THE SABBATH RECORDER.

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THE FAITH I WANT.

BY ROBERT M. OFFORD.

"I want a faith that will not falter,
When deepest shadows fall,
That changing seasons cannot alter,
That 'mid the wildest tempest dwells in peace,
With calmness waits the raging storm's surcease,
And sings its way through all.

I want a faith, ever resting
On God alone for strength,
May, shock of battle boldly breathing,
Fear not the force of e'en unnumbered foes,
But fight till their retreating ranks disclose
The victory won at length.

I want a faith which, when kept waiting
For gift it seeks in prayer,
May, by its own anticipating,
Though human reason deems the hope in vain,
Possess the joy it covets, nor complain,
Though God may long forbear.

I want a faith whose steady luster
Shall shed its cheering rays
Where sorrows do most thickly cluster;
Whose shining radiance will the brighter grow
As earthly tapers lose their feeble glow,
And life seems lost in maze.

—N. Y. Observer.
Sabbath Recorder.

REV. L. E. LIVERMORE, Editor.
REV. L. C. RANDOLPH, Chicago, Ill., Contributing Ed.
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REV. O. E. Wadsworth, D. D., Watertown, L. I., Missions.
REV. W. C. WHITFORD, D. D., Milton, Wis., Historical.
PROF. EDWIN SAW, Milton, Wis., Young People's Work.
MRS. B. T. ROGERS, Waterville, Maine, Woman's Work.
J. P. MÖSSEY, Plainfield, N. J., Business Manager.

Entered as Second-Class mail matter at the Plainfield, (N. J.) Post Office, March 12, 1868.

Inquiries are being made in regard to the chances for reduced fares on railroads for those who come to Conference. We hope to be able very soon to make definite statements. Will those in charge of this matter of fares please communicate with us as early as possible, that we may publish the same.

Who can estimate the extent of his own influence over his fellow-men? It is a deeply impressive thought that our words and deeds, our daily lives and unconscious influence will affect our fellow-men, for good or ill through all eternity. Such reflections should make us extremely careful as to our motives and our conduct.

A notice from Ira J. Ordway with a view to securing reduced fare to all persons west of Chicago who desire to attend the General Conference next month has been among "special notices" for several weeks. This matter should receive prompt attention if parties expect to reap the advantages proposed. Many people delay giving such matters attention until the last moment and then are embarrassed for want of time.

Goethe said, "Men show their character in nothing more clearly than by what they think laughable." Appreciative listeners, and those who will laugh and applaud the low jester and obscene story teller are often found among those who openly condemn impurity. But Goethe's rule holds good; the real character is seen in the evident relish of unwholesome things. The drunkard often condemns drinking, but he enjoys it and pursues it to his utter ruin.

Whatever Herbert Spencer may be, theologially considered, it is evident that he is not a socialist as he has been represented to be, by an Italian economist. He expresses himself emphatically as follows: "No statement more absolutely reversing the truth could well be made. I cannot but wonder at the audacity of any one who seeks to use my name in support of Socialism. I have of late several times stated my belief to be that the advent of Socialism will be the greatest disaster the world has ever known and that it will end in military despotism."

Who can portray in words the beauty, the real luxury of a well conducted, a sweet and cheerful home?—A home in which there is real congeniality, in which there is no discord, where there are no harsh or cruel words spoken, where love rules the heart, controls the tongue, and finds endearing expression in a multitude of little kindnesses, is an ideal home, a little earthly paradise. Such homes are a trifle instead of the exception. Let husband and wife determine to avoid contentions, exercise the same feelings of gentleness, courtesy and helpfulness that were practiced toward each other before marriage, and both usefulness and happiness will constantly increase.

It is often said that duty never lies in two different directions at the same time. That is axiomatic. But it may not always be an easy matter to distinguish between duty and inclination. Many things in our surroundings influence us, until it becomes very difficult to sift out the cleft of selfish classification and retain only the purest shades of Christian obligation and duty. However, we believe that it is possible for every one who honestly desires to know and do what duty dictates, to find sufficiently strong inducements to enable him to make a correct decision. The promised Guide will not fail if we ask, sincerely and continuously to be directed. Nothing delights God more than the sincere faith of his children who trust him for every decision.

It is a matter of very general note in religious and secular papers that the Baccalaureate Sermons of this commencement season have been of more than ordinary high character. The occasion is one of rare inspiration to the college president. The Senior Class of young men and women men sustain a very close, and usually a very affectionate, relationship to the President. It is emphatically his year for instructing, impressing and molding their characters. The Baccalaureate Sermon is his last opportunity to counsel them as a class. The seniors realize this fact and are in a more than ordinarily receptive frame of mind. It is important therefore that the most be made of the opportunity to set before them, in the best possible way, the grandest of all teachings, the climax of all good instruction.

Only about one month before the time for the convening of the General Conference at Plainfield, New Jersey. The local committees on entertainment desires to get, as early as possible, a full list of the names of all who are expecting to attend. Having known something of the labor and anxiety attending the taking of such arrangements, and the importance of getting all such information early, we earnestly urge all of our people who expect to attend Conference to send their names to Brother J. D. Spicer as soon as possible. Do not stay away, however, because you have not sent your name in, if you find at the last moment that you can come; but decide early to come and send your name as soon as you decide. Pastors, where is that circular letter the committee sent you sometime ago? Look it up and see if you cannot help in the way indicated there.

Methodists, in general, are very earnest advocates of the authenticity and reliability of the Scriptures as commonly held by "orthodox" people. They guard with jealous care, and fight with heroic courage to maintain the Scriptures as the Word of God. It is no wonder therefore that loyal Methodists are shocked at the utterances of Dr. Lyman Abbot in his address before the graduating class of the North Western University, at Evanston, Ill., who recently took occasion to speak in advocacy of the theory of evolution, as accounting for the creation of man and to set aside the Mosaic records as unreliable. The following extract from Zion's Herald shows by the following extract something of the way his sentiments appear to Methodists:

"His subject was 'Evolution,' which he treated in its relation to divine revelation, charging the path of the Mosaic revelation with the evil. He created man by direct agency, and throwing doubt upon the Mosaic account of the formation of the human body out of the dust of the ground. There is no doubt that the Doctor regarded the opportunity as a rare get a hearing from an audience made up largely of orthodox Christians. It was a new thing to have a pronounced Liberal on a Methodist platform, at the commencement of a Methodist University, holding bilious doctrines and treating the most sacred beliefs of all Methodist people as absurd and obsolete superstitions."

Nor only is the present jury system in many instances a mere farce, preventing rather than securing justice, but there are other lines of legal failure which seem very strange to the uninstructed. Many legal technicalities break up the probabilities of equity and bring the profession of law into disrepute and ridicule. If a man is arrested on suspicion, tried and condemned on circumstantial evidence and caused to suffer the penalty enforced in such cases, and after it is found that he has suffered unjustly, he has no remedy at hand. The State having made the great mistake, and having done the man a grave injury has no recompense to offer, but proceeds as though the injured party ought to be thankful that he has suffered no more! If the mistake is discovered in time to relieve the innocent victim from the full term of imprisonment, or from the gallows, the prosecuting power seems to think that it is a great favor to the party to be released, and therefore a sufficient compensation for the disgrace, sorrow, and suffering needlessly and wrongfully entailed. Our law-makers should at once set themselves at work to remedy this evil. The law should generously provide that all innocent persons suffering from unjust and punitive process by due process of law shall, upon satisfactory proof of such injustice done them be recompensed for the time and loss.

In France a law has been recently enacted embodying some of these points of recompense. It will be a stupid neglect if a similar enactment shall not soon be made in our own country.

Mozart's philosophy is greatly perplexed over many questions, that are plainly presented as facts, in the Bible. And since, in the estimation of many, it is more important to satisfy the demands of poor weak human nature and so-called philosophy than that the Bible should be considered authoritative, the latter is set aside as obsolete and unreliable and the findings of what to-day seem more reasonable, are accepted for truth. However great the perplexity, however difficult for us to understand the nature of the soul of man, the mysteries of resurrection, the nature of infinity, it is not remissed, that faith is just as surely an element of the human mind as reason is. Indeed faith is higher, more delicate, more sensitive, and, in a religious sense more important, than reason. Faith goes where reason cannot penetrate. Faith is warm, living, connecting the soul with its maker, God. Reason is cold, blind, groping in the dark, catching here and
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there at helps which to-morrow must be abandoned. Faith clings to God and is amply rewarded. Reason clings to self and is often disappointed. Plato and the early philosophers were never able to settle the questions of the relation of soul and body; modern philosophers are equally disturbed. Revelation offers the only solution, which, through faith may be accepted and fill the soul with rest and joy. Reason says to Faith, ‘You are weak, imaginative, unscientific, too easily satisfied.’ Faith replies, ‘I am satisfied, hopeful, happy. If I am deceived I am still better off than you, for after all these centuries you have settled nothing. You are still in doubt and confessedly dissatisfied, unhappy, with no hope for anything better hereafter. Come up to my plane and you will be able to see more clearly. Get outside of yourself and into the realm of the divine and your clarified vision will be amply rewarded. Experiences are better than theories.' The eye of faith is clearer than the unaided eye of reason.

NEWS AND COMMENTS.

The estate of Secretary Graham, recently deceased, which was by will left solely to his wife, is estimated at $51,000.

Joshua L. Bailey, of Philadelphia, has been chosen President of the National Temperance Societies, as successor of General O. O. Howard.

The government of Canada has prohibited the sale of intoxicants among the Indians of Hudson Bay, and punishes severely any known violation of this law.

A tornado in Baxter Springs, Kansas, July 5th, killed eight persons, fatal injury three more and wrecked the town. Three churches, two stores and many dwellings were demolished.

One of the most destructive storms, to life and property, on record occurred week before last in the Western and South-Western States. Probably not less than fifty lives were lost and property to the amount of millions of dollars.

The Fourth of July Boston riot, which occurred between the Catholics and the A. P. A., is believed by some to be significant of still more serious outbreaks in the future, as the anti-catholic organizations acquire more strength.

Great excitement and fear of a general uprising is reported from San Salvador, a small Republic on the west coast of Central America. An attempt was made to kidnap President Gutierrez, but the police foiled the plot and made arrests.

Professor Drummond is now severely censured by the prebysyretes of the Free Church of Scotland on account of alleged heresy. He has proclaimed his belief in the theory of evolution to such an extent as to cause alarm among his friends.

As a military precaution, the saloons in Honolulu were all closed by order of the government during the recent martial law. This temporary prohibition of the traffic was so well that there is a strong demand for their permanent closing.

'The barber in Brooklyn, Mr. Hobach, who contested the law requiring shops to be closed on Sunday, has been beaten. Judge Bombay, in an opinion of the Supreme Court, decided that the law is constitutional, and even barbers can be prohibited from Sunday work.

The careless management in Ludlow Street jail, New York, which permitted the escape of two notori0us prisoners is undergoing a searching investigation with a view to locating the responsibility. Sheriff Tumens is in an unenviable predicament.

The two largest tax-payers in the world are said to be Krupp, the great gun-maker, and Matisse of the Roumanian brewery. Krupp pays a tax of $200,000 and the brewer, $440,000. Both of these philanthropists are trying to outdo the world in killing.

General Green Clay Smith, a descendant of Henry Clay, died in Washington, D. C., June 29th. He was candidate for vice-president against Andrew Johnson in 1864, failing by only one vote to get the nomination, and was the prohibition nominee for president in 1876.

The colossal project of harnessing Niagara, which has been in progress for years, is so far accomplished as to be a pronounced success. Already it is working with a 10,000 horse power force, and this will soon be multiplied by ten. The possibilities of this mighty power cannot at present be estimated.

On Sunday, July 1st, 168 arrests were made in New York for selling liquors contrary to law. On the 8th there were 110 arrests for the same cause. Acting Chief Conlin reported these cases, and said: 'I am anxious to find out any police officer from highest to lowest who does not do his whole duty without fear or favor.'

Why are liquor dealers so much opposed to submitting the saloon question to a popular vote of men and women? It is sometimes said that women are far more averse to liquor than selling as much as men. But the Wine and Spirit Review says, 'Nine out of ten women are opposed to the saloon.' This is probably a fair estimate.

Frank L. Greene, teacher for several years in the city schools of Brooklyn, N. Y., formerly of Alfred, has received many testimonials of his worth as a teacher. The latest notice was his election to the principalship of School No. 9, for which he had not asked, and to which he did not aspire, while there were numerous others seeking the place. The highest honors are those which are not sought after, but are conferred on the ground of worth.

The Pan American Congress of Religion and Education will be held in Toronto, Canada, from July 18 to 25th. This congress will be composed of Protestants, Jews and Catholics, and the questions in the fields of municipal, industrial, sanitary, philanthropic, educational and religious thought. Among those who are to take part are statesmen, professors, presidents, ministers and editors, who are somewhat of specialists in the lines they will treat.

Phillip Phillips, the well known 'Singing Pilgrim' evangelist, died June 25th. He was born in 1854. His musical talents developed very early. He was a pupil of Dr. Jerry MacGowan and other. He published 'The Sacred Songster,' of which one million one hundred thousand were sold. Also "The Singing Pilgrim," which was very popular. He made a tour of the world in three years beginning March 14th, singing in most of the leading cities, and in that time never failed of meeting an appointment.

The downfall of the Liberal party under the leadership of Lord Rosebery, the success of Gladstone and the American depression, is attributed, in no small degree, to the fast and sporting life of the new Premier. It is reported that Rosebery has not been a worthy successor of the great and inspiring Gladstone. His brilliance and the fame he had acquired were not sufficient to carry him on to victory under the later developments of frivolity, if such were true statements of his character. But we must take all aspersions of enemies with much allowance. Perhaps after all just this result for the Liberals was inevitable. Rosebery was indeed a lord Salisbury, who is a well known conservative.

CONTRIBUTED EDITORIALS.

Charles DeWitt thinks something is wrong with the Yankee who will not go on the Fourth of July. Like many another of the playful 'Doctor's' remarks, there is abundance of serious meaning wrapped up in it. One need not go far to find it after studying a Fourth of July celebration such as we witnessed at the rail road having landed me in a town of 20,000 inhabitants, for three hours in the heart of the day, as a patriotic citizen, an interested observer of human nature, and a contributor to the SABBATH RECORDER, I attended the parade. The Royal Order of Ancient Biscuit— or something like that—conducted the exercises, of which the evident purpose first and last was to draw trade, boom the town and gather in the shekels. The only eagle that screamed was the golden eagle. You could hear him in the hoarse voice of the huckster who sacrificed his peanuts at 'two bags for five and five for ten.' You could see him in the long procession extolling the merits of Smith's baking powder and Brown's ready-made suits. You could smell him in the burning powder that exploited the glories of Lima. You could taste him in the 'quick lunch' sold for revenue and not for nourishment.

I said: 'Where does Washington come in,' but my remark was drowned in the cheer which greeted the painted zebras advertising Johnson's malt extracts. The trail of the dollar was over it all.

Sun-burnt men and tired women walked the gutter streets and breathed the dusty air celebrating the 'glorious fourth.' But I longed for the green grass and the flowing mountain powders that I wanted to lay my questions in the fields of municipal, industrial, sanitary, philanthropic, educational and religious thought. Among those who are to take part are statesmen, professors, presidents, ministers and editors, who are somewhat of specialists in the lines they will treat.
aboard the Erie "flier" was "cash paid for butter and eggs in Lima."

Perhaps they meant well, but how can poor people be nourished on such wares? On one day of the year, at least, let us forget that there are lots for sale and give every thought to our country whose glorious history and splendid destiny are enough to stir the dullest heart. And let us solemnly remember that "a people which takes no pride in the noble achievements of remote ancestors, will never achieve anything worthy to be remembered by remote descendants."

"BROTHER HARRY"[1]KIDLE (down at Westerly) used to say as we shook hands good night at the door: "It’s the best because it’s the last."

Only partially, however, will this principle explain our feeling that the coming General Conference at Plainfield will be the best we have ever had—a land-mark in the history of our people. The questions to be considered might then be presented here at length, but there is no limit there simply inside.: "Shall we wander in the wilderness or go up and take the land?" Many who long to be present will not be able; but we all can begin just now, if we have not before, to pray earnestly that God’s blessing rest upon the General Conference of 1896.

COMMENCEMENT WEEK:
MILTON COLLEGE.

During the whole week the weather was favorable, and the attendance upon the various exercises, with two exceptions, was large. The Field Day was held Thursday, June 20th, on the public square of the village of Milton. There were the usual physical contests and prizes, besides the bicycle parade of two or three wheelers and the competitors’ drill of two squads from the military company of the college. An exciting base ball game was played between the Milton Team and the Golden Eagles of Janesville, the score standing nine to one in favor of Milton.

Danea. L. Whitford presented the following programme, besides the music, which was furnished by people from the place:

1. RECITATION, "Russian Christmas," Retta L. Crouch, West Hallock, III.
2. ORATION, "Woman’s Patriotism," Mary Whitford, Westerly, R.I.
6. ORATION, "Veiled in Mystery," Grace E. Miller, Milton, M. I. A.
7. TABLEAU, "Nearer, my God to Thee," Kittie Bliss, Janesville, Wis.

This literary society has never before presented any exercises which were superior in style and matter.

In the evening of Friday, June 21st, the annual sermon before the Christian Association was preached by Rev. Webster Millard, pastor of the Methodist Episcopal Church of Waukesha. His text was Prov. 23: 7, "As a man thinketh in his heart, so is he." The Milton Journal says, "Mr. Miller spoke with much power and clearness upon the effect of thought on the life of an individual." It was an able and eloquent discourse. Excellent music was furnished by the direction of Charlotte D. Maxson, Milton.

In the evening after the Sabbath, June 22nd, the Ophryphian Lyceum held its public session, with these literary exercises:

These exercises, the Janesville Gazette states, were listened to by a "delighted audience." The address was a powerful effort.

The Baccalaureate sermon was delivered Sunday evening, June 23rd, by Presbyter Whitford, on the subject of "Christianity in the Higher Schools." The text was Prov. 4: 7, "With all thy getting get understanding." The character of the discourse can be judged from the following paragraph, taken from it:

"Besides, Christianity supplies the most valuable collection of truths ever known by man. It reveals to him most clearly the real design of life, the properties of his rational nature, and the means whereby he sustains to the other members of the race. With perfection of insight and with precision of statement, it describes, not only the obvious, but the innermost workings of the soul in all of its stages of moral and religious experience. It positively and distinctly enjoins all essential precepts for shaping an upright character, and performing beneficent conduct. It accurately defines the purposes and states the development of the human mind, like the working of a machine which makes it do what the man who has invented it has designed."

The Commencement exercises proper were held Wednesday forenoon, June 26th. Ap- parently the most was the Chorus of the Class and a string quartet of the college, under the direction of Prof. J. M. Stillman. The devotional exercises were conducted by Rev. O. U. Whitford, D. D., Westerly, R. I. In place of the usual orations of the graduating class, a Commencement address on "Reserve Power" was delivered by Rev. L. A. Platte, D. D., Alfred, N. Y. The Milton Telephone characterizes very justly the address as "an earnest, thoughtful, and masterly production." We clip the following abstract of it from this paper:

"In the realm of nature there are thousands of promises which appear never to be fulfilled. The apple tree, for example, puts on an exuberance of blossoms, a very small fraction of which ever produce an apple. But this is not a waste of vital energy as, at first, it appears to be; for the forces distributed through the many blossoms are somehow gathered together and put into reserve power for the perfecting of those individuals which mature in the golden fruit. Likewise the machines of man, as in the construction of machinery, regard is constantly had to possible powers and uses beyond those regular duties which the machine is expected to perform. This reserve power is provided for not only that the machine may be sufficient for any emergency likely to arise, but also that it may do its regular work with greater ease and grace. Nothing does its best work when driven to its utmost limits. The banker, the insurance man, the various loan and trust companies, all understand this necessity for a reserve power; it is in their surplus accounts, of which their soliciting agents are sure to make emphatic mention.

"This law of reserve power is applicable to the noblest work of that noblest of all God’s workmanship, man. That man does the best work in the world who has the largest fund of reserve power stored up in a truly cultured mind and heart. To give this culture is the work of the liberal education. Humanity in its entirety will come nearest this ideal state, the largest possible number of individuals shall have received the best possible mental and religious training.

"Let us note a few of the more obvious advantages of such a state. 1. It affords a wider range of possible occupations. The man who knows one thing is not one, he is almost certain, somewhere in the race of life, to find himself temporarily or permanently stranded. This is a large element in the pauper question which will sooner or later demand the earnest attention of our city and general councils. Large numbers of immigrants who come to our shores know almost nothing of the various forms of labor which offer employment and a
living to men; and are obliged to confine themselves to the uncertain jobs to be picked up, overstocked with such residents. Failing to find such employment, and knowing nothing else, they are obliged to beg or starve, possibly to beg and starve. The happier condition of woman to-day is due to the fact that, through broader sentiments on the subject, a larger number of possible occupations is open to her, and the liberal education fits her to enter one or another, at her own sweet will.

2. The power to do a variety of work fits you to do better work in the one occupation he may choose than he could do all his knowledge and skill limited to that one particular work. As the steam-engine which is built upon the ten-horse-power standard, labor, and wears, and breaks down. Then it constantly at a ten-horse-power job; so also does it run with an uneven, fitful motion, which makes the work it does unsatisfactory. In like manner, the mind of man must have a broader range of power than he is capable of, if it is to continue to improve. It must know of a wider field of possible employment than that in which it is engaged in order to do its best work in that field. What it might do is thus a reserve power for the better doing of that which it is doing.

3. The liberal education enables the man who possesses it to find in himself an intrinsic worth which is a joy to himself, and may be a joy to others, apart from any consideration of the variety or quality of work he may do. Man is more than a wonderful machine for accomplishing something in the world. Man is doing, and doing his best, is truly noble; but man being, and being his best, is far nobler. The Divine Creator is necessarily greater than any or all his creative works; so the man doing, in himself, greater than the thing done. This intrinsic greatness is in him by the liberal education, and enables him to sweep away the limitations with which material things would hodge him in, and soar away on unfettered wing, and hold converse with the Infinite Mind.

4. The liberal education enables the man to come to his highest fruition when, with all its natural powers, God-like in their action, it is doing, and doing his best, is truly noble; but man being, and being his best, is far nobler. The Divine Creator is necessarily greater than any or all his creative works; so the man doing, in himself, greater than the thing done. This intrinsic greatness is in him by the liberal education, and enables him to sweep away the limitations with which material things would hodge him in, and soar away on unfettered wing, and hold converse with the Infinite Mind.

5. The liberal education enables the man to come to his highest fruition when, with all its natural powers, God-like in their action, it is doing, and doing his best, is truly noble; but man being, and being his best, is far nobler. The Divine Creator is necessarily greater than any or all his creative works; so the man doing, in himself, greater than the thing done. This intrinsic greatness is in him by the liberal education, and enables him to sweep away the limitations with which material things would hodge him in, and soar away on unfettered wing, and hold converse with the Infinite Mind.

6. At the close of these exercises, President Willard delivered the following address: Bachelor of Science, upon Miss Grace Elizabeth Miller, of Milton, a graduate in the Scientific Course; Bachelor of Arts upon Rev. Arnett W. Depew, of Boscobel, a graduate in the Ancient Classical Course; and Master of Arts upon Rev. Frank C. Richardson, of Genoa Junction, and Mrs. Marcia M. Jones Holmes, of Clinton Junction, both graduates of '93 in the Ancient Classical Course.

The Theological has the following to say about the annual meeting of the Alumni Association in the afternoon of Wednesday, June 10th:

`Prof. Edwin Shaw presided. Rev. Frank Richardson, of the class of '93, opened with prayer. A college song, by the Glee Club of the college followed, after which came President Shaw's address. The keynote of the address was devotion. In Milton College's address, he stated that our courses are fully equal to the same courses in the State University. He pleaded for aid to keep up in the race. He closed with an original poem, which abounded in humor. Then followed a college song by the Glee Club.'
**Missions.**

**MISSIONARY SOCIETY.**

The report of Dec. 8, 1881.

Independence Church.............................................. $5.00

S. S. Clark.................................................................. $5.00

Oleander, Boteler, Potter Fund for South ern Field, Fi nefield, N. J. $200.00

Milton, N. Y. .................................................. 15.50

"Evangelistic Work............................................. 128.89

E. E. White, Springfield, Va................................ 28.39

Delaware Church.................................................. 8.87

Collection, Central Association........................... 18.78

Interest Permanent Funds................................... 49.00

New Church, Evangelical Church.............................. 5.75

Sale pecuniozal Hymas.......................................... 4.25

Wm. C. Langworthy.............................................. 5.85

Young People's Committee, G. F. P........................ 92.01

Dr. Falmouth's Salary........................................ 80.01

Evangelistic Work............................................... 21.30

Home Missions.................................................. 2.39

China.......................................................................... 2.50

Second Alfred Sabbath-School, birthday offerings for S. M. School................................. 9.26

Bequest of Sheriff E. Langworthy, Farming, Ill., for M. M. $372.75

Southern Illinois................................................ 300.00-672.75

R. F. S. E., Fielding Church.................................. 40.00

Chicago Church, G. F. P........................................ 8.50

Prof. C. E. Crandall, C. M.................................... 10.00

First Brookfield Church........................................ 7.08

Received through Rochester Office from Mrs. A. A. Bentofon, Mar- quee, Wis....................................................... 2.40

Davenport, Center, N. Y........................................ 1.00-3.40

Pawcatuck Church................................................ 69.27

Received through Rev. T. J. Van- bergh, from W. L. Livingston, Louis ville, Ky..................................................... 1.00

Interest Permanent Funds................................... 5.00

Collection at Eastern Association......................... 138.87

Rev. and families and billings, Mo.......................... 6.00

Received through Rev. G. E. Whitford from Lee Bong, Roane, W. Va.............. 25.00

Lloyd Bong.................................................................... 25.00

Miss Frances E. Stillman, Sallean, Va.......................... 5.00

Salem Church, Salem, Va., W. Va................................. 5.00

Eld. James B. Davies.............................................. 25.00

Mrs. Warder......................................................... 50.00

Gillette Randolph.................................................. 50.00

Cash........................................................................... 1.00

F. F. Randolph, Middle Island.................................. 25.00

Miss M. E. Clarke, Springfield, Ill.......................... 25.00

Eld. L. M. Cottrell, Delware, N. Y......................... 1.00

Simeon B. Smith, Friendship.................................. 2.69

Mrs. J. M. Davis, Westfield, Pa.............................. 1.00

John M. Satterlee, Verona, N. Y............................. 2.99

Miss Emina Clarkson, Westersy, R. I., to make J. M. Fred C. Lang- brook, N. Y................................................... 19.51

Watson Church..................................................... 25.00

First Genesee Church............................................ 11.50

A Friend of Missions, Shiloh, N. J.................................. 5.00

Contributions to defray expenses of Rev. W. S. Westervelt in interest of Missionsary Board: A. E. Witter........................................................................ 50.00

E. H. Cottrell................................................................ 50.00

Chas. V. Duke................................................................ 50.00

C. Byrns.................................................................. 50.00

I. C. Crandall.......................................................... 50.00

A. N................................................................. 50.00

A. H. Langworthy................................................... 50.00

Geo. H. Knowles...................................................... 50.00

Chas. H. Stanton...................................................... 5.00

Walter Price............................................................ 10.00

Wm. L. Clarke, Ashaway.......................................... 10.00

Geo. D. Knowles...................................................... 10.00

Frank Hill.............................................................. 10.00

A. S. Babcock, Rockville....................................... 591.00

$1,507.85

A. L. Garver, Trent.

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**WESTERLY, R. I., June 30, 1895.**

**FROM T. J. VAN HORN.**

It would be a matter of great satisfaction to me if, in the report due at this time, I could show that the Society had given such substantial and loyal support to the work on this field, and to those who are anxiously crouching the columns of the Recorder for missionary items, a more encouraging account of results from work done here. I can say, however, that the Society has done more duty, and it can estimate properly results. Glancing over my diary for the quarter, I see that my work has included 22 sermons and addresses; conducting one C. E. Local Union meeting, and completing the organization of one church.

I am reminded of some pleasant experiences preaching at three new points. One of these was in the neighborhood of our aged sister File. A new experience of your missionary work, giving, on the most part, to proclaim the Stone Fort plan in addition on Memorial Day. I notice also, one sermon and a Sabbath lecture at Olmsted, ten miles from Pulaski. Early in the quarter Elder C. W. Threlkeld was finally settled as missionary, pastor at Bethel. Elder B. K. Banton was in charge of the Sabbath truth to this people. Since that time consecrated work has been devoted to the little church by Eld. Robert Lewis, C. W. Threlkeld, and F. F. Johnson. The church is weak numerically and financially, and Elder Threlkeld will need not only the support of the church which the Board have jointly promised in a financial way, but also the earnest prayers of all in holding up the difficult work here.

On my way to Louisville, during a stopover of two or three days in Norris Ohio, I left a copy of "Why I Am a Seventh-day Baptist," at about forty different homes of that town. In almost every case they were thankfully accepted.

After a few day's work in Louisville, I hastened on to the North Western Association at Jackson. Center. This was indeed a rich experience, the meeting with old friends and fellow-workers in that soul-stirring meeting. It was a much needed preparation for the work waiting in Louisville. Of that I know that many are looking anxiously for some word of clarion. An earlier report would have been sent but the exigencies of the city were so imposing. It was "supposed; to be in a great city like Louisville, from the present experience, is an insured success. Neither dare we say that we ought to give it up without a more vigorous and persistent effort for an advance movement. There are difficulties of no trifling kind not to be ignored. But by the help of God and the cordial and earnest and prayerful support of our people we say let us go forward. With these we dare to be hopeful.

**LOUISVILLE, Ky., July 2, 1895.**

**CENSUS OF THE CHURCHES.**

The census report for the statistics of churches, which has just come from the press, shows that there are 143 distinct denominations in the United States, besides independent churches and miscellaneous con-gregations. The total number of communicants in all denominations is 1,262,506, who belong to 165,177 organizations or congregations. These congregations have 142,521 edifices, which have sittings for 43,564,863 persons. The value of all church property used exclusively for purposes of worship is $769,825,000; is in the hands of regular ministers, not including lay preachers.

There are five bodies which have more than one million communicants each, and ten or more than five hundred thousand. The leading denominations have these communicants;—Catholic, 10,000,000; Methodist, 4,600,000; Baptists, 3,725,000; Presbyterian, 1,280,322; Lutheran, 1,230, 000; Protestant Episcopal, 540,000.—New York Herald.

**DESERVED PROMOTION.**

Hon. Chauncey M. Depew tells the story of his rise to the Menor of Cornell University. He found at the head of it Professor Morris, who claimed him as a superior officer, giving as a reason that he was an old time worker on the New York Central Railroad.

"How did you get here?" asked Depew.

"I lived on the New York Central. I stood on the footboard as an engineer on the Central. While a locomotive engineer I made up my mind to get studied at night and fitted myself for Union College, running all the time with my locomotive. I was able to take the exams, and pass them all and get the degree. After that, I was able to take the lectures and recitations. I kept up with my class, and on the day of graduation I left my locomotive, washed up, put on the town cap and cap, delivered theses, and received my diplomas, put on the gown and cap in the closet, put on my working shirt, got on my locomotive again and made that round trip that day."

"Then," said Depew, "I knew how he became Professor Morris."

That spirit will cause a man to rise in any calling. It is ambition, but it is ambition wisely directed, aiming not at the goal—for ambition, when unaided, is endearing, discontented, and weak—but bravely and cheerily aiming at one's self, seeking to make oneself fitted for his work. This is accomplished the opportunity for higher work is sure to come. —Selected.
Woman's Work.

A JUNE SUNRISE.

The glories of sunrise are often related, in language with figures lost, But the sunrise never holds more charm for me, Than ever the sunset hath lent. For nature’s darkness hath passed, And rejoices, as if the dawn could last; And Amber reds, and scarlet cerises, Far greater than felt when the last sunbeam died.

To enjoy the sweet sunrise, let up from your bed, Let out your soul, your breathing air; And you’ll hear all the birds sing their loveliest lays, And look so fair, For the dewdrops of heaven are still on the flower. Oh, see how happy the JPG.

And you will feel strengthened, and better be able To meet the cares of the day, for the sunrise is sweet.

If you can’t see the sun, you can see the stars. You miss the best part of the day.

The sunrise will fill you with sweet, happy thoughts, Which through toll are most likely to stay. For how can we worry, when God is so kind? Then let us leave all things that worry, behind, And enjoy the sweet sunrise, and the hours that come on, And think happy thoughts with the hours that are gone. A strength-giving food is the cool morning air.

Walk out, and you’ll find it true, That the flowers are more lovely than ever before, When bathed in the cool morning dew; And this is the reason we should be wise. And get up in the morning to see the sunrise; Then drink ye from nature’s sweet cup while you can, heathenism.

And link happy thoughts with the hours that are passing. He will be a useful Christian who will have a large share in the reaping, though he pass through a village where no school had been established and found some of their converts in the midst of a sacrifice. In reply to her remonstrance they said: "One of our fathers died and we did not know what the Christians did at funeral occasions, so what else could we do? We wanted to do something." This illustrates clearly how ignorance of the most simple things tends toward a return to heathenism.

Work along this line is already advancing, and there are many primary village schools now in operation. The Bishop gave an interesting account of the events that led his sister to India to become at length the principal of the first woman’s college on the Asian continent. This is located at Lucknow, only one mile distant from Reid Christian College. The demand for women in school and zenana work is fast enlarging. Openings for at least twelve are now ready, and it is hoped there will be as many volunteers during the present year.

Bishop Thoburn spoke freely of his misadventures and his mighty faith. It is indeed his paradoxical statement: "Our success is our greatest obstacle." The church at home being delighted with reports of the missionary work in foreign fields, fails to comprehend the absolute necessity of following up preaching with teaching and thus fail to enlarge the offerings. The workers there realise most painfully that this great body of converts, so easily won and so patiently guarded, have no system of discipline. Their ignorance is well-nigh incredible, but they are eager to learn the way of life.

How the hearts of the faithful missionaries ache as they are compelled to leave so many alone in their weakness and discouraging surroundings! How the converts -- not indeed a body of men, women, and children who have proved their reliability and patience as Babes. Their ignorance is well-nigh incredible, but they are eager to learn the way of life.

Our Dear Sisters: — Whosoever had the privilege of enjoying the World’s Conference of Missions during the World’s Fair at Chicago gained an added inspiration for mission work and came to realize more fully it was blessed work in the direct line of the Master’s command. As the noble women told how they had planted missions in one country after another, we rejoiced that our own people had gained so strong a foot-hold in so important a country as China. Our missionaries were few, many more are needed, but we knew they had worked bravely, had been as self-sacrificing and devoted as these others.

Those who go to foreign fields are sustained by those at home who labor and pray for them, and when new doors of opportunity open before them the home people say, “Go forward, we will stand by you and stay up..."
Your hands." Shall we say the same to our own missionaries now when they appeal so strongly to us in behalf of the Boy's Board? Who is ready to undertake the responsibility of holding the hands of the work, and to see what they have gained by patient toil under many difficulties. Can we not trust their judgment? We greatly need educated native helpers to push forward our work. Where can we get them so well as by fitting these bright, promising young men for the work? They can be kept, they can be instructed in our own peculiar belief, they can be saved from the darkness of heathendom, and become a power for good to us through their knowledge of our religion. Shall they be?

Are you, my sisters, willing to do your share towards bringing about these good results? Is some home ready to give its choice treasure of son or daughter to the Master's service cheerfully and whole-heartedly as other homes have given theirs now on the field? Will those blessed with means be willing to increase the portion dedicated to God? Will any who feel they have only the mite be willing to consecrate this to him who still watches over his treasury and commends the cheerful giver.

In one of our Associations some hearts are loyal enough to the interests of the kingdom to overcome the obstacles, and have organized a brave band, though only of three members. But they have a name to live and they are alive. They work with us for the word and the Board, and respond to the funds which, by giving to us, we have to all other lines of work. In another section families are scattered that their pastor writes that he has never had the privilege of seeing a dozen of the sisters together at one time, and yet by correspondence they have been in touch with the Board, and are to contribute for our China Christmas boxes. What these are doing others can do. We need you all to do what you can, and by working together we could add immensely to our resources.

Our work has been done well and there is a noble band of them working bravely now but we want the rest to labor with them. And you, my faint-hearted sisters, need the inspiration which you might gain by joining hands with our working force. Come with us and we will welcome you.

Core Sec'y, Woman's Board.

"THE COMING CHURCH" AGAIN.

To the Editor of THE SABBATH RECORDER: I am asked by Bro. C. H. G. to reconcile the command, "Thou shalt not kill," and Christ's command, "Love your enemies," etc., with the command of God to Israel to slay innocent women and children of the Canaanites, and not to leave one alive. Not because I desire the compliment of "wise" and "able," but because God's ways are true and righteous, altogether I venture to remark:

1. The apparent contradiction of the above commands must be reconcilable, or else the record is untrue, or God contradicts himself and was a tyrant as intimated in C. H. G.'s view, but if God's ways are true and righteous, the Bible cannot accept these conclusions, for "in him is no unrighteousness," and "He is the same yesterday, to-day and forever."

2. It is no more difficult to harmonize the command to slay Canaanites, with Christ's "Love your enemies," etc., than to reconcile the fact that a God, "who is love," should make man as he did, and yet allow him to sin, and by sin to bring death upon all men. I cannot easily reconcile the latter fact with divine goodness, as preserved by the special nature of man, and not to leave one alive. Not because I deserve the compliment of the command, with the command of God to Israel to slay them all, and not to leave one alive. They work with our Board exceedingly sinful, and to teach the lesson to the tracts on how much more we desire, of how much more we desire to increase the portion dedicated to him who still watches over his treasury and commends the of exterminating the wicked and ungodly.

W. H. May.

"The Sabbath in the "Land of the Free."

"To the West, to the West, to the land of the free! Where the gay Missouri rolls down to the sea!" Britons sang these words many years since with hearts longing for a glimpse of the mountain chains and mighty rivers of that goodly land, America. There is not a true British heart that does not thrill at the bare mention of the "land of the free" and the "land of gold," and the noble and glorious freedom for the slaves of King Alcohol.

In another and still higher sense is America reconcilable with the benevolence of divine government than the former, "for they (the Canaanites) are not able to repent of their evil doings, and they still resist the knowledge of the God. And Jeshurun was brought to his own habitation, when he saw that Sodom and Gomorrah had fought against him, and that sin was committed in the plain of Jordan, and the land swallowed them. That is why it is so."

"Again, God no doubt has a right to inflict the death penalty and the sixth command. Again, God no doubt has a right to inflict the death penalty.

"And so, if I mistake not; while holding the New Testament, Pastor Hider was convinced of the true Sabbath by reading tracts, Eln. N. Wardner sent him while in his Scottish Mission.

"I was then his pastor, and handed him the tracts on to my father and grandfather, both deacons of my mother church. By them the subject was introduced to me. After several years of mental struggle on the Sabbath question, a final square talk with Mr. Hider and some other friends interested in the question convinced me that the only solution was to obey this truth in order to fully understand it to my satisfaction. How little I knew what it meant, and how wondrously God was and is to help and bless me in this specific duty and privilege of Sabbath observation. Pastor Hider has been a Sabbath keeper ever since, if I mistake not; while holding the pastorate in Baptists churches, not shunning "to declare the whole counsel of God." Father and all our family very highly esteem him and some of us have kept up correspondence with him and his excellent wife from our first acquaintance.

If I mistake not, he gave an address in the ancient Mill Yard Church before it was renewed. He wrote me about it, and how our "Captain" Jones held the fort with the few, but faithful, Sabbatarians in Old England. Pastor Hider's address is: The Mause, St. Sampford, Essex, Eng.

Yours in the Faith,

Ernest O. Burnet.
the “Land of the free,” for she has given shelter and sustenance more fully than any other land to the freest of all the free churches, nations, and persons. In the seventh day Baptist Church, the lineal and spiritual descendants of the original apostolic churches of Great Britain and Ireland. While Old England has allowed the few of these churches she once possessed to secure possession of the government, thus in a few hours she has quite a powerful army of Sabbath-keeping Baptists. To this faithful band of heroes God has assigned the foremost place in the approaching struggle which will result in the destruction of the papacy; for they alone, with the help of God, will be able to do alone among the churches keep the law of God and the commandments of Jesus Christ.

The proud and worldly churches of every faith are now beginning to say: “Why destroy the papacy at all? Now that temporal sovereignty is removed, all danger from it has passed away, it is now perfectly harmless.” That is exactly what Rome the enchantress wishes us to think of it. That is what King Oswy thought of it when, in A. D. 666, he formally submitted his throne and his land to the Pope from the pope, who represented the spiritual authority of the pretended successor of Peter.

From that moment of England’s submission to it the establishment and supremacy of the papacy was assured, and thereby the utter destruction for a short time in the sixteenth century of all open expression of civil and religious liberty. From that moment of Oswy’s fall into the arms of Rome the Baptist Churches of Great Britain and Ireland were clad in mourning as they toiled on through centuries of tears and blood and fire. At once arose such a vast outpouring of the spirit of strife and the mandate of destruction. The Baptist Churches were driven into exile, in Gaul and in various other hiding-places throughout the continent of Europe, until by the close of the eighth century hardly a trace of the real thing remained. Under the name of Albigenians, that is “People of Albion,” a large section of them settled in southern France, and from their exile to the thirteenth century flourished there in truth and devotion. Then at the command of the Pope they were of the army of the cross, and destroyed by Simon de Montfort at the head of an army of 500,000 men. The first notable feat of this papal army was the slaughter, at the capture of Beziers, of 60,000 unarmed Baptists, men, women and children! We will not pursue the sickening tale of the woe, the agony, and the millions of murders inflicted in one way and another by the awful tyranny of the papacy, it is quite enough to know that now as much as ever it is the “Lawless One” who puts the pope in the place of Jesus the King, the virgin and the priesthood in the place of Jesus the Mediator, and who in addition to this darker blasphemy makes void both the law of God and the words of Christ by tradition, decree, and ceremony! This is the AntiChrist to be destroyed.

But how? Like the sound of a trumpet comes the answer from the Holy Scriptures: The Lawless One whom the Lord shall destroy with the spirit of his mouth and the light of his presence. The removal of civil authority from the pope would have done no more work which did not touch the antichristian spirit of the papacy with anything deeper than temporary fear.

When in 1870 the King of Italy, seizing the opportunity given him by the Franco-German war, marched his army into Rome and took the possession of the city, the churches and the properties of the papacy, the cardinals and archbishops in their scarlet and purple and jewelry uttered a wild shriek of terror as if the world were suddenly ending. But when the last sound of the tempest of war and revolution had died away, again the voice of the God of this world, their mighty master, was heard softly muffled and concealed in eloquent newspaper editorials, saying, “Don’t mourn the loss of this mere form of power, the spiritual sovereignty is still unassailable!” The world will in due time be given the voice of the Lord for the Lord is already sounding the voice of the Lord.

Across the Red Sea of our difficulty and fear this voice from heaven calls to nobler toil and deeper patience. From the World’s Fair at Chicago we have heard every day of our little host, the echo of this voice are sounding. From our lonely watch-tower in Old England we greet you with exultation. The hour is at hand, be ready! We thank God for your courage and your long patience. God smile upon you as you cast every word and deed in this holy war!”

“Like a mighty army moves the Church of God! Brothers we are marching where the saints have trod. We are not divided, all one body we are. One in hope, and doctrine, and worship.”

**WASTED RESOURCES.** A ton of coal yields considerable heat or light, but with our best appliances more energy is wasted than utilized. When natural gas was first discovered, no means could be found for storing it, and it was allowed to escape in large quantities when the mills were shut down. Although hundreds of furnaces and heating establishments were operated with natural gas, and thousands of houses were heated by it, yet far more was wasted than consumed. Columns of the burning gas fifty feet high could be seen every night about the city. The rivers, tides, and sunlight are all inexhaustible sources of power which are utilized only in small degree.

The waste of material forces is an example of the unused spiritual resources which lie at the Christian’s hand by which he might make the world better. Men complain that their strength is small, when in truth nine-tenths of their energy is unused or misused. Another says he has no time to read, or to do Christian work. Yet if he would conscientiously employ the time that he now squanders in a single week, he would accomplish more in these lines than he now does in a year. The gospel at home finds but meager support, while missionary societies find it necessary to retrace for want of funds; yet if the money was spent as it should be spent, if men in amusements and luxuries could be employed in the service of Christ, the gospel would soon be carried to the remotest bounds of the earth. Church members complain that they have so little influence, and so few opportunities to have influence; if and if he lacks it, there is reason for it. His living is the cause of the lack. And if he does not find opportunities to serve his Master, it is because he is not looking for them, and neglects to employ them when they are sent.

A man who had won a high place for himself in life lay upon his bed as the end drew near, in company with these thoughts: “Who has been benefited by my life? Whose heart have I made lighter? Whose sorrow have I comforted? Whose heart was lessened? Whose home was made happier? What has been the result of my life? And what is the result of my life? And what shall victory be? When shall victory be? When the great Sultan Suleiman, just before he died in his tent at the siege of Czigeth in Hungary, was writing his last dispatch to his grand vizier, he penned these words: “The drum of victory has not yet sounded.” But to us the sound of the “quick alarming drum” of more than victory is already sounding in the Revised Holy Scriptures, and the Lord is moved to the sound of the great and powerful voice as to Gideon our foes may be as grasshoppers for multitude, yet our Baptist Sabbath Union cemented by the Spirit of Jesus shall be the barley cake that shall tumble into the midst of these foes like a servant to the earth, the royal text of the lawless one in God’s own time. Meanwhile “Speak unto the children of Israel that they go forward!”
Young Peoples' Work

In resuming this work I wish first of all to express my deep interest in you, the young people of our denomination. This interest is both personal and general. It is personal, because I have met many of you at our Conferences and Associations, and known of others through friends and relatives, and so I wish you well and am interested in your work, in your success, and in your success. But I also know you will pardon me when I say that, so far as this page of the Recorder is concerned, my interest in you in a general way is greater than my personal interest; for I am intensely, at times almost painfully, interested in the attitude which you hold, and are to hold, towards our own beloved denomination. The future of our denomination is in your hands. Will you be loyal to it now in the midst of the confusion and uncertainty which prevail? Will you stand bravely and nobly by it, as a good son stands in defense of his mother? If so, then the future is bright a d encouraging. Let us work together, young friends, for the welfare and prosperity of our denomination.

Let no one think that I extol our denomination above Christ or the local church, not at all; but I feel that the special work of this page of the Recorder is to inform, to instruct, and to interest the young people in regard to our whole denomination, our missionary labor, tract work, and schools. I cannot explain myself by means of the success to reach the eye and then the heart of the unconverted. That is the work of the pastor, of the evangelist, of you, whoever you are. To this end, namely, information, instruction, and interest in regard to our denomination, I wish to enlist the assistance and hearty cooperation of you all; and remember that whatever helps and strengthens the individual, whatever helps and strengthens the local society, helps and strengthens the whole denomination; so that one item for this page need not necessarily be directly upon a denominational subject in order for it to be helpful to our purpose. Anything which is uplifting, inspiring, instructive to us as Christian workers, will be gladly welcomed. May I not have your help without writing to you personally?

In this work I wish to open three departments: I. Questions and Answers. In this department I shall endeavor to answer any reasonable, suitable question which may be sent to me. I invite you all to shower me with all sorts of questions, giving me the privilege of answering in my own way and in my own time. II. Schemes. This department will welcome correspondence regarding plans, methods, suggestions, etc. Schemes which have been tried and found successful will be preferred, but the column will be open to those who wish to suggest anything suitable. For example, if you have a new idea for conducting a committee meeting, just sit down and write it down. If you have some plan for increasing the interest in our schools, make an item for this column. If you see a need for a reform in any department of Christian work, and can suggest a remedy, let us hear from you. III. General. Here will be furnished an opportunity for any sort of article appropriate to our work. Once more, may I write you, for my sake, for your own sake, and for the sake of our common work, to make an extra effort just now for the three Is—information, instruction and interest.

Dear Young People,

We are not going to take up a collection, or ask of you anything new, but we do want to call your attention to the fact that we have now entered upon the closing month of the Conference year. We desire to make our society workers in just the condition we wish to leave them? Will all the treasurers of societies, which hold due pledges, present them, get them paid so far as you can, and forward the funds this month?

You will find this week, I think, a statement from the Treasurer of the Christian Endeavor Board; will you read it and see if it concerns you, in any of the personal pledges which you or your society have made in all of the obligations it is under to our regular lines of work.

Have the plans laid before faithfully carried out? I mean personally and collectively, or as societies. The great point usually is to execute the good plans and resolutions. Do not say now that I ought not to have pledged myself or society; you likely did the best thing, and now redeem it. Let us leave our matters as we want them to stand. "What I have written I have written," applies as well to us as to Pilate. He intended this should only apply to what he had written over the cross, but it applied as well to every crooked step he had taken in the whole trial. He publicly confessed his guilt by taking water and washing his hands.

Let us not repudiate any of the good plans or pledges made, but let us say that we ought not to have made them to confess that we have made; to say that we will not pledge ourselves in the future, is more than likely to lower our standard of future action. The chances are that you started out to do the right thing; now do it, or if you are neither on the one nor the other side of the scale, and some of the societies have straightened up all of their dues for the year; cannot nearly all of them do this during the month?

E. B. Saunders.

Our Mirror

Special attention is called to a few statements concerning our finances from the Y. P. S. C. E. Societies of our denomination.

1. The Conference year closes Aug. 1, 1895; only money sent before that time can be included in the report. Cannot the societies make special endeavor to have as much in the treasury as possible by that time, so we can give as good or better report than usual?

Since last Conference $610.05 have been received.

For Dr. Palmberg. $245.95
Missouri Auxiliary Society. 181.66
Tract Society. 127.94
Direction Permanent Committee. 54.80

With the addition of $54 Dr. Palmberg's salary would be paid in a little in advance. Let the societies which have not met their obligations yet see that it is done. About $200 of money received is on pledges for 1894. Some have not paid anything yet on their 1895 pledges, yet some have completed their pledges for 1895. Only about $400 of the pledges for 1895 have been paid. Less than one-quarter of the year paid, and the year when pledges given from Jan. 7, 1895 to Jan. 7, 1896 over half gone. Money should be paid quarterly, in order of writing till about the last of the year before meeting the pledges and then with a great liability of not meeting them till into the next year, as is the case in the present year.

If societies having sent money direct to Treasurers of our Tract and Missionary Societies, would send receipt from them to your Treasurer, it would make a better showing in our reports, and in that way would show on our books.

W. H. Greenman, Treas.

A Silver Wedding

In Little Genesee, on the evening of June 30th, the friends and neighbors of Mr. D. W. Hulet and wife invited and took possession of their quiet home, being the twenty-fifth anniversary of their wedding day. Beautiful gifts of silver were brought, and prominent among other tributes of esteem and affection were the following verses written for the occasion by their kinsman, Arthur J. Burdick, Olean, N. Y.

Your Silver Wedding

Perhaps you wonder what it means,
This general uprising;
The gathering of the people here
Does seem somewhat surprising.

We might be Whistlers, You're Kixes,
We come so unexpected;
But we are not, so pray cheer up,
And do not be astonished.

We come to bring you kindly cheer.
To give you hearty greetings;
To lay aside the cares of life
And have a good silver standard.
At this, your silver wedding.
To plant a milestone on the road
Along which you are treading.
Congratulations we would give,
That you have come together
So far and made your vow;
In sunry kinds of weather,
And have not failed one single day,
But both are here to meet us,
And hand in hand, and side by side
With cheerful smiles you greet us.

You doubtless have encountered storms;
But storms are now being handed over
And you are treading the clear path;
Because of your brief grieving.
A brighter, kinder future
A brighter, keener future.
To joys and pleasures that in life
About our path may be found.

We trust your path henceforth may lead
In smooth and pleasant places;
And that about you may be seen
This silver wedding.

In happiness may you be seen
And may you silver wedding
To last the length of days.
With cheerful smiles you greet us.

SOPAS FOR THE FACE

"There are few soaps that one can risk using on the face and even soap will not remove grime as well as the least bit of cocoa butter. You should be able to get it at any drug store, but be careful that it is not rancid, and get only a small quantity at a time, as it is far and away the best soap and water.

"If you want to test its cleansing powers, put a little of the cocoa butter on a soft cloth rag after you have washed and dried your face, wipe off your face with this and you will see the blackened cloth that it does its work. But do not use with soap and water. It softens the skin, and unlike other oils leaves no traces of greasiness behind it."
Children's Page.

How Many Claws Has a Cat?

"How many claws has our old cat?"

"Nineteen," said Fred, "but he's not very bright!"

"I'll bet he isn't!"

"Yes, but I can tell you how many he has!"

"Tell me that!"

"Of that," said Harry, "everyone knows—"

"As many as you have fingers and toes."

"Yesh," piped Ethel, "she's got twenty!"

"Fve over counting, you silly girl!"

"Yess," said Bertie, "just five times four;"

"That makes twenty—no less nor more."

"Wrong," said Eddie. "That's easily seen;"

"Cats on each of their two hind paws have only four, and not five."

This is true of cat's claws in general, but Maltese cats have six claws on each front paw, and are considered quite aristocratic when so generously provided. Most cats can do scratching enough with five claws, so perhaps it is well that all have not as many as a Maltese we once saw, which had six on each front paw and five on one hind paw and four on the other. His feet had to be very large to accommodate so many, and perhaps the owner, who was called Mr. Toodles, of St. Nicholas.

TO THE BOYS AND YOUNG MEN.

I most sincerely hope that none of the boys and youthful members of the Sabbath-school, and Junior societies or older ones, either of our people, are, or ever will become addicted to the use of tobacco—that vile weed that so many roll as a sweet morsel under their tongues, or in their mouths, and spit, spit, spit, here, there, and every where. Go where we will, on the street corners, in all places of business, where men (and sometimes boys) most do congregate, there we find the walks bespattered, the air polluted by the fumes of smoke coming from the mouths of these young gentlemen (?) and the filthy nauseating spat-ters of saliva ejected in the process of chewing the filthy stuff, which they think, doubtless, helps much to make them men and gentle- men. Mistaken notion! There is with them, mankind, neither gain nor person- norers of good society or breeding. Women have to gather up their skirts to be able to walk through safely; and turn away their heads and hold their breaths while moving through the atmosphere of smoke, going out as the life-giver, when they serve. Let a crowd be gathered together—be it the 4th of July, a merry-go-round, or any other like occasion—there will always be the smokers of tobacco, mixing and mingling in the throng, with their cigars or pipes in their mouths, filling the air and puffing even in the faces of those who abhor it, and cannot get away from it, without the alternative of leaving the place, and going away from it. Young men there are, so many of them, who ought to be gentlemen, gallanting young ladies around them, andimporting upon them, in their use of tobacco, instead of being pleased with their attentions, it would at least speak better for the young ladies them- selves, than if they were so willing to favor them with their company. Oh, the folly of it; and have the title of the amount of money squandered, and wasted, in the devil's service. Let a young man become addicted to the use of tobacco— he can't give it up, he won't give it up; he perhaps don't like to work very hard, but it's all right; he has no use for any kind, he don't smoke very well; about all he can make goes for the paramount pleasure of suppling the delectable quid, or the fragrant cigar, to say nothing of the deadly cigarette. And if he marries a wife, and has a family, little innocent children coming to his home as a first, does he have to give up his tobacco, that he may the better provide and care for them? I trot now.

I have no doubt there are some good men, and perhaps many, who have never, all their lives, and still do make use of tobacco in some form, and have "no notion of giving it up," though they may acknowledge it to be a vile and nasty habit, and wish they had never acquired it. Did we ever hear of Abra- ham Lincoln doing anything great and noble who was a man whom all the nation revered, and gives honor to? Did James A. Garfield, an other of the nation's beloved and martyred presidents, ever use it? I have never heard that either of them did. True, General Grant was a great smoker, scarcely ever seen without a cigar in his mouth; as was said, he was a good man, a great general, and an honored President of these United States; but, do you think he was any the more so, or any the bet- ter man, than if he had never used it?

Take a book by the famous author, a newspaper story told about some great and noble hero—almost inevita- bly it is the case, whatever his attractions or otherwise manly character, that he is represented at various times and occasions "lighting his cigar," or smoking his fragrant Havanna—"without that, one might think he was somebody, sure. I grant there are some no- ble exceptions to this general rule.

John B. Gough, that noted temperance lecturer, said in one of his latest lectures to young men, "Young man, make your record clean. It was nearly, if not quite, the last of his public speaking, when he made that utter- ance, and is one it would be well for all young men and boys, to treasure up and take heed to.

I knew a young man, who, never, as boy or man, had learned the accomplishment of using tobacco among his other acquirements. Of good, natural abilities, he was possessed of a good education, and was occupying a prom- inent position among his fellow citizens. It was said of him on one occasion, by one of those whose good opinion is generally con- sidered most valuable: "He is the cleanest looking man I ever saw." A clean mouth, white glistening teeth, a clean open counte- nance, clean hands and person, clean manners and conversation, would show conclusively a When the dog heard her pronounce his name, she would run to her, stood on his hind legs, placed his paws on her face with his big tongue.

I once read a short sermon by an eccentric individual, who styled himself "Dow, Jr." His text was—'Tobacco is a stinking weed; it was the devil that sowed the seed." I do not remember the words of the sermon, but it was hurling another "weed" who was being out of tobac- co. We are told that "The kingdom of heaven is like to a man that sowed good seed in his field." But while men slept an enemy sowed tares. May we not well believe that tobacco is grown from the seeds of tares sown in the field by the enemy? Who is always going about seeking what harm he may do? And it is lamentable how wide spread has been the result, and how many will choose to serve the devil, who sowed the tares among the good seed. And lamentable also, that we are told they must grow together until the harvest, after which the enemy shall be bound in bundles and burned, while the good or wheat seed shall be gathered into the barn. Dear young friends, seek to escape from this burning. Let your record also be clean. Your lives and your future happiness is freed from the use of tobacco and of rum.

I was pleased some time ago to read in the Recorder a letter from "Uncle Oliver," to one of his "nephews" on this subject, and would be glad to see more from his pen. I am not sure that he does not use tobacco, and I consider delicacy in condemning it in others. My soul is filled with loathing, and abhorrence of the practice, and I have wished I might, or had the power to raise my voice in condemnation, and my influence against it.

How Did He Get Back from Russia?

Many years ago Captain Thomas B. Curtis of Boston sailed his own ship to Sumatra, a cargo to examine for pepper. He took with him his dog Keeper. This dog was a powerful animal and a great favorite with the crew. He was very useful in keeping off the Malays, who swim like fishes, and would swarm upon the sides of the ship to get on deck again, but Keeper would not allow them to come on board, except when permitted by the captain. The Malays were very much afraid of Keeper. The captain then, with a cargo of paper, sailed for Cronstadt, in Russia. The paper was exchanged for hemp, duck and like for Boston. But when the ship was ready to sail Keeper was not on board, and in the bustle of departure his absence was not perceived until they were out at sea. It was too late to turn back, and the crew, officers and captain all mourned the loss of their fa- vorite. And when Captain Curtis reached home there was as much sorrow for Keeper on shore as at sea. Some weeks passed, and Mrs. Curtis was sitting in her parlor alone one evening, when she heard a commotion in the room. She opened the parlor door and looked out. The maid-servant was struggling to keep out a big dog.

"Oh! Mrs. Curtis," she cried. "This dog will come in, and I can't keep him out." As soon as Mrs. Curtis appeared the dog ran to her, stood on his hind legs, placed his paws on her shoulder and began carressing her face with his big tongue.

"Why!" said she. "It is Keeper." When the dog heard her pronounce his name he joy knew no bounds. He rushed madly around, only stopping now and then to hug and kiss his mistress. He was so happy that first hardly knew him. He was quickly fed and made comfortable.

But how did he get home? Probably, finding the ship gone, he had watched for a Bos- ton vessel and taken passage on her, perhaps as a stowaway, with no one to feed him, and heaven only knows how he lived on the long and dreary voyage, without a friend on board. He could not tell his story, and so we could only guess it. This is a true story, well known to Keeper's Boston friends.–Sarah Freeman Clarke.

Two Ways to be Helped.

"When a boy," said a prominent member of a church, "I was much helped by Bishop Hamline, who visited a house where I was. Taking me aside, the Bishop said: When in
trouble, my boy, kneel down and ask God's help; but never climb over the fence into the devil's garden; then kneel down and ask help. Pray from God's side of the fence. Of that, said he, 'I have thought every day of my boy's condition, and I have prayed. Sanford Cobb, the missionary to Persia, helped me in another way. Said he, 'Do you ever feel that you are under the blessing of the Holy Spirit? Did you ever tell him so?' 'Well, I don't know that I have.' 'Well, try it, my young friend, tell him tell him tell him aloud; tell him so that you will hear yourself. That was a new revelation. I found that his father had been telling him with grateful feelings ever since, to my soul's help and comfort.' —Young Men's Era.

BROWNING AND HIS MOTHER.

A very tender love always existed between our late poet Browning and his mother. She said to have been the 'true type of a Scottish gentleman,' and a true Christian. When he was a child, Browning's mother told him Bible stories as she held him on her knee; and she excited his lifelong admiration by the tenderness with which she bestowed upon poor hurt animals that came under her notice. In his manhood he was heard to speak admiringly of his mother, in which he was washed and dressed the sores of a wounded cat, and nurses it back to health again. Doubtless her influence had much to do with the poet's great gentleness of manner, and kindness for birds and animals. 'He prayeth best who loveth best all things both great and small.'

In his early manhood it was his rule, as long as he continued under the paternal roof, never to go to bed without giving her a good-night kiss. If out so late that he was obliged to admit himself with a latch key, he still went to her in her room.—Canadian Churchman.

ADVANTAGES OF SABBATH-KEEPERS.

When a child at Shiloh, I noticed that Seventh-day Baptists had great advantages, and as I grew up and in the ministry, I noticed the same thing.

Before the canning factory was built at Shiloh, fruits and vegetables found a natural market in Bridgeport, four miles away. Monday morning was the best time to sell in the whole week, and Sabbatarians would pick their berries, etc., on First-day, and have them for early delivery on Monday. Indeed, I used to feel sorry for those who kept Sunday when they had to get up at daylight, or earlier, on Monday morning, and hurry as late as they could, and then get to market too late for the best customers and best prices.

As I grew older I noticed what an advantage Elder Gillette had over the First-day ministers. He preached on the Sabbath to our people and then was ready to fill any appointment on Sunday. His preaching was so acceptable that he was the most popular and widely known in South Jersey, and did more than all others to make the Sabbath known and honored.

In my first pastorate at Alfred, Elder N. V. Hull was full of years and labors and honors, and not only filled his own pulpit, but most always somewhere else on Sunday. Indeed, so widely known and sought after was he, that no minister in Western New York was so well known to or on platform.

Not long ago a man not knowing my denomination said "How can you come to Sabbath school to preach on Sunday?" "Oh," I answered, "we Seventh-day Baptists start in a day ahead and keep a day ahead all the time." Yes, we have great advantages, and let us enjoy them and start a day ahead and keep a day ahead of all others, as God has commanded.

Home News.

New York.

ALFRED.—Much has been said about Associations, also the College Commencements. Of course towns we are somewhatare reduced in numbers; all seems quiet and serene. The voice of the chapel bell is heard no more in the land, the voice of the singing is stilled, yet we live and toil on. Work does not cease. Now instead of a vacation all the work is needed. With the opening school year and we trust that we may see many more students here than for the past few years. Let them come; we can take care of them—none shall go without food or shelter.

As a church we all regret very much to lose our beloved pastor who has done such grand work since his coming to us, still we can not but rejoice that his loss is another's gain; and while he is still to remain with us as President of the University, we know that he shall have his hearty cooperation in church as well as school work.

The question of the day now is, who is to be our next pastor? We hope God may give us the right man. This is a large church and there is much work to be done.

At the last church meeting it was voted to give Pastor Britdick's pockets—later. This section has felt the backslidden, reaching those who have not accepted Christ, leading those who have not seen evil, leading those who have not heard the voice of the Lord. This road will be of public acceptance.

Our dear pastor, occupied by supply until a pastor can be secured. Bro. Martin Sindall, of West Edmonston, preached an able sermon on June 29th, and Bro. Gamble last Sabbath. The work on the macadamized road is progressing finely, and it gives employment to many at fair wages. This road will be of great value when done, and something we should be proud of.

Crops look fairly well with the exception of hay. As the general complaint comes our hay is very light this year.

There are many who have plowed up their grass ground and sowed it with grain or planted potatoes. The prospect is good for an abundant crop of potatoes this year.

JULY 7, 1895.

West Virginia.

LOST CREEK.—It has been some time since anything appeared on this page from Lost Creek. There has been nothing of especial interest to record. Things have been moving steadily along. This section has felt the hard times. It is a grazing county, large numbers of horses as well as cattle and sheep, being raised. When the prices of horses fell fifty or seventy-five per cent people felt it was a little hard. But there is a stability in business as well as in religion, not found in newer sections.

The Sabbath-school Convention of this district meets with our school the 25th inst. We are expecting an interesting and profitable time. For the last two years our Sabbath-school section has had the distinction of being the largest in the whole year, a new thing in its history, I am told.

The following clipped from the Clarksburg Telegram will speak for itself:

The good people in the Seventh-day Baptist Church, Lost Creek, emphasized the evening after the Sabbath, June 29th, for their pastor and family, by giving an ice cream festival in their behalf. The brethren and sisters in the church, together with a goodly number of First-day friends, assembled on the green in front of the parsonage, where lanterns were hung in the trees, and tables spread beneath. The cranky freezers squeezed their icy song; then all were invited to eat their fill and pay their bill. This they did in such a generous way as to cause those in Pastor Burdick's pockets later.

A pleasant feature of the programme was the rendering of three very interesting recitations by Miss Minnie McWhorter, of Charleston, who is spending the summer with her cousins, Harvy McWhorter, Miss McWhorter holds her audience spell bound by her oratorical talent. The evening was an enjoyable one, especially to those whom it was to benefit. Such gatherings tell of the warm hearts beating in unison with that of the pastor, and greatly cheer him in his work.

W. L. BURDICK.

JULY 7, 1895.

Ohio.

JACKSON CENTRE.—The readers of the Recorder have learned that the Association that convened with our church last month was one of especial spiritual power. It seemed best to continue the work by holding special meetings, Brethren Randolph, Saunders, and Brethren Bruce, each of whom have preached to us several times.

Brother Randolph had the work in charge, but in the midst of the work was called by telegram from the Missionary Board to the aid of Brother T. J. Van Horn.

Several backsliders have been reclaimed and between twenty and thirty have risen for prayers.

Last Sabbath afternoon we visited the Miami River, and eleven of our young people publicly accepted Christ in the beautiful ordinance of baptism. Six of these were from the Junior Endeavor Society. Seven of whom have preached to us several times.

Brother Randolph intends to spend some time with us in August, and we are in hope he can come with us.

There is a great work to be done here in reclaiming the backslidden, reaching those who have not accepted Christ, and leading those who admit Bible truths to follow God in loving obedience. Pray that the blessing we have received be the beginning of "showers of blessing."

This village was started on the morning of June 28th, to learn that "Aunt Anna" Babcock was found dead in her room. She had spent the previous afternoon at a neighbor's, and had visited with a nephew till half-past seven the evening before. She was prepared to hear the bad news. For nearly nine years she had lived in Jackson Centre, and had formed many lasting friendships.

The following is taken from the Jackson Centre Tribune. "Tender, loving, and compassionate, and asking no certificate of character, she was received into our church with that of common humanity, her home was ever open to the sick, suffering, or unfortunate, and her voice was ever heard pleading their cause."

She was heard to make the remark, "that she had thought God had denied her of children of her own, yet she might be a mother to the motherless. And so she indeed was."
"Her beautiful home, here in Jackson Centre, was often called the 'orphan's home.' Her record in this respect is one that deserves to be written in letters of gold."

"During her lifetime seventeen orphan, homeless, or destitute children enjoyed the shelter of her home for various periods of time, ranging from two years up to those whom she took in childhood and reared and educated as her own. Besides these, there were many others whom she took into her home and cared for until homes could be found or they were otherwise provided.

Crops have suffered, because of the dry weather; wheat and hay are very light; oats are some better, because of rains about the middle of June, and corn will be a good crop if we have some rain before long. The pastures are nearly dried up.

Notwithstanding the hard frosts, the apples and pear trees hang quite full of fruit.

W. D. BURDICK.

NOTES ON THE NEW REVISION OF THE BIBLE.

BY J. P. HUNTING.

Our late revision is better work than that made under King James. The text of the original, chiefly in the New Testament, is far more nearly perfect. Obloquies, or questionable and objectionable expressions, in great numbers, have been corrected. It is almost always in its grammar conformed to good English usage.

The rendering of the original into our tongue of a few words is true. But the revisers were perhaps less restrained from giving to the people the known sense of the original. Yet as King James' revisers were formally forbidden to translate faithfully various ecclesiastical terms not well rendered into English in the older versions, so our late revisers could not faithfully express the sense of not a few words whose correct translation might somewhat unsettle certain ecclesiastical and theological notions.

Bishop as an English word almost always means a head minister over others, and cannot be understood by most readers. It should be overseer or possibly president.

Church is similarly objectionable. It was a more honest version to use the word congregated, assembly or even the Quaker term, meeting.

Deacon to many is not merely an assistant, servant or waiter.

Convert has a technical sense not in the original, turn or turn again, and should be corrected in the few places where it is still retained.

Baptise does not to the general reader give the idea which learned critics agree the Greek word expresses, and which a very thorough, a complete examination by the American Bible Union a few years ago proves is always its literal sense—to submerge, to dip under.

Shee and Hades were more intelligibly rendered shee and shee, at least in the margin. Abby is literally, as etymologically, the bottomless pit. The margin might well inform the English reader that it represents the Old Testament "abaddon" or destruction.

Heaven should almost always be the heavens. As in places where we find not one where a faithful translation requires the word heaven in our usual religious sense.

Sabbath School.

INTERNATIONAL LESSONS, 1895.

By J. P. Hunting.

July 6.

Ex. 19-18.

July 7.

Ex. 19-23.

July 8.

Ex. 19-24.

Jr. 12. The Sabbath.
Ex. 35-1-36-34.

Jr. 14.

Ex. 27-8. The Tabernacle.
Ex. 36-1-38-38.

Jr. 15.

Ex. 28-12. The Priest.
Ex. 39-1-40-33.

Jr. 16.

Ex. 35-12. The Laver.
Ex. 38-34.

Jr. 17.

Ex. 38-34.

Jr. 18.

Ex. 38-34.

Jr. 19.

Ex. 38-34.

Jr. 20.

Ex. 38-34.

Jr. 21.

Ex. 38-34.

Jr. 22.

Ex. 38-34.

Jr. 23.

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Jr. 24.

Ex. 38-34.

Jr. 25.

Ex. 38-34.


Ex. 38-34.

Jr. 27.

Ex. 38-34.

Jr. 28.

Ex. 38-34.

Jr. 29.

Ex. 38-34.

Jr. 30.

Ex. 38-34.

Jr. 31.

Ex. 38-34.

Jr. 32.

Ex. 38-34.

Jr. 33.

Ex. 38-34.

Jr. 34.

Ex. 38-34.

Jr. 35.

Ex. 38-34.

Jr. 36.

Ex. 38-34.

Jr. 37.

Ex. 38-34.

Jr. 38.

Ex. 38-34.

Jr. 39.

Ex. 38-34.

LESSON IV. - JOURNEYING TO CANAAN.

For Sabbath-day, July 27, 1895.

GOLDEN TEXT. - Verses 20-26.

INTRODUCTORY.

The Israelites now take up their journey again and remove from Sinai, and encamp in the wilderness is the desert in places proper for encampments. For in Arabia, where water is scarce, and where the ambuscades of rapacious horsemen might easily occasion great loss, it was of the highest importance to know those places where camps could be well pitched. And though the cloud indicated the general place of encampment, yet as a place of action, some think even the rain and the cloud taken up by this immense army, parts of the encampment, from too little care or knowledge in the choice or guarding the particular places where they might be exposed to sudden incursions, or disturbing privations. So it seems that as Hobah was well acquainted with that country, Moses desired him for a guide. It is well to trust in God, but as Colonel Ethan Allen said, "Keep your powder dry."

EXPLANATORY.

"Moses said unto Hobah. Hobah was a brother-in-law to know favor. Moses stayed at the foot of Mount Pisgah, and Hobah was connected with the Israelites while they were encamped at Sinai, near his own country, but now as they were to remove, he was to go back to his father's house. One would think that Hobah, who had seen so much of the special presence of God with the children of Israel, and such miraculous works of God, and such surprising tokens of his favor to them, should not have needed much invitation to go with them."

"Thou mayst be eyes to us," to show them the comings and goings, and incursions of the places through which they were to march, and in which they were to encamp."

"Departed from the mount of the Lord," where they had seen the glory of the Lord, heard his voice, and had seen the cloud carry the people to the mountain of Jehovah, where armies under the highest importance to know the places where camps could be well pitched.

The Ten Commandments...

The New Home...
Popular Science.

People generally believe that if they live in brick houses they are well protected from the atmosphere without, and therefore incur less expense than those living in houses built for artificial heat for comfort in winter.

Will some one of a scientific turn of mind and thinking as above try the following simple experiment? Take two common sized funnels, place the large end of one on one side directly opposite, and the large end of the other on the other end directly opposite, then train the small end of one funnel on a lighted candle, and with the mouth blow in the end of the other and observe the effect on the candle blaze, showing the porosity of the brick by blowing the blaze out.

A more practical and useful way to demonstrate the same fact would be to place a brick partition in the center of your cistern and let the water fall in on one side and drain it out on the other, using the porous quality of the brick as a filter to cleanse the water of its impurities.

Atmosphere is so much more limpid than water that it finds its way through brick and mortar at a very rapid rate.

An officer in the United States Navy has invented a very important and useful device called the "Range-finder," which is becoming of general use in the Navy. It is now employed on seven of our largest war ships and will be put on four more that are now building. The "Range-finder" is formed of two telescopes and a dial with a pivoted needle, or, a train, in American History, two in this state.

Candidates must be at least 16 years of age. They must hold either an unexpired 3d grade teacher's certificate and have attained an average standing of 60 per cent in American History and Civil Government under the Uniform Examination; or in addition to a Regents' preliminary Certificate and Pass Card in Physiology, hold a twelve-count certificate. Four of such counts shall be in English, two in American History, two in Civil Government.

Candidates entering an examination in order to qualify for admission must present to the examiner a certificate from some reputable teacher, that in such teacher's judgment the candidate is capable of passing the examination and is worthy to enter a training class.

Candidates may qualify for the ensuing year in the September and October uniform examinations.

EXAMINATIONS.

Those who attain in the January and June special examinations, the standing required for second grade certificate shall receive certificate known as "Training Class Certificate," which shall be valid for three years. At the end of three years successful teaching such certificate will be renewable the same as first grade certificate.

These distance finding instruments are being manufactured in Greenwich street, New York, and are of invaluable value to our commandant on board, showing the distance from a head-land, or the range and distance of a light house, or of a ship in the night time.

In naval circles the invention of the range-finder is considered the greatest of any for the last ten years, and taken in connection with disappearing gun carriages and the present arrangement of land batteries, surely must be of great importance.

H. R. B.
MARRIAGES.

COHN-PULIN.—At the residence of the bride's parents, Mr. and Mrs. John A. Pulin, near Tonawanda, N. Y., May 10, 1887, Miss Minnie Pulin and Mr. Louis Cohn, of Blasdell, N. Y.

GRAYSTOWE-KELLEY.—At the residence of the bride's parents, Mr. and Mrs. Asa Kelley, at Blasdell, N. Y., June 6, 1887, by the Rev. D. C. Scholl, of Buffalo, N. Y., Miss Minnie Graystowe and Mr. Charles Kelley, of Blasdell, N. Y.

KEELER-MARTIN.—At the Baptist parsonage, in George Town, N. Y., June 15, 1887, by the Rev. J. O. Martin, of Buffalo, N. Y., Miss Alice Keeler, of George Town, N. Y., and Mr. Levi Martin, of Buffalo, N. Y.

BARTLETT-CLEM.—At the same place, and by the same person, June 6, 1887, Mr. George Clem, of Buffalo, N. Y., and Miss Emily Bartlett, of Blasdell, N. Y.

HERCULES-BLUM.—In Independence, N. Y., June 19, 1887, by the Rev. J. M. Smith, Mr. Charles Blum, of Buffalo, N. Y., and Miss Emma Hercules, of George Town, N. Y.

DEATHS.

Tears stood in the eyes of the lady as, turning to her husband, she said, “God has given me a young heart to do that little act of kindness, and see how great a reward it has brought.” —Ex.

HIGHEST OF ALL IN LEAVENING POWER.—Lately U. S. Gov't Report.

The Sabbath Recorder.

PERFECTLY PURE.

R. W. P. TAYLOR.

THE BEGGAR BOY.

In the following story the power of kindness is beautifully illustrated: "Go away from here, you; I don't want you any more. I am not going to right to be looking at our flowers," shouted a little fellow from the flower-beds.

The poor boy, who was pale, dirty, and ragged, was leaning against the fence, admiring the flowers, and not at all remembering the little boy had forgot them.

His face reddened with anger at the rude language, and he was about to answer defiantly, when a little girl sprang out from an arbor near, and looking at both, said to her husband:

"How could you speak so, Herbert! I'm sure I'm looking at the flowers, and you don't hurt them after that, so, to soothe the wounded feelings of the stranger, she added: "Little boy, I'll pick you some flowers if you'll wait a moment," and she immediately gathered a pretty bouquet, and handed it through the fence.

His face brightened with surprise and pleasure, and he earnestly thanked her.

Twelve years after this occurrence, the girl had grown to a woman. One bright morning, when she was walking with her husband in the garden, when she observed a young man in wretched dress leaning over the fence, and looking attentively at her, and at the flowers, turning to her husband, she said:

"It does me good to see people admiring the garden. I'll give that young fellow some of the flowers," and approaching him, she said, "Are you fond of flowers, sir?" It will give me great pleasure to give you some.

The young workman looked a moment into her face and then said, in a voice, tremulous with feeling: "Twelve years ago I stood here a ragged little beggar boy, and you gave me the same kindness. The bright flowers and your pleasant words made a new boy of me; and aye, and they made a man of me, too. Your face, madam, has been a friend in my life, and now, thank God, though that boy is still an humble, hard-working man, he is an honest and grateful one."

"Tears stood in the eyes of the lady as, turning to her husband, she said, "God has given me a young heart to do that little act of kindness, and see how great a reward it has brought." —Ex.

INTERESTING FACTS ABOUT SNOW.

A foot of newly fallen snow makes but one inch of water when melted.

Snow seldom falls as far south as Pensacola, Fla., but has been known to border the Gulf from that point to Brownsville, Texas.

One hundred miles north of Key West is the farthest point south in Florida that it has ever been known to fall, at Punta Gorda, Dec. 1, 1876.

The only time snow was ever known to fall at San Diego, Cal., was in the winter of 1876, period of January 15-17, 1882.

The average annual fall in Maine is seven feet, New York four feet, and Iowa 2½ feet.

Dec. 13, 1887, he moved with his parents to Rose Valley, Pa., where he has lived ever since, and with the exception of four years he has resided in the above named town. His school education was at home under the ever present care and instruction of his mother. He is the son of the late Rev. James C. Trimble, who died in the cause of religion.

Mar. 31, 1897, he was married to Miss Ada C. Cuthbert, daughter of the late Rev. James S. Cuthbert, of Lockport, N. Y.

Mr. Travis, the youngest daughter of Green Cove and Mary Carpenter Coo, was born in Ber­

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The religious and literary character of the Sabbath Recorder gives it a value which, as hitherto
been enjoyed, and which shall be continued.

Our Sabbath Visitation.

Our Visitation Board, consisting of loafers and idlers, has been very fruitful.

The Second Summer.

Many mothers believe, as is peculiarly the case with city mothers, that there is no objection to
a wheel to turn. It

A GALLANT SPECTACLE.

Everybody who has had occasion.

near at hand to act as escort, it is positively risking one's life.

Even strong men feel a cold shiver

crossing over them; when they

brave the terrors of a crossing,

where the air is vigorous with

the vigorous pace of plumes, strag-

ging horses, and the yell and

'curse words' of impatient drivi-

ers.

Every pedestrian, when he

lands safely on the opposite

side, feels a sense of relief and

thankfulness that he was not pro-

duced to grounds or pained for

at all.

At the intersection of Green-

wich Street and Park Place the

witnesses of events in days of

years, when they became an

artist's brush. It was almost im-

possible for anyone to "get on

the other side" at that hour, there

was such a jammed and jumbled

procession of every description, with the most up-

ward-purposial prominence.

All at once everything stopped,

not a wheel moved, the drivers

in the mass of humanity held

their reins taut and firm, and as

firmly held their mouths shut. At the precipice from be-

hind could not make them bud

an inch. The high heads of their

horses gave an impatience at the

tight-reined reti-

straint. What was happening,

anyway? A fair young girl,

fifteen or sixteen years old, was

made her way along across the

crusth at a gait.

The Sabbath Recorder.