by O. W. Pearson, of Chicago, also in the English, I think. This was followed by two sermons, by the writer and O. W. Pearson.

After an intermission, during which lunch was served, Eld. Ring conducted a testimony meeting, which was quite interesting, but the weather being very warm and the service long the people became tired, which detracted somewhat from the interest of the occasion. In the evening preaching again by O. W. Pearson and the writer.

On First-day morning, at ten o'clock, a prayer-meeting was conducted by a Brother Larson, from Worthington, Minnesota. At eleven, preaching again by the writer and O. W. Pearson. After lunch a sermon was preached by Eld. Sindall, which was followed by a sermon called the "Young People's Hour." This service was led by O. W. Pearson in the English language. The testimonies were brief, pointed, earnest and tender. One could not avoid the conclusion that there was a company of earnest, consecrated young Christians.

The meeting at the last meeting, Sunday evening, was occupied by short sermons by several speakers. This doubtless was not so interesting as a testimony meeting would have been, but more in accord with the customs of these brethren. It was estimated that there were twelve and fifty in the congregation on First-day, and also in the evening. The deep interest these brethren take in our denomination was evinced by the contribution taken at one of the sessions, amounting to eighteen dollars. D. K. Davis.

**OUR HARDEST JOURNEYS ARE MADE BEFORE WE SET OUT.**

**MISSIONS.**

"THY KINGDOM COME."

The kingdom of God is one and eternal whether on earth or in heaven. It is an everlasting kingdom, not like the temporal kingdom of the world that rises up and flourishes for a day and then pass away and are known only in their historical records; but it has existed ever since the first created intelligences were brought into being and it will never cease to exist.

Not even when mischief with fire shall mingle with eternity's broad sea.

The kingdom of God is of great magnitude, embracing all the inhabitants of the heavenly world and the earth. Every one of us may increase its magnitude. All may belong to this kingdom and by their influence bring others into it also, thus increasing its strength and glory.

It is a glorious kingdom, with the omniscient God as its ruler, the angels of light and glorified saints its appointed guardians, the noblest of earth's sons its subjects, can it be anything else than a glorious kingdom? And who does not want to belong to it? Surely such a kingdom on earth is the greatest blessing ever bestowed on mortals.

It has glittering crowns in reserve for its subjects. Do you want one? You may have it if you wish. Jesus has gone to prepare a place for his followers and by and by he is coming again, and then if you have been an earnest and faithful soldier in his kingdom on earth you will be admitted through those massive pearly gates to a city where the inhabitants never grow weary, and a crown will be placed upon your head for outshining any ever worn by earthly monarchs. And more than this, we shall see Jesus as he is. We shall meet those dear redeemed ones who have gone before and, thank God, we shall never be separated again.

Can't we afford to toil and suffer and sacrifice for such a reward as this? What are a few years of toil and suffering, compared with eternal bliss? Surely we can afford to "despise the shame," and press forward toward the mark for the prize of the high calling of God in Christ Jesus.

The kingdom of God on earth is a spiritual one, existing in the hearts of its subjects. Warfare is spiritual, too; "warring not with carnal weapons, but with the sword of the Spirit;" warring not against flesh and blood, but against spiritual wickedness in high places.

The prayer, "Thy kingdom come," is a petition for the reign of Christ on earth. This world belongs to God. He created it. Man belongs to God. He created him, and blessed him abundantly. The devil has no claim on man. He has never done anything to benefit him, but has done all he could to destroy him. Man has no right to serve the devil; and yet, when God has done so much for him he will still persist in displeasing God rather than Satan.

The devil had no right to set up his kingdom in this world. This world was not created for him. The lake of fire and brimstone was prepared for him where he belongs. Let us drive him out of our hearts and overthrow his kingdom in this world as quickly as possible. Let us lead back to life and God and heaven the "bruised and weary wanderer." Let us show to the world that "Jesus is mighty to save," and that "his kingdom shall come and his will be done on earth as it is in heaven."

The chief desire of the Christian's heart is to see his kingdom come, and his will be done on earth as it is in heaven. He proclaims this he prays for, and this he works. Every day the prayer, "Thy kingdom come," ascends to the throne above. It is the Christian's native air. He doesn't have to stop to think, up this prayer, for it comes welling up spontaneously from his heart to his God, and then what he prays for he works for, and when you present your missionary paper to him he seizes it eagerly and gives of his means as the Lord has prospered him; and with a hearty "God bless the cause," he sends you on your way rejoicing.

Speak not to me of a Christian that has no interest in the missionary cause. I care not how loud a profession he makes. He may tell a story in church that would astonish the most eloquent lawyer in the world, and if he takes no interest in missions he is nothing "but a sounding brass and a tinkling cymbal." The Christian lives in the missionary cause. When he enters the kingdom of God his first great desire is to see others brought there also. And this desire grows with his growth, and strengthens his enthusiasm, and becomes a part of his very nature. Tell me the amount of zeal a child of God manifests in the missionary cause, and I will tell you the amount of spirituality he possesses; for, in proportion as his own soul is blessed will his heart flow out to the "spiritual water that flows from the rock," the louder he calls to the thirsty to "come to the waters."

This subject is not a new one. The missionary cause is not of recent date. Jesus Christ stands at his head as the greatest missionary the world ever has or ever will see. Our minds are carried back now to the creation of the world when God placed man in Eden happy, pure and innocent; and again when he listened to the voice of the tempter, fell from his high estate, and sin and death entered the world. We will not linger on this part of the subject, but simply say the world was lost, that all of its inhabitants must go down to eternal night unless it could be redeemed. The Son of God consented to come to this world, take upon himself the form of a man, and as an offering for sins condemned in the flesh, offer and plead, that man might live, and by this means a "fountain was opened in the house of David for sin and uncleanness," and bless God it was opened for all mankind. You see then that the missionary plan was originated in heaven, and dare you oppose it? Earth with its millions of lost inhabitants was presented before the throne. All heaven was searched to see if a savior could be found for man; but no savior was found. The King of men could not be found. Jesus Christ came to this world, purchased man's salvation, thus laying the foundation of the missionary cause, then went back to heaven leaving its completion in the hands of his disciples, aided by the Holy Ghost.

FROM E. H. SOCWELL.

There is very little of special importance to report for the quarter just closed. The work has been performed and, at least, the usual interest shown. It has not been my privilege to visit the isolated ones during the quarter as much as in some former times, nor as much as I hope to do in the future. I am laying plans...
The Sabbath Recorder.

The regular meeting of the Board of Managers of the Seventh-day Baptist Missionary Society was held in the lecture room of the Fawcett Seventh-day Baptist Church, Westley, May 21, 1894. The meeting was called to order at 9:30 A. M., the President, William L. Clarke, in the chair. Prayer was offered by Rev. L. F. Randolph. There were present nineteen members and one visitor.

The minutes of the regular April meeting were read and approved.

The report of the committee on programme for the Annual Meeting of this Society was read and adopted.

The Treasurer's report was read and approved.

The report of the Evangelistic Committee was read and adopted.

The report of the Corresponding Secretary was read, approved and ordered placed on record.

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**Woman's Work.**

*Oh, speak to my heart blessed spirit, In part of thy strength and thy power, And give to my soul that would wear The more grace for the needs of the hour! More courage, more wisdom, Life's duties to will and perform; With the sunlight's blessing, And trust to out-weather the storm.*

Gen holds the key of all unknown, And I am glad. If other hands should hold the key, Or if he should give it to me, I might be sad.

What if to-morrow's cares were here Without the rest? I'd rather He unlocked the day, And as He doth unlock it, say, "My will is best."

The very dinness of my sight Make me secure; For, gropping in my misty way I feel His hand, I hear Him say, "My help is sure."

I cannot read his future plans, But this I know; I have the smiling of His face, And all to fasten of his grace, While here below.

Enough; it covers all my wants, And so I rest. For, what I cannot see, And in his care I safe shall be, Forever last.

—Rev. John Parker.

Jesus said, "I am the way, the truth, and the life: no man cometh unto the Father but by me."

"The more we sit at his feet and watch to see what he has to say to us, the more we shall have to tell to others. He does not send us out with sealed dispatches." —Helping Hand.

For my part my whole soul is like a hungry and thirsty child, and I need his love and consolation for my refreshment. Iam a wandering and lost sheep, and I need him as a good and faithful shepherd. My soul is like a frightened dove pursued by the hawk, and I need his wounds for a refuge. I am a feeble vine, and I need his cross to lay hold of, and to win myself about. I am a sinner, and I need his righteousness. I am naked and bare, and I need his holiness and innocence for a covering. I am in trouble and afraid, and I need his almighty arm. I am ignorant and I need his teaching; simple and foolish, and I need the guidance of his Holy Spirit. In no situation and at no time can I do without him.—Gothold.

**CHRIST is our Way, we walk in him. He is our Truth, we embrace him. He is our life, we live in him. He is our Lord, we choose him to rule over us. He is our Master, we serve him. He is our Teacher, instructing us in the way of salvation; He is our Prophet, pointing out the future. He is our Priest, having stoned for us. He is our Advocate, ever living to make intercession for us. He is our Saviour, saving to the uttermost. He is our Root, we grow from him. He is our Bread, we feed upon him; He is our oil, anointing us into green pastures. He is our true Vine, we abide in him. He is the Water of Life, we drink from him. He is our Sanctification, we draw all our power for holy life from him.—Selected.**

**VACATION TIME.**

All the world is set to rhyme Now it is vacation time, And a swelling host of joy Brings the heart of every boy, No more toil, no more strain, No more studying, no more play, No more work, no more study, But happy life does away.

Morning or afternoon may all Swing the bat and catch the ball; Nimble-footed the sea can run Through the shallows in the sun, Chasing waves as we go; Butterflies in dashing flight; Ut, where willis head and look Down on others in the brook, Frolic loud the laughing child, Every arm a splashing fin. Where the thorny thickets bar The sweeted barries are, Where the shady trees cast down Frightened dove the river seeks, Touch of sun on his cheeks, And within his heart the joy, Known to no one but a boy. All the world is set to rhyme Now it is vacation time! —Clinton Seibald.

**CONCERNING A MISSIONARY OUTFIT.**

The following article, taken from Isaiah's Women, was written by that experienced missionary and able writer, whose signature is O. E.

Among the things which no missionary should forget, if he or she would be really well equipped for the work, we need not dwell on the necessity of clothing, for which may be represented as gold. To start without these would be presumption worse than folly.

So with the simple knowledge. It is self-evident that such is required. And do not forget your small change. It is amusing to see what trifling wisdom of knowledge will come into account. How to pack a box, or strap up a bundle, prepare arrowroot or quiet a baby, nail a picture or a stocking, strain on an instrument or sketch a ground-plan, are scraps of knowledge not to be despised. A maxim used by my grandmother was, "Can do is easily carried about." So have plenty of this small change in your purse.

A great deal of steel is needed for one entering on missionary work. Physical and, above all, moral courage is required. Nervous weakness of character is undesirable at home; it would be a never-ending comfort abroad. One habitually afraid of cattle, wild dogs, snakes, or scorpions, or timid at crossing rivers, would be, in truth, not only endangered, but terrified and distressed in a land like India. A missionary should claim the Christian's privilege of fearing no evil, no storms, no earthquakes, or the sudden crash of thunder overhead.

There is an old saying, "Nothing like leather," and one is reminded of it in missionary work abroad. What I would symbolize by leather is a capacity or necessity, drudgery; something that will bear the daily strain of monotonous work. We want no imitation calf, tricked out with embroidery and gilding, that will not bear "a missionary's load." Give us tough leather, such as harness and straps are made of; not romantic sentimentality, but steel, real steel!"—Exchanged.

Another useful article is a letter weigher, by which we would represent sound judgment. There is a great danger in sending too much for work in a foreign land. It is a blessing in disguise that missionaries have to toil to acquire a new language, and to learn to use the time to learn something of native character, manners, and ideas. If language came by intuition, we should make many errors in other things than we do now. Blunders are numerous enough already. The unfeathered bird is more likely to get into trove of those one whose feathers are grown; and the callow, downy creature from the English nest, might be the most likely to put itself forward to chirp its opinions, but for the wholesome restraint of ignorance of the language.

Another necessary must not be forgotten,—a white-covered umbrella, representing prudence regarding health. There should be the purest desire to economize health for the sake of God's cause. A neglect of prudence is often concealed laziness. One knows that exposure to the sun may cause temporary or permanent incapacity for work. The umbrella has been forgotten. "I know if I'm such a weakling; it is so tiresome to have to go back for the umbrella!" cries the impatient missionary. Or, "I knew that the water at such a place was likely to be bad, but it is such a trouble to be carrying about the little filter." "Quinine! oh! I've been out of it for a month. One does not care to be anticipating fever."

One more necessary I would mention, and it may provide a smile, to put a bring of salve, and not a very small one either. Where people of different antecedents, rank, age, temper, and opinion sit together closely in a climate which tries the temper, there is at least a possibility of some slight rubs, which, without the soothing ointment brought by the peacemaker, may even develop into sores. There should never be heard the exclamations "I cannot work with X." "It is impossible to get on with Q!" One might almost say that the most valuable laborer is less the one who displays most zeal, or endures the greatest amount of friction, but the one whom all love, who bears with the tiresome, instructs the ignorant, and never wounds by an unkind look, or provokes by a sarcastic word.

**WOMAN IN THE NEW TESTAMENT.**

5. The woman who gave 2 different marks, 41, 42, 43, 44.
8. A woman's devotion, her mark, Mark 15 : 40, 41, 42, 43.
14. The heralds of the resurrection, Matthew 28 : 5 to 10 included.
18. One of Paul's helpers, Rom. 16 : 1, 2.
19. Paul's co-laborers, Rom. 16 : 6, 12.
20. The grandmother and mother of a minister, 2 Timothy 1 : 5.
21. What the Church needs to remember in the case of the Woman's Missionary Society, Philippians 4 : 3. Help these women who labored with me in the gospel.—Exchange.

**WOULD IT NOT BE A NICE THING TO DO?**

We have heard it related on good authority that once on a time, long years ago, a minister of the esteemed Society of Friends, who proposes to speak in their meetings of religious service only as they are moved by the Spirit of all that they have said, and following the words of the following words: "Let every one mind his own particular business."

While these words may excite a smile when we consider them as offered for a sermon, yet let us remember there is something of unpleas­ant feeling, and what is still worse, real mis­chief, which arises from not heeding the thought contained in them, we cannot fail to see that they contain what would prove a price­less gem if they were heeded and reduced to something more concrete, that they were spoken in accordance with the dictation of the Great Prophet who requires his servants to declare the whole counsel of God.

We have only to look abroad and observe to
learn that this spirit of meddling with other people's business and making unfriendly criticisms on things which need not concern us, is doing a vast amount of harm. Indeed, it would seem as if people forget that they live in glass houses and that the missiles which they throw at other people may bounce back and break their own windows.

Christ taught most emphatically that "whatsoever ye would that men should do unto you, do ye even so to them." Now if we give these words proper consideration for one moment we cannot fail to discover that they will strike a fatal blow at meddling, and unfriendly criticisms. It is surely a unpardonable sin for a person to wish to have the privileges of his personal matters prided into, or to have every little thing pertaining to the same made a matter of gossip and criticism. While the outside world may discover things which they do not understand or approve, in some of the transactions of their neighbors, yet they are not at liberty to go abroad speculating on and commentating their neighbors' acts so long as they do not interfere with them, when perhaps a full knowledge of all the facts in the case would fully justify their neighbors' transactions.

But how is it in society? We find those who are continually straining their eyes and ears to see and hear something over which they can speculate and gossip. Often such people will flock around us in times of adversity, with hearts which make us to feel a premonition of great and ample amount of sympathy and kindness, only to go away and expose our affairs and stab us with a dirk in the back. We find this class more or less in all the walks of life; they cluster around us in times of sickness and death, unwilling to do us any good but to criticize how we care for our sick and dying, and even speculate on the manner in which we lay them away. We sometimes find this class to some extent among those we invite to our homes and hospitals, on occasions like family reunions, weddings, etc. They are very friendly to your face, but a little observation will prove to you that they made the occasion one for earnest labor to find something to go abroad and criticise as not being "just the nice thing to do or to say." And often the very people who are the most unfriendly critics, when they make unfriendly remarks, when fairly understood, has not the improwretty in it which there is in their meddling and making unfriendly criticisms. While we write there comes before our mind a man whose name I can not at present recall, but of whom I will say this; he was the most peaceful and benignant of men who lived and died in his family circle, and who left a name and a memory. He was but a plain man, but he had a way and manner of living that none of our business and this making of unfriendly criticisms, is working its way into all the affairs of life.

A study of the words of James, contained in 12 chapter, on showing respect to those who dress in fine apparel rather than those dressed in poor attire, will show this criticism in its true light. They are a just how the whole matter of making that which is none of our business, and this making of unfriendly criticisms, is working its way into all the affairs of life.

Many a person suffers reproach by being judged by the reports which are circulated by these street vendors, when if all sides of the case were known it would present a very different aspect. If every one, when he hears a scandal, or an evil report of his neighbor, would hold it in his own bosom until he was convinced by a proper knowledge as to whether it were true, what a vast amount of suffering would be saved!

In conclusion I must urge a careful consideration of the sermon presented by the venerable Quaker minister, "Let every one mind his own particular business." Let it be reduced to practice, and much good will grow out of it. It contains a thought worthy of the consideration of the practice of all, which includes the writer.

ALFRED A. LANGWORTHY.

A SERMON.

For all things are yours, whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's; and Christ is God's. 1 Cor. 3:21-23.

One day I was thinking of those words, and I saw a meaning in them which was new to me. The words form a striking series and run to a climax. The main body of the text is an enlargement of the phrase, "For all things are yours." 1 If I had been writing to some friends, and told them that I was Corinthian brethren, that all things were theirs, I am afraid I should not have specified the list as it here stands.

Think of it, Paul saying I am yours, Cephas is yours, ye are Christ's, and Christ is God's. Now it is only a step to the Christian ideal for that little band of Corinthian learners. And if Paul knew the meaning of these words in his own life, why was not Paul himself magnificant? He was. For to be able to repeat those words in character is sufficient warrant for calling any man magnificent.

Henceforth Paul is known to me, not only as the Pharisee, the scholar, the persecutor, the unbeliever, the believer in Christ, the missionary, the sufferer, the warrior, the victor, but also and above all, as Paul the magnificent.

This month of June is the month of Sin. It is a month of truth, as the world is made to see. Truth will come as the declaration of a man. No, for man is not to hide what he has. For whatever a man does in the work of the Lord, he is to tell the world. And this amount to the declaration of his soul. What is the story of these boys and girls who have gone out into the world and made a name which shines with honor? It has been their ambition to make themselves more than they are. And they have done it in two ways; first, by the discovery of truth that is in their soul, and secondly, by securing and a thirst for truth; the mind wants to feed upon it daily. And this very search for new truth leads to that second essential, the development of the mind. It is what practice on the piano is to the musical student.

The extraction of the soul's ideals of the masters of tones is not enough; there must be a corresponding development of the power of interpretation. And this is the true education which was the ambition of these youthful students.

And whether they obtained this education or not, it is one and the same thing. For education does not depend on where, but on how and to what. So there are many educated ones who have never received a signed diploma from any institution of learning. So that the test of a true education is to be seen in the practice, to which Paul exhorted his Corinthian friends. And the studies which should make more to them, are not found elsewhere in the wide world over. Yet who doubts that there is not more to a man who can say, All things are right with Paul the world? One day Paul says, I am Paul, and a magnificent Paul; and a magnificent man. This thing which we call education, the discovery of truth, and the development of the whole man, so that there shall be more to the man, is peculiar to the human race. There is no such corresponding thing in nature. God's own hand has brought nature up so that there is all to nature there ever will be. High up in the mountain the streams flow into and form a lake. That lake is a source of power; it is there to be used by man if he chooses. And so God has stored the prairies, rich in food for plant life, a sea of power also. And under the soil is the coal and mineral wealth. There is all to this world there ever will be. It is not here to be educed, it is to be used. Only in a very limited sense can any form of life that is considered as was said to be a tree of knowledge. A tree can be trimmed and permanently twisted, but side from the growth which God gives it, that tree can hardly be said to be educated. There is not mere to the tree than before. So with animals, we may speak of training, but there is hardly more to them than the gifts of nature.

But for man God has made possible an in.
crease of capital. There may be more to him. But it is not enough that there could be more to a man; there must be more of him. Letting there be more to a man is using that capital as the power to gather, the other to distribute.

Paul expressed this double thought in the text. All things are yours, and ye are Christ's. What is all nature for? For man. What is man for when educated? For God. Thus the circle is complete. Power comes from God to bless man; then man may return the power to blessing God. Paul was such a man, endowed and educated, and turning his capital to the building up of the kingdom of righteousness. And he was magnificently beyond many other men, in that he had made the will more widely of that which would make him more, and make it possible for him to spread himself out more widely.

The desire to spread out often precedes the desire to get deep. And we cannot make much of ourselves because there is not really very much to us. We must have capital, and it must be invested in the form of an illustration I can see what we mean by an education; a man in whom there is more, and of whom there is more. I know a lumberman king, who, when a special order for the shipment of certain timber comes, calls the woodsman and lays the data before him. This superintendent is the lumberman king's will. He calls to his aid skilled choppers, he precedes them to the forest, selects the timber, and they have it quickly upon the logging train, speeding to the mill, where the saws hum through it, and the men saw, ho, as they load it aboard the cars, and send it to its destination. Out of town in state ride those magnificent timbers, and multitudes along the road gaze in wonder and read that business card, in letters practically a thousand miles long, Chumner Lumber Co., Cadillac, Michigan.

A man educated is a man with all his powers trained and organized. They are obedient to a single will. That will can make the man do what he ought to do when he ought to do it. But that is not all; the educated man must have a full head. Must have a territory to cut over. That lumber company was constantly buying new lands, with untouched forests on it. When one source was worked over another source was already surveyed and catalogued. The various kinds of trees and their sizes were known. So there are whole new lines of literature. There are studies in science. What did Shakespeare go chopping for his Macbeth, Othello, Shylock, Portia? He went out into that world of ideals and brought in and introduced to us kings, queens, and commoners, and made us feel that they are of our flesh and blood. We know them. Did Shakespeare exhaust that woodlot? Could he will it to any one? No, that woodlot was only his as he used it. When he stopped using it the pathway grew over, and no man has followed in his track.

But entrance to that timber-lot lies open from other directions.

Ancients and moderns alike have had access. When we see what Homer, Virgil, Dante, Goethe, Milton found there, we think there must have been gigantic redwoods standing; sequoia of a thousand years. But the world is wide, and the world in the other man who would win his mortality thereby to go into these forests and bring home mammoths, the like of which have not been seen in this era. Bryant was familiar with the breath of these woods. So was Longfellow, and Lowell, and Whitman, and Tennyson. And yet we cannot but think the same of Scott, and Dickens, and Thackeray, and of Hawthorne, and an enviable list of modern woodchoppers. So the mind must have its territory where it can select ideas for its purposes. Great tall trees grow up with a hundred feet or more of worth, and make a hundred feet or more of worthy stock for masts for any ancient merchantman afloat.

But the difference in men is, some are empty-headed. They are more like machines than a working force. If anybody will furnish ideas they can work them up into posts and boards. Such in the world of letters are the critics and essayists. Raphel criticized by creation; lesser lights, by condemnation. Life and freshness are a positive appropriating power. Criticism is a negative and pernicious growth. There are men of medium talents who have a little wood-lot of ideas, of second growth pine or hemlock, or beech or maple. And how they call that stock again and again. It only needs an ax, a little buzz saw, a jack-plane to fit their biggest stick. But the world is made up of different sorts and conditions of men. Kindling wood, oath, and shingle mills can thrive on the refuse of leviathan industries.

There is no one here who knows better than I by sad experience what it is to have only a few of the economical kinds, to be obliged to tramp over that territory, picking up every crooked trunk of an idea, and every leafy sapling, and getting around home in despair without having made one chip fly. Then becoming discouraged, giving in, trusting to nails and glue-pot to provide a substitute for genuine growth of nature. It is a serious thing to have out of a sight which invites to larger undertakings than your wood-lot can furnish or your mill can cut.

The world is a thickly populated room, but Paul did not consider the world large enough for him who wanted to make more of himself. The world is continually growing smaller as respects certain timber. For instance, in exploration. Livingstone, Drummond, and Stanley have let the light on that vast world west of Africa, and Franklin and Greeley and Peary have for Greenland never found much but driftwood in. "The vast world of ideas." But the world is real, and more the pity if we cannot find wings to use them.

The Constitution had been defended by the statesman eloquent, by using the injunction of Paul the magnificent, to lay all heaven and earth under tribute.

Webster could concentrate and marshal his intellectual power to fill an instantaneous demand. One particular illustration which in the days of his glory he used with marvelous effect, was selected twenty years previous on the granite slopes of New Hampshire, and before the Bostonians growing all these years, proved just the timber to his needs, at the opportune moment.

A man is often great in several lines. The man who can do one thing well is already partially equipped to do other things well. Just the thought of doing something or of a course of study has made you more capable of taking hold of whatever duty may come to you. For it has included infinite patience, and attention to trifles. We know that trifles make perfection, but we agree with the artist who told his pupil that perfection though was no trifle. Really this a mathematical paradox. An instance where the sum is greater than all its parts.

There has grown up a false impression by neglecting Paul's outlook. Education is not
exclusive possession of all the pine trees and the necessary tools for cutting them. The artist who can do with his might what his hand finds to do, may be as educated as the one who wastes all his paint on sun-flowers, or as the scholar in the drawing-room with his buttonhole bouquet from the poets.

But any one will be more broadly educated, the more he can hold up, stretch out, lift, and strengthen to the horizon, from eternity to eternity and whose uplift is measured only by nadir and zenith.

The beauty of Roman over Gothic type is a matter of shading. Knowing when and how to make every stroke of light strike on the matter, as well as the rules of the art must be in the hand. How can education, this knowledge of language and science, aid a woman who is to become the head of a household? Much every way; for the same energy and common sense that woman needs as a rapidly changing, hung up triangles and polygons, can add to those recipes in cooking and housekeeping, it called upon, the clothing for a new language series, and such diagrams for the table as can be proved with words.

It is true that all classes of pupils work upon marble; to some it is a material substance, to others it is spiritual. Paul the magnificent was skilled in working in each. And the advantage in the end is with him who chisels the finest, make the greatest stones, whose hands must regulate the output corner the market, in spiritual ideas. And of that treasure men can lay up without fear of moth, or rust, or sneaking thief. God has established no government reserve, and it will be criminal carelessness on your part if you do not enter that great domain, and of the true, the right, the beautiful and the good, and select material which, when this earthly tabernacle is dissolved, can be built into a house not made with hands, but eternal in the heavens.

Never as in this age, have we seen manhood and agriculture and the industrial arts, rapidly coming to be esteemed at their true worth. If an occupation and an education has hitherto lifted men to an advantageous level, the same forces are operative in the case of woman. And opportunities for women's work have shown woman's mind that there can be more to her, and more of her. And it is no longer needful for a woman of spirit and training to enter purgatory by joining herself in marriage to a coarse man who has learned nothing higher than to exhaust the simpler better measures of living, in order than by that marriage she may gain the economic and social heaven.

No longer can men claim the honor of being the guardian spirits of women, but it is true more and more through attention to Paul's ideal that women are becoming the guardian angels of men. And to-day as never before into their hands have been committed the keys of the kingdom of heaven.

Beauty of person has been the prerogative of woman, as strength of body the prerogative of man; but the new use of the keys has made woman's purity and faith to be her strength; with the corresponding effect that in man moral character is his beauty. Give to woman the ballot or not, she can hold no higher privilege, and a better country. If she will or will not inherit the blessings during her marriage, and only such; while Arizona, California, Idaho, Louisiana, Montana, Nevada, New Mexico, Rhode Island, South Carolina, Texas and Washington give to a married woman all the property she has or may acquire by them during marriage which does not come by gift, will or inheritance, and is not the increase of or the income from such property, or from property owned at marriage.

Community property is owned jointly by them and is subject to the husband's control. The law of most of the States allows a married woman to make a contract as freely as if she were unmarried. Such is the case in all States, excepting Alabama, District of Columbia, Georgia, Kentucky, Louisiana, Maryland, Michigan, Minnesota, Nevada, New Jersey, Indiana, North Carolina, Florida, Rhode Island, South Carolina, South Dakota, Tennessee, Texas, West Virginia and Wisconsin.

In New Jersey and Wisconsin she can act in the making of contracts as an unmarried woman, excepting that she cannot become a surety. In Minnesota she can act as a single woman except that her husband must join in all contracts that she makes regarding land; and in Indiana she can make a contract as if a single woman except that she cannot become surety, and her husband must join in her land contracts.

In the following States a married woman may make contracts concerning her separate property as if a single woman: District of Columbia, Delaware, Pennsylvania, Texas and Nevada. This is so also in Georgia, Kentucky, Michigan, South Carolina, West Virginia, except that she cannot make such property liable for her husband's debts.

In Alabama and Missouri a married woman can make a contract if her husband consents to it.

In Louisiana a married woman cannot make a contract which puts her under obligation for her husband's debts, nor can she enter into an agreement at all without the consent of her husband.

In Maryland a married woman may bind her separate estate, but the contract must show upon its face some evidence of the intent to charge the estate, or there must be evidence outside of the contract tending to prove such intent.

In Idaho a married woman may become a sole trader by a decree of the District Court.

In Nevada she may transact business as a single woman after she is declared a sole trader by order of the court. In this State as above pointed out she may make contracts as a single woman binding her own separate property, real and personal, without the consent of her husband.

A BOY AND HIS FATHER.

Striking a boy will never improve him, writes Edward W. Bex in "At Home with the Editor" in the July "Ladies' Home Journal. Every blow given a boy removes him just so far from his father's confidence. It is a bad sign when a son fears his father. A parent should gain the respect, the confidence and love of a son. This he can do with firmness of discipline. A boy admires firmness in his father just as much as we business men admire that in our employ. His admiration of firmness in his father may not be based upon judgment, but by his very infancy respects it. A parent of his father is gained in proportion as he knows that his yes means yes, and his no means no. Firmness of character and manner, the strong will live will do more for a boy than all the punishments a father can inflict upon him. The one that is kind, the other develops passion and resentment.

"Truly from Mark Twain's philosophy: 'Nothing so needs reforming as other people's habits.'"

It is well to recall the words of Dr. J. G. Holland: "Life is before, not early life alone, but life—a thread running interminably through the warp of eternity."
THE SABBATH RECORDER

[Vol. 1, No. 30]

YOUNG PEOPLE'S WORK.

QUESTIONS.

What denominational Board's are located in the Eastern Association?

Name the persons who hold the chief offices in these Boards.

In what city must a "clerk, treasurer or other agent" of one of these Boards reside and have a place of business?

Who holds the largest Sabbath-school in the Eastern Association?

Who is Superintendent of the Plainfield, N. J., Sabbath-school?

Of what State is the Tract Board "a body corporate and politic"?

In what direction is the Piedaway Church from the Marlboro Church?

Which is farther from New York City, Plainfield or Westley? Berlin or Shiloh?

How far is 'Rockville from New York City?

THE SCOPE OF AN INDIVIDUAL INFLUENCE.

BY PAUL PADEN LYON.

A certain plan called the "Charity Chain," having for its object the raising of funds for charitable purposes, works something like this: The managers of the organization address letters to several of their friends, numbering them from one to nine. Each recipient of a letter is requested to make three copies, similar in every detail except the date and number. He shall number them consecutively above the one received, beginning again at one when nine is reached, and mail them to three of his friends. By the terms of the letters each of these persons is requested to make three copies, and so on, ad infinitum. He who receives number nine may send ten cents, more or less, to a given address.

This system prospers, and does reach, a multitude of people. Indeed, if the terms of the circular should in every case be complied with there would soon be none left from whom to beg. But fortunately, or unfortunately, a great many pay no heed to their link in the chain, or more appropriately, their branch of the tree and so that branch is killed, together with any fruit which might grow from it. So in our associations with our fellow-men, any little influence we may exert, oftentimes unconsciously, is taken up and passed on from man to man, broadening in range with geometrical progression, sometimes increasing in power as it comes in contact with receptive, sympathetic natures, and again seeming to die out of existence as it is passed to some one upon whom it has no apparent effect.

But while one branch drops from sight a dozen others are spreading out, and no one can tell where the end will be. It might be within the bounds of possibility to trace out the avenue through which each letter in the "Charity Chain" had traveled, but no human being can place a limit on the scope of an individual influence.

We are too liable to magnify the effect of good deeds and words, forgetting that wrongdoing spreads an influence just as potent as the other. Yes, more potent, for the tendency of things in nature is to gravitate downward, and any evil influence will move without impulsion while that which tends to uplift must be pushed onward. An influence for the wrong once started is like a tiny snowball beginning at the top of the hill gathering up the snow in its path till it becomes a mighty power. It might have been started by a child, but a Hercules could not stop it. How very grave then is our responsibility if we allow ourselves to be in any way a part of those who will drive men away from that for which every soul longs. How much better to strive by our example and conversation to help men toward a realisation of the best things in life.

PONTOT, W. VA.

OUR MIRROR.

PRESIDENT'S LETTER.

I had intended to write my letter this week on sunrise prayer-meetings at Conference. Of course some critics will wonder what I have to do about this. I am only interested, and hope all our people are. By the way, I saw a very good article on sunrise meetings in the Christian Endeavor Department of the Bnموناثz which states the fact that church people do neglect these meetings, the remedy is to attend and make them better; if they are made a place for discussing topics of the world, social and political, and not to worship God, it is of no use to blame people who have adopted the above named remedy, for staying away. Make them what they ought to be, and God and probably men, will give a hearing. Preaching services have been a display of the same indifferences, and men are finding out that the fault was not at all the people's. The music and preaching were not worthy of the hearing they desired. The remedy has been found in a measure to make a better meeting. Try this for the prayer-meeting. I have a friend who tells the following story which illustrates this matter: A pastor asked one of his congregation, "I notice you often sleep during services, it annoys me very much when I am preaching; how would it do for you to use a bit of snuff, perhaps this would keep you awake." "Well," said the brother, "I had not thought of it, but how would it do to put the snuff in the sermon?" Now I am in favor of morning meetings at Conference, and let us put lots of snuff in them too. People will go where there is something doing, good music. Good, pointed testimonies to what the work is doing, and what every day will bring the people. Blaming people, talking of duty and loyalty will not correct the evil. Drive out of the room if you want people to ride with you. With God, all time and eternity, for a theme, pity the church which has a bad prayer-meeting. You are back-all- đen, go to God and ask for power from on high, let the Holy Spirit lead the meeting, go from your knees and close to the prayer-meeting, go to hold up Christ. I don't know of any better way to make a good meeting, or any better exercise to commence Conference than to open it with a conference meeting.

E. B. SAUNDERS.

ADAMS CENTRE.

Several of our young people are home from Alfred for the summer. At a recent meeting of the Young People's Society of Christian Endeavor we decided it was proper for the Conference to let young people give their reports and half the support of Miss Palmberg, and have notified the Permanent Committees of the same.

At the last business meeting the following officers were selected for the coming six months: W. P. Jones, President; Miss Ellen Wright, Vice President; Miss Dora Babcock, Secretary; Mrs. Willis T. Colton, Corresponding Secretary; Leon Maxson, Treasurer. The new work is to be done by the Prayer-meeting Committees.

We expect to be fully represented at Conference. Several are planning to go, including our pastor and wife.

-THE Junior Society of Christian Endeavor of the First Alfred Church has done good work during the past six months. There has been a membership of over fifty, with an average attendance of from thirty-five to forty. The roll has been called weekly and responded to with Bible verse. Many children have been prepared to repeat a verse each week they are present.

On July 3d the outgoing officers, O. B. Rogers, Superintendent, and Mayra Clarke, Assistant Superintend­ent, with the aid of Misses Mattie Stillman and Myra Clarke, gave a picnic in "Stillman's Glen." Over thirty children were present, and the day was spent in a very pleasant time. The newly elected officers are Miss Myra Clarke, Superintendent, and Miss Edna Bliss, As­sistant Superintendent.

-On July 11th, the Juniors of the Milton Seventh-day Baptist Church were given a lawn social on College Campus, which was attended by at least fifty. A merry time was enjoyed by all after the evening service being led by Paul Ricketts, engaged in the inviving society. After the reading of passages of Scripture referring to the topic, and sentence prayers, in which the voices of many of the children were heard, ten or fifteen minutes were given to each society to use as they chose. The meeting was very helpful and encouraging, and it is hoped that the feeling of unity and interest exists between the members of the different churches in Milton may continue.

-In reply to the Circular letter sent out by the Young People's Permanent Committee, asking the minds of the young people about assuming one-half of Dr. Palmberg's salary, many societies have already expressed themselves as not only willing to take this step but to take it at once, the new work which has been done. Among the earliest letters received was one from the Boulder, Colorado, society, expressing their willingness to do what they could. This being one of the smallest and most recently organized societies, it is a matter of special encouragement that they should take upon the united work of the young people. A number of soci­eties report delegates appointed to Conference.

OUR YOUNG FOLKS.

TED'S DREAM.

BY KATE S. RALST.

Ted Mason was noted everywhere he went as being one of the most cruel boys to be found. He never seemed satisfied unless teasing, worrying or fighting some dumb ani­mal, or bird, or child smaller than himself.

After he appeared a general signal for every child, smaller than himself, and every animal and bird, to get out of his way, many of his widowed mother, the torment of his teachers, the terror of his mates, is not a character much to be envied.

The only one who had any hopes of his re­form was poor little Mary Donald. Poor! No, rich Mary, because while hump-backed and suffering from pain, poverty, and Ted's ridicule, she was rich in love for Jesus and unsaved souls.

Of course, I don't need to tell you that she was a Junior Christian Endeavorer, for that I know, I feel sure.

Mary Donald was the only one who prayed faithfully for Ted, many, many times a day.

Ted knew it, as well as everyone else, but he only laughed at her all the more, and tor­mented every chance he had.

Mary found out in some way that Ted be­lieved in dreams. So, when they had the les­son of Joseph's dreams, she looked extra surprised, and after the liggered to ask her teacher to pray that God would send Ted a dream that would bring him to Jesus.

Her teacher was also the Junior Superin­tendent, who believed in prayer as much as Mary did. She had not long, little of Ted. Mary told her all about him, and together they knelt in prayer for Ted.

When Mary rose from her knees she said, "Miss Jackson, I feel sure that God's going to send Ted a dream that will do him good." We
International Lessons, 1894

For Sabbath-day, Aug. 1, 1894.

Lesson Text—Mark 1: 1-11.

GOLDEN TEXT—Thus saith my beloved son, in whom I am well pleased. Mark 1: 11.

General Statement—This Gospel was written by John Mark, according to tradition, about A.D. 57-58, probably somewhere between A.D. 63-70. Where written is so uncertain that we venture no opinion. Many early writers declare it to be written and published at Rome. The composition of the book leads us to believe that it was intended for Gentiles and to restate the office and person of our Lord. John Mark was not one of the twelve apostles, but a companion of the apostles, from whom he probably gained much information. He might have been an eye-witness of many things narrated.

Explanatory Notes.

The Lord's Way Performed. 1. "Beginning of the Good News." As though he had said, "The gospel of Christ began at the time and in the way I now relate." Gospel. Good spell, good story, or tidings. Jesus Christ the Son of God.

The Anointed and the divine One. His humanity, office, and nature. 2. "Written in the prophets." Isaiah, and Malachi are quoted, and "My message." An herald calling. 3. "Prepare ye the way for." The mark of the anointed and the divine One. The need of a Saviour and holier life. John. The world and life and work was a grand sermon and well fitted to be called a voice. "Wilderness." Not a desert, not uninhabited, but thinly populated district. Prepare ye the way. By preaching repentance, awakening conscience, and making the need of a Saviour and holier life known. John must prepare by self-action or response to God's call.

Paths straight. By casting their wicked and crooked ways, and accepting the Christian life. All must prepare to be accounted for. What has been previously been done by preachers. With greater meaning. "And preach." Publicly announce, "Baptism of repentance." A cause which was the first sign of a changed heart. No matter how sorrow, but a radical change in life. The candidate is immersed or buried in water, denoting the burial of the old man of sin. The sacrament of baptism is one of sins is the great truth announced by the coming of Jesus. 5. "Went unto him." The belief in a kingdom of heaven and the proclamation that it was at hand drew the crowds into the city. "All ... Judea and ... Jerusalem." Jerusalem's rejection of Jesus is brought out, but made prominent as dwelleth in the holy city. That its expression denoting the great impression made and the popular move. Mary's held aloft from his baptism. All baptized into Christ with its great immersion and intensity of feeling as they listened to his powerful arguments and forcible preaching. "In the river Jordan." Not from a hollow or pit of water. "Confessing his sins." Not a mere exhibition of penance, but a necessary condition. Confession is a good token of repentance. 

The Baptism of Jesus.


Sept. 29. Review.

LESSON V.—THE BAPTISM OF JESUS.

Christ's Preparation. 9. "It came to pass." The time came for Jesus to enter upon his public ministry. There were some who would have made him a king. He was baptized. 3. "Baptized with John." John baptized not with water, but only the Messiah could give baptism. 4. "Baptize with the Holy Spirit." Not the mere influence of the Spirit, but that outstanding as on Pentecost. The endowment of mighty power which moves men to repentance, convinces them of sin, righteousness, and judgment. The world can be converted only as men receive this baptism.

Chap. 2. 1. "Woe unto you." The cry of Elijah. 2. "Wrath." Elijah. The king was not more wrathful than he. 3. "Excuse." Bethsaida, on the Sea of Galilee. 5. "Not worthy." Not good enough to perform the duty of a servant or slave and undo the least of his works. 8. "It was done this with water, but only the Messiah can give baptism." 10. "Baptize with the Holy Spirit." Not the mere influence of the Spirit, but that outstanding as on Pentecost. The endowment of mighty power which moves men to repentance, convinces them of sin, righteousness, and judgment. The world can be converted only as men receive this baptism.

Chap. 3. 9. "Woe unto you." The cry of Elijah. 2. "Wrath." Elijah. The king was not more wrathful than he. 3. "Excuse." Bethsaida, on the Sea of Galilee. 5. "Not worthy." Not good enough to perform the duty of a servant or slave and undo the least of his works. 8. "It was done this with water, but only the Messiah can give baptism." 10. "Baptize with the Holy Spirit." Not the mere influence of the Spirit, but that outstanding as on Pentecost. The endowment of mighty power which moves men to repentance, convinces them of sin, righteousness, and judgment. The world can be converted only as men receive this baptism.

Chap. 4. 2. "It was in the Wilderness." Jesus was alone and listened. He did not hesitate to listen, and was not deterred by the siren song of the devil. 5. "And the devil ... wilderness." Jesus gave the Scriptures to the devil. 6. "The Devil ... wilderness." The devil asked Jesus. 7. "Dost thou know whom I am?" I have told you. 8. "Have ... I am the Son of God. 10. "Thou art a God." A name given to Jesus by the heart of the Saviour. 11. "Do ... I am a Man." The devil was a crafty and cunning serpent.

CHRIStIAN ENDORSEMENT TOPIC.

For week beginning July 28th.


It can hardly be said that Jesus denounced the rich and successful. On the contrary, Jesus said that a rich man, such as the Great Pharisee, was a rich man, and so many patriarchal worthies. Jesus gave to the rich the honor of burying him, and so far as he could, he tried to teach them that the spirit of the gospel is to evangelize, pride, self-sufficiency, and often to be oppressive. The rich are too apt to spend more than they earn and to show their wealth by only being able to show their true worth. They are not always able to show their true worth by their wealth.
wealthy man may be a "high thinker," but he is the exception because of the above reasons. A soul furnished with God's grace and capacities, capable of traversing the realm of creation, of opening new prospects into the unbounded regions of truth that lie before us, is the exception. But with us, after knowledge, pungent after new discoveries of truth, cannot long remain without self-denial, without being tempted to vanity. The luxury of the rich stand in the way of great intellectual attainment, therefore of spiritual attainment. If one would be rich he be- tied with a purpose: a rich man advancing the kingdom of God, of bringing real substantial good to fellowmen, of helping greatly all benevolent, education al, philanthropic enterprises. The second man will not do this for he becomes too intensely selfish for such a noble work.

—The quarterly examination seems to find favor in some of the leading Sunday-schools; and it is claimed that the number of schools maintaining it is increasing. But with it is a question of answering blanks for answers; required questions are given for those under fifteen years of age and also for those over fifteen.

—Some schools have the answers written during the last session of the quarter; others have special sessions for this purpose; in still others pupils are permitted to take the sheets home and return them up during the week.

—As to the great good resulting from this we are not certain. It may be that it will lead many to review their lessons who otherwise would not, and thus this practice will benefit them.

—The Dodge Centre Sabbath-school held its annual picnic on Sunday, July Ist. The day was fair, the woods beautiful, the Zumbro river low, yet inviting. The ice cream, lemonade, and picnics abundant. The crowd was large but had plenty of room, the literary entertainment very satisfactory. Speaking, reading, organ, banjo, guitar, and violin, with vocal music, and the swings, wading and boat-riding and the ball game gave old and young a joyous day.

Home News.

Wisconsin.

MILTON.—It is vacation now, and some persons would say, "How lonesome it seems!" Of course we miss the students. They make it lively during term time. But to one who has lived in New York City and Chicago; has had an experience in clerical work with crowds pressing upon to receive their money, vacation time in Milton is just solid luxury. We have seen enough of what is going on in the crowded thoroughfare, and have learned to appreciate solitude. Our commencement exercises, from beginning to end, were very pleasing. Several notable persons were here during Commencement, a large sprinkling of clergymen: Booth C. Davis and father, O. U. Whifield, S. R. Wheeler, George B. Shaw, L. C. Randolph, and others. Elder Whifield preached an excellent missionary sermon. Elder Wheeler has been here canvassing for the Boulder Church. He is a faithful worker. He does not allow the grass to grow under his feet; he never did. He got over $200 in these parts. Prof. Edwin Shaw has been at the University of Chicago, ready to occupy his chair in the college at the opening of the next term. Ed's face was always a joy to us. Farmers have been rejoicing as never before in the prospect of large crops. But we need rain very much. Thermometers range from 70 to 90 degrees in the day. About twenty of our young people have been camping for a week or more at Clear Lake.

Minnesota.

DODGE CENTRE.—The Association recently held here was a feast. All seemed to drink in the good things furnished by our visiting brethren and sisters. Acquaintance with visiting delegates increases interest in the churches they represent and in our denominational work.

On Fourth-day following the Association the ladies of our society enjoyed a social visit at the parsonage with the President of our Woman's Board and the Associational Secretary. The presence of Dr. Palmberg in a number of our homes remains a pleasant memory. It is much appreciated that many earnest prayers will follow her from Dodge Centre. It might be well to state that the sermon by Bro. A. H. Lewis, delivered on Sabbath morning, upon the subject which his special line of work suggested, was declared by the Methodist pastor here and many others to be First-day friends to the truth. However, we fear they do not sufficiently comprehend it to make it practical in their teachings and practices.

It may interest the readers of this department to know that active measures are now being taken to enlarge our church building, and sufficient funds have been subscribed conditioned somewhat upon the coming harvest. We are sorry to note that the present drought makes it probable the harvest will much lighter than usual. The soil here stands dry weather remarkably well.

The last union temperance meeting was addressed by the pastor of the Seventh-day Baptist Church, and Masanoaka Milan, from Japan. The former spoke upon the responsibilities of ministers and churches, and the open doors of opportunity; the latter upon the temperance sentiment and the work in Japan. The Y. P. S. C. E. County Convention convened at Wasio's last week and was well attended. Among the good things presented was an induction of ten young people as Junior Work, by Anna Wells, of our Young People's Society. We hope it will be furnished for publication in the Recording. The next Annual Convention will be held with us.

Annual Children's Day services were held Sabbath, July 14th. No attempt was made at display of the younger children but "modest services" appropriate were conducted. After Sabbath-school a large audience gathered upon the river banks to witness the baptism into our church. The water was a gentleman who is again into his library, where I meant to linger unless I know why this should be.

"Whose criticism?" asked Emerson.

"Poe's," I said again.

"Oh, he cried out, after a moment, as if he had returned from a far search for my meaning, "you mean the singleman!"

I do not know the meaning of that confusion, but if I had written the criticisms myself I do not think I could have been more abashed. Perhaps I felt an edge of re-proach in dreaming of the revolution of Poe which the world will hardly agree with; though I do not agree with the world about himself, in its admiration. At any rate, it made an end of me for the time, and I remained as if already absent, while Emerson questioned me more than once concerning the Atlantic Monthly. He had evidently read none of my contributions, for he looked at them, in the back of the volume of the magazine, which it got down, with the effect of being wholly strange to them, and then gravely affirmed my initials to each. He followed me to the door, still speaking of poetry and use he took a kind enough leave of me, he said one might very well give a pleasant hour to it now and then.

A pleasant hour to me was finding it very little to give all time and all eternity to poetry, and I should be no means have wished to find pleasure in my work, but I should have had a proof of inferior quality in the work; I should have preferred anxiety, anguish even, to pleasure. But I perceived from the glance he gave my verses that I had better not lavish myself upon that kind of thing, unless there was a great desire for me in the same, and if I have made any mistakes in our meeting, not until he was right.

—Harper's Magazine.

Triumph of a Tract.

I read an incident some time ago that illustrates the power of a single tract. A society was some years ago established to distribute tracts by mail in the higher circles. One of those tracts entitled, "Prepare to meet thy God," was enclosed in an envelope, and sent by post to a gentleman well known for his ungodly
A WORD FOR THE BOYS.

If we are to have drunkards in the future some of them will come from the boys who will read this. We think this plan is just as sure to save from such a fate as the sun is to rise to-morrow. It never failed, it never will fail, and it is worth knowing. Never touch liquor in any form. This is the plan, and it is worth putting into practice. Don't drink now, and it seems as if you never would. But your temptation will come, and will probably come in this way:

You will find yourself sometimes with a number of companions who will have a bottle of wine on the table. They will drink, and offer it to you. They will think it a manly practice, and very soon you will be a drunkard as milk was to you. It is sure to follow. What will you do? Will you say, "No, no, none of that stuff for me!" will you take the glass, and your conscience making the whole draught bitter, and then go off with a hot head and skulking soul that at once begins to make apologies for itself, and will keep doing so all its life? Boys do not become drunkards.

A WISE HUMMING BIRD.

Wisdom does not depend on size. The ant and the bee, in fact, often seem to know more of some of the larger animals. The humming bird, beautiful as it is, is not lacking in intelligence. A friend tells a pleasing little story of one that was trying to secure the honey from a flower which the sun, and at the same time was plainly very tired. The flower grew near a porch where a family was sitting, and seeing the trouble of the bird, a young girl walked slowly toward him, holding out her finger. The tired bird looked sharply at her and then, finding her friendly, alighted on the finger, and when it was held close to the flower, returned to his work of honey gathering. The girl stood quietly, and he used her finger as a trumpet till he had finished his meal, when he flew away home. A wise humming bird that, say I—and a wise girl, too.

NEGATIONS POOR SUPPORTS.

What the world of mankind needs is encouragement, support and comfort. Negations, unbelief, sorrow, stand in the way of those that should meet the fierce struggles and trials of life. Every one who would have a following should have positive dogma, a fixed and unchangeable principle, and the belief that he has found the truth, the good, and is right.

CONCERNING THE NEW MIZPAH.

Since Mrs.-Burdick has requested me to receive monies for the "New Mizpah," and since the time of the first impulse to the plan, May 16, 1894, a report of our work is due; and it may be of interest to the contributors to know something of the history of the mission.

Six years ago Mrs. Burdick, through friends, became interested in the work for seamen, which then only consisted in distributing reading matter on the ships, and holding brief services on board occasionally. One day Mrs. Burdick spent thirty-five cents for linen to make book bags. These were filled and given to the sailors, who brought them back empty and stained. Then she said: "If the Lord, when Mrs. Burdick felt that the time and strength required for visiting the ships, and the demands on pocketbook were more than she could endure, and she determined to give up, but that afternoon the postman came with fifteen bags to be refilled, and how could she refuse! By degrees the sailors learned their way to Mr. and Mrs. Burdick's rooms, finding them so homelike where there was plenty to read, apples to eat, which were sent friends, and with which they received, kept many a boy from the street and saloons. But after a time the numbers grew, the size of the rooms, and it seemed necessary to have a larger place, for it would have been impossible to keep them from which we all pray to be kept, if they had been sent from the door. Then the call for help was given, which has been so generously responded to.

During the year Mrs. Burdick has given temporary relief to men until they could help themselves. When some of them were sick, rather than go into a saloon for shelter. One young sailor who worked for himself and helped five other mates while they were in trouble, fell ill last summer and was in the hospital seven weeks, then Rev. and Mrs. Randolph kindly took him to their house until he was fully recovered.

The Recorder would have to publish an "extra" if I went into details like this; enough to say that the rooms have been open every night, and the attendance has varied from ten to seventy, according to the number of ships around. No one, unless they have tried it, can imagine the time and strength it takes to visit ships and see the sick men, carrying reading matter, fruit, canned goods or flowers, or whatever Mrs. Burdick happens to have. This she has done nearly every day, finding often from one to half a dozen sick men on a single vessel. All so thankful for the remembrance which was brought to them.

Mrs. Burdick wishes me to thank the friends who have written to her the words of interest and sympathy which have often come when she was the most discouraged, always giving her new life and strength. During the year substantial remembrances have been received from known and unknown friends. The gifts from the children have been greatly appreciated, especially as they come from themselves.

As one teacher writes, "they earned it tending baby, picking berries, picking up apples and potatoes, doing errands, and some of the boys even sewed carpet rags, so great was their interest."

Miss Saunders's class in Westerly, R. I., sent two dollars; a large box of flowers from Miss Palmer's class in Honolulu; a box of flowers and cake with five dollars from...
Miss Babcock's in Leonardsville, N. Y., and with the cake, money for lemons, which was for the Lemonade Day. Lemonade, by the way, is a great treat for the men as they are not allowed lemons on board ship, and if our funds would only allow it, we would have it every night. The children of the primary department of the school in Alfred Centre, N. Y., also sent Boxed of Lemons. The Sunshine Circle of Mrs. Clayton's, of the W. C. T. U. Fruit, apples, pop corn, canned goods, maple syrup, oranges, dizzy bags, dishes, potatoes, moss, and knit goods have helped to make the year one of joy and thankfulness to all interested in the work.

I would like to say that it will save much trouble and expense if everything, except money, is sent directly to the mission.

The following will show the money received:

Central Association, Niles, N. Y. .................................................. $28.50
Western Association, Niles, N. Y. .................................................. 10.00
Scholastic Association, Niles, N. Y. ............................................. 10.00
Missionary society, Little Geneva, N. Y. ..................................... 7.00
Ladies' B. S. of Walsworth, Wis. ............................................. 13.30
Mrs. E. S. Brown, Walsworth, Wis. ........................................... 25.00
Some of the Ladies' Societies of Milton, Wis. ............................... 6.00
King's Daughters, Adams Centre, N. Y. ...................................... 9.80
W. C. T. U., Little Geneva, N. Y. ................................................ 2.00
King's Daughters, Milton,Wis. .................................................... 5.00
M. A. Society, Brookville, N. Y. ................................................ 50.00
Miss H. J. C. (Miss Westey), N. Y. ............................................... 2.00
Miss F. H. C.'s Dress, Little Geneva, N. Y. ................................ 50.00
Miss Mary L. Green, Primary Department, Alfred, N. Y. .............. 50.00
From the Y. P. S. G. E. of Farina, Ill. ....................................... 6.15
Junior Misses, North Loup, Neb. .............................................. 1.00
Clarke Falls, Ohio ................................................................. 7.00
Little Geneva, N. Y. ..................................................................... 8.00
Walsworth, Wis. ........................................................................ 20.00
Alton, Wis. .................................................................................. 7.86
Milton Junior .............................................................................. 3.50
Milton, Wis. .................................................................................. 3.00
New Auburn, Minn. .................................................................... 1.00
North Loup, Neb. ........................................................................ 1.00
Leomountain, N. Y. ..................................................................... 9.85
Rockville, R. I. ........................................................................... 3.65
First Union, N. Y. ...................................................................... 2.50
Adams Centre, N. Y. .................................................................... 3.00
Private Subscriptions ................................................................. 100.00

Total ......................................................................................... $282.30

Receipt for year ......................................................................... $282.30
Tickets for sailor to Berlin, N. Y. .............................................. $240.00
Forward running expenses ...................................................... 37.30

MRS. A. L. RUSSELL, Treas.

HABITS OF PRESIDENTS.

General Grant brought the camp into the White House. Mr. Haynes had lived in Washington as a Representative at a hotel or boarding-house. General Garfield had settled in the capital in 1885, and had prepared the kind of social life that may be had anywhere in this country, and that runs to literary clubs that are the exception of the many published manuscripts. To encourage talent and literary ambition was a great pleasure of the President's, whose murder cut short the term which would have been marked by more geniality and agreeable talk than is usual at the White House. Mr. Garfield brought the customs and manners with him. People who did not know him were greatly mistaken in him. There had been a great rapid retirement and elegantness in Mr. Garfield's home, and its influence made the White House more of a social center than it had been before or than it has been since. He was a gentleman. Mr. Harrison, who had passed six years in the Senate and a Washington boarding-house, and Mr. Cleveland, who went for their health, having had much of his life in apartments in a Buffalo business block. None of those men adopted the manners and customs of court life, with the exception of Mr. Arthur, who insisted that those with whom he came in contact should pay his calls a respect something more than the formal decent respect of good manner. The rest knew nothing of the rules which Washington society had laid down for its own and their guidance, and which were as conflicting as the interests of various individuals and frequently modified them. Moreover, they seemed to care a good deal less. They or their wives, or their secretaries, studied the necessary regulations that govern the intercourse between the head of the nation and the diplomatic representatives of foreign powers. And although Mr. Jeffer son insisted on taking out to dinner what woman he would, regardless of her husband's rank, modern President have done their best to observe the proprieties in this respect. — Henry Loomis Nelson, in Harper's Magazine.

"Young folks are often overwilling to die, but God seldom wants us when we want death. He knows we don't want to go to him, but only to get away from the world, and we are not fit to go to him till we are quite willing to abide his time." — Edward Everett.

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 Anne cottage, large, roomy, finely finished and in perfect repair. It is situated at a great sacrifice in a fine residential part of the city. The house is commodiously furnished; books and musical libraries furnished at a sacrifice. Rooms for family will be furnished at a sacrifice.

C. A. BURDICK, Brookfield, N. Y.

I should like to confer with any of our churches that want to employ a pastor. Will engage for best efforts in pastoral and evangelistic labor; have some experience in both. Address G. W. THRELKELD, 197 Union St., Memphis, Tenn.

The Chicago Seventh-day Baptist Church holds regular Sabbath services in the lecture room of the Missionary Church Block, corner of Clark and Washington Streets at 3:00 P.M. Sabbath-school at 2:30 P.M.

THERAPY OF PONDS extract

It will cure.

PERFECT IN ALIGNMENT.

EXPENSIVE AND UNCLEAN RIBBONS

DONE AWAY WITH

No Shift Keys to Puzzle.

J. P. MOSHER, Alfred, N. Y.,

Agent for Allegany County

BULLARD & CO., Gen. Agts., Elmira, N. Y.

YOST WRITING MACHINE CO.,
61 CHAMBERS ST., NEW YORK, N. Y.

"All persons contributing funds for the New Minadah Reading Rooms for seasons will please notice that Mrs. W. L. Russell is now Treasurer. Please address her at 101 West 55th street, New York City.

The First Seventh-day Baptist Church of New York City will be closed until September 15th, 1894. Pastor's address, Rev. J. G. Burdick, New Minadah, 350 Roarow St.

The Seventh-day Baptist Church of Hornellsville, N. Y., holds regular services in its lecture room of the Baptist church, corner of Church and Genesee streets at 2:30 P.M. Sabbath-school following preaching service. General invitation is extended to all, and especially to Sabbath keepers remaining in the city over the Sabbath.

GEORGE HANEY, Pastor.

OCTOBER REVIEWS.—Copies of the minutes and reports of the Seventh-day Baptist Council, held in Chicago, Oct. 22-23, 1893, bound in fine cloth, can be had, postage free, by sending 75 ct. to this office. They are few in number. No Seventh-day Baptist minister's library is complete without it. A copy should be in every home. Address John F. Mosher, Ag't, Alfred, N. Y.
SOLID TRAINS BETWEEN NEW YORK AND CHICAGO.

FULLMANGAS TO NEW YORK, BOSTON, CLEVELAND, CHICAGO AND CINCINNATI.

WEST:

No. 5, daily, solid fullman trains leave Olean, Ba'n's- man, Hornellsville, Cleveland, Chicago, and Cincinnati, connecting for all stations. Stops at Waterville at 11:30 a.m., and daily, stopping at all intermediate stations. Time: 8:15 a.m. No. 6, daily, stopping at all stations to Schenectady, connecting for Boston. Time: 10:15 a.m.

EAST:

10:45 a.m., No. 6, daily, accommodation for Hornellsville. Time: 1:25 p.m.

No. 5, daily, solid fullman trains, leave Hornellsville, Corning, Elmira, Binghamton, and all stations to New York City. Time: 10:25 a.m.

No. 15, daily, accommodation for Hornellsville, Allbright, Corning, Binghamton, and all stations to New York City. Time: 10:45 a.m.

The fullman trains of the New York, Chicago, St. Paul & Pacific Railroad, now leave Hornellsville, connecting for points on Buffalo and Rochester railroads. Time: 10:15 a.m.

Further information may be obtained by Erie Railroad Agency, Old Water Street, Hornellsville.

H. T. JACOB.

107 Main St.

BUFFALO, NEW YORK.

ALFRED UNIVERSITY.

FREE SCHOLARSHIPS.

The Trustees of Alfred University, with increasing facilities and enlarged plans, offer to Seventh-day Baptists young people of college age who wish to study law, scholarship for each of the Four years' College course. Similar benefits are also offered to those who are already graduated from high school and who desire to take a course in law. More information may be obtained by application to Rev. A. W. COON, Alfred, N. Y.; or by letter to Rev. A. W. COON, Alfred, N. Y.

REV. A. W. COON,

CANCER DOCTOR.

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