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UNLOOKED-FOR ANSWERS.

ASKED the Lord, that I might grow
In faith, and love, and every grace,
Might more of his salvation know,
And seek more earnestly his face.

'Twas he who taught me thus to pray,
And he, I trust, has answered prayer;
But it has been in such a way
As almost drove me to despair.

I hoped that, in some favored hour,
At once he'd answer my request,
And, by his love's constraining power,
Subdue my sins, and give me rest.

Instead of this, he made me feel
The hidden evils of my heart,
And let the angry powers of hell
Assault my soul in every part.

Yea, more, with his own hand he seemed
Intent to aggravate my woe,
Crossed all the fair designs I schemed,
Blasted my grounds, and laid me low.

"Lord! why is this?" I trembling cried,
"Wilt thou pursue thy worm to death?"
"Tis in this way," the Lord replied,
"I answer prayer for grace and faith.

"These inward trials I employ,
From self and pride to set thee free;
And break thy schemes of earthly joy,
That thou mayest seek thine all in me."
—John Newton, in S. S. Times.

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Sabbath Recorder.

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THY WILL BE DONE.

We see, do not know; all our way is night—with thee alone is day.

From the church of the end of the world.

Thy will be done—Thy will be done—Thy will be done.

We take, with solemn thankfulness,

Our burden ends, or ask it less;

And count it joy that even we

May suffer, serve, or wait for Thee.

Whose will be done!

Though dim, as yet, in tint and line,

We trace Thy picture's wise design;

And read, and use Thy life—

The sunshine, the life and salvation supplies

Its dark relief of sacrifice.

Thy will be done—Thy will be done—Thy will be done.

Strike, then, the Master: we thy keys,

The anthem of thy destinies:

The minor of thy lofter strain,

Our hearts shall breathe the old refrain—

Thy will be done—Thy will be done—Thy will be done.

—Whittier.

Time spent in useless regrets will not be very productive of better results. "Godly sorrow worketh repentance to salvation not to be repented of." Hence sorrow resulting in sincere repentance, which will be followed by a change of heart and living, and which will insure salvation, should always beget a hope, a gentleness, a goodness, a faith, a meekness, a temperance, a beauty, a wisdom, a prayer.

Public prayers are sometimes perverted from their legitimate design and made the occasion for the expression of embittered feeling and the administration of severe and sarcastic rebukes to some of the listeners. The press has recently made some criticisms on a prayer offered at a political club meeting which was so partisan as to call forth a round of hand clapping and clout at its close. A prayer very learned, if any, short of proficiency, and cannot be expected to do any good to the hearers, or to avail with God except to call down his displeasure.

The greatest convention of all was this fourteenth Convention of Christian Endeavorers held in Boston, July 10-15. It may not be possible to know exactly how many were in attendance. However, it seems safe to say there were not less than 50,000. This immense company, according to all reports, was "handled" to perfection. The growth of this wonderful organization is phenomenal. The enrolled membership is now 2,473,740. During the year these societies have contributed $413,490 in the poor and needy funds. The total number of boys and men who have joined is 202,185 who have become members of churches. In the last six years the total number recruited from Christian Endeavor ranks to the fellowship of the Christian church amounts to 816,935. This vast multitude of young people in the truth for their Christian labors constitutes one of the most prominent grounds for encouragement and hope.

The Dowager Empress of China is regarded as one of the world's greatest women. Her life has been an eventful one, and if the closing years shall witness her acceptance of the Christian faith, as she has already accepted the gift of a costly volume of the Christian's Bible, it will be a glorious termination to the career of a remarkable character. The recent gift of the Bible, by missionary women, was accompanied by many fervent prayers for her conversion. The Empress-Dowager was born of poor parents, living near Canton. She was a very beautiful woman, whose marriage threatened her parents, she suggested that they sell her as a slave, and thus procure means to keep them alive. A noted general purchased her, and was so pleased with her grace and beauty, that he adopted her as his child. Soon after this he visited Pekin and offered his adopted daughter to the emperor, who was so charmed with her intelligence and beauty that he made her his wife. At the death of the emperor she took the reins of government, and the fact everyone concedes.

We publish in another column an article from the Times-Democrat, New Orleans, on the subject of "Religious Persecutions." The Times-Democrat is a well-conducted paper of thirty-two years standing, and shows, in the treatment of this question, what will doubtless be the general sentiment of enlightened men throughout the country. There is no danger that our country will so far forget its foundation peculiarly American freedom from barbaric cruelty and oppression, such as disgraced even the "dark ages." It is true that there are isolated instances where these deeds are done through envy or malice; but that is not the settled policy of our government. The Church, in its matters of belief and practice, is left only one alter
tInation agreement must be mutual. If, after many fervent appeals by both parties, the church feels that the individual is not like the other, a decision in favor of the church is inevitable, and shame be to the church for repining over past foll
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e." The power to take, to give, to receive is essential to the maintenance of the proper order of the church. Cases sometimes occur in which a member, because of some fault, or real or wrong done him, hastily demands a letter of dismissal. But he should bear in mind that since he was received at the option of the church, so his dismissal must be at the option of the same body. The church is greater than the individual in its matters of government, and this fact everyone concedes when he offers himself as a candidate for membership. He then admits that the church can receive or reject as it is deemed best. If, after many fervent appeals by both parties, the church feels that the individual is not like the other, a decision in favor of the church is inevitable, and shame be to the church for repining over past foll

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Scripturally severed, viz., (1) by letter of recommendation to the watchcare of any church of like faith and order; (2) by excommunication for disorderly walk; (3) by death.

In too many instances churches are not sufficiently careful to look after and retain indifferent members. They are very anxious to gather in; but there should be equally as much care taken in nursing, training and strengthening the lambs of the flock.

NEWS AND COMMENTS.

AND NOW THE DAY'S life is in peril. A widespread conspiracy against him has been discovered and several arrests have been made.

Macdonia is now said to be the seat of a serious insurrection. The Turks have been defeated in several engagements by the insurgents.

In the South of Brazil there is still political disturbance. The rebel forces have been defeated and their leader, Da Gama, has committed suicide.

It has been discovered that the sale of white girls to Chinamen to become slaves has become quite a traffic in New York. Several arrests have been made.

It is stated that only two states have failed to enact a temperance education law. These states are Georgia and Arkansas. We hope they will soon wheel into line.

STATISTICS show about 200,000,000 Protestants now in the world, and 195,000,000 Catholics, 105,000,000 Mohammedans, 8,000,000 Jews, and 812,000,000 heathen.

New Jersey, according to the census for 1805, has a population of 1,600,000, an increase of 200,000 since 1800. Newark, the largest city in the State, has a population of 215,672.

Three thousand miners in the Michigan iron mines went on a strike July 15th. It is thought that this number will be increased to five thousand, and considerable annoyance and trouble may follow.

Nearly all of our leading exchanges speak very encouragingly of the hopeful outlook in financial circles. There has been a general increase in wages in many industries, which is said to affect not less than 315,000 workmen.

It is affirmed on good authority that seven-eighths of all the inhabitants of Manitoba are Protestants. It is no wonder, therefore, that they rebel against the order of the Governor-General of Canada to re-open the Roman Catholic schools.

In Baltimore a raid has been made upon the numerous swindlers known as fortune-tellers. Sixteen of them were recently arrested and held for trial. These included mediums, charlatans, astrologers and other kinds of sly pretenders who "tell fortunes" for a compensation.

At the recent Commencement of Hamilton College, Clinton, N. Y., there were twenty-nine graduates in the regular baccalaureate course. Among those receiving honorary degrees we notice that of LL.D. conferred upon Prof. Francis Marion Burdick, brother of the late P. A. Burdick, Esq., of Alfred.

COLOMA UNIVERSITY has elected to its presidency Prof. George William Smith, son of Prof. Samuel R. Smith of Colby University. The new President is a graduate of Colby University, about thirty-two years of age. He spent three years in Johns Hopkins University, and for two years has been in the Chair of History in Colgate.

The state of affairs in the Far East continues absorbing interest. The probabilities of open hostilities between Russia and Japan increase. The Japanese are very much excited over the Russian attitude, and are hurrying forward the building of between twenty and thirty vessels of war to add to their present fair equipment.

Reports say that the Sultan's health is giving cause for great anxiety. Since the humanitarian treatment of the Armenians he has been extremely nervous, and now there are symptoms of paralysis. He is in constant fear of assassination and of a revolution in his own government. "The way of the transgresser is hard."

On Sabbath, July 13th, New Jersey, Long Island, and a section of New York (Harlem) were visited by a swarm of locusts. It is not often that such visitors come to us in the East. We have come to think them indigenous in the West; but now and then they stray away from home. In this case much damage was done and some lives were lost.

From the report of the United States Interstate Commerce Commission for the year ending June 30, 1894, it appears that 1,929 railway employees were killed, and 33,122 injured. There were only 334 passengers killed, out of 619,688,199 carried. That would be only one person killed for every 3,855,835. We know of no other method of conveyance that can show a better record.

The greatest scheme for reaching the North Pole is now proposed by M. Andrée. His plan is to undertake a voyage of discovery next summer in a balloon. King Oscar of Sweden has given liberally toward this project. M. Andrée is very sanguine of being able to reach the coveted Pole in this way. His balloon is made to be capable of maintaining its required height for one month. He will take provisions for three months and three voyagers with him.

CONTRIBUTED EDITORIALS.

The moment you cross the Ohio River southward, the race problem strikes you with a new and startling interest. Whether it bodes well or ill, the colored people are multiplying fast. While the home of culture on the avenue may boast a fair-skinned son and daughter, on the side streets little black faces fairly swarm. The rapid increase of the black population is a matter of recent history. It is not the vision of a tax farmer or factory owner who-longed for a few years of peace, but the realization of a great man's dream. He desired to free the slave; we desire to make it possible for the negro to live and hold the soil of his birth right in dignity and security.

The colored people are everywhere beset with difficulties. They are in every way seeking to get ahead and to become assimilated with the whites. They are desirous of having the same education, the same opportunities for business and industry, the same freedom to worship, the same right to have and to hold property.

不管他们 whether the colored people will always be an inferior race, it is not my purpose to prophesy. They will always be a separate race. They are not claiming to "get ahead," but only the same privileges that every other man is entitled to. They are poor and they are hungry, and the future holds many seasons of hardship, but the fact of their existence is a great challenge to white people to do their best to help them to rise.

THE SABBATH RECORDER.
HOME AGAIN.

To the Editor of THE SABBATH RECORDER:

Dear Brother,—When I wrote you from Brussels I did not say much about the little kingdoms of Belgium, to which I almost lost my heart. Little it is, for the entire population is not far from six millions, not much more than that of the city of London, and yet it is the most densely populated country of Europe. But little as it is, it has a remarkable history and its people are happy. It is too small to be much mixed up with the great political quarrels of Europe, and, like the little boy at school, its larger neighbors see that it is protected from all harm. It is quite rich for its size, and its taxes are not great.

At Brussels, as I told you, I spent the Sabbath (June 22d) quietly and pleasantly. I read and wrote and thought. Early in the afternoon I strolled into the Church of St. Guadule, commonly called the "cathedral." There is there a singularly carved pulpit by Verbruggen, a noted artist. It represents Adam and Eve fleeing from the Garden of Eden, pursued by the angel with a sword of flame, curious animals, monkeys eating fruit, and others, quite grotesque. I noticed that the tree of knowledge formed the centre of the whole, and constituted the support of the pulpit proper. That fact struck me quite forcibly. I sat and pondered. Perhaps pulpit and pew at home may fancy the direction of my thoughts.

I dined and spent the evening with M. and Mme. Bacquet and their charming family. They were glad to learn many things about America and were most hospitable to their guest.

The journey from Brussels to Antwerp was a short one, about two hours. I left Brussels on Sunday morning arriving in Antwerp in time for a midday déjeuner. On the way I saw men and women working on about every farm we passed. Sunday is not a day on which it is a sin to toil here, but it is a day of privilege, on which no one will work unless he has to.

The people seem more like Dutch as one advances northward through Belgium. The Flemish language is a slight variation of the Dutch. Antwerp is, one might say. In noticing the appearance of the people I showed myself very stupid on Friday afternoon in Brussels. I went into a chocolate shop to study a map of the city I had purchased. The very pretty girl who brought me my chocolate had very dark eyes and a Most of our historical pictures of Rubens, the "De- 

The cathedral at Antwerp I stood before the two great pictures of Rubens, the "Descent from the Cross," and the "Elevation of the Cross," and listened to the silent chime of the ninety-nine bells in the tower. I stopped a while in front of the Cathedral to look at the well, covered with an iron canopy, which furnishes the purest and coldest water. The fountain, is black—the blacksmith-painter, Quentin Massys, who, for the love of an artist's daughter, forsook the avili for the studio, and became a wonderful painter. His chief work, the "Descent from the Cross," I saw in the Musée des Beaux-Arts. I cannot tell of all the wonderful things in Antwerp, but must mention one or two. One is the Church of St. Paul, outside of which is a most curious thing, two centuries old. It is a representation of Calvary, of which I remember to have read, but had wholly forgotten. It is very high, and has at the top a figure of the crucifixion, and beneath this a number of symbolic tableaux of which one of the most significant is St. Peter, with the historic cock above him on the next stage. In a cave below is a representation of purgatory, with souls tormented in the flames. In the middle is a sepulchre, with a figure of the dead Christ lying in it. The whole is very lofty, and is composed of stones, lava, slag, pieces of brick, pottery, nails, glass bottles, and everything else the very ingenious artist could use. It is the work of Quellin, a painter whose pictures are prominent in the Musée, and who lived about 1700.

At a distance it is very effective, and the marvelous thing about it to me is the way it has stood the 200 years of storms and weather.

Another curious place is Het Steen, (literally "The Stone," a collection of antiquities in a building near the site of the tortures of the Inquisition in the days of the cruel Duke of Alva. There may be seen instruments of torture, and other horrible things. I saw in the cellar the place where prisoners went down a dark staircase only to be thrown to the wild beasts that sat chained, with water dripping upon their heads; and where they were compelled to pump water out of the room in which they were to keep from drowning. Of course they were at last too weak to keep themselves alive.

I may also mention a fountain in the square in front of the Town hall, intended to represent the origin of the name of Antwerp. It is a monster, headless and handleless, at the bank of a river, and a victorious hero, having the head of the giant the statue of a giant, in the act of casting the head of the giant into the river. The river is called the Scheldt, whose quaint banks form the most attractive part of the city. The giant is a fabled monster who used to exact payment from all who approached by way of the river. If one could not pay, the giant cut off his hand and threw it into the river. At last came the hero, Brabo or Brabo, who cut off the head of the giant, and then severed his hands as the monster had those of his many victims. Thus the river is called the "Sang Noir," the "to throw," is supposed to have come the name Handwerpen. The Flemings call the city Antwerpen, the English Antwerp, and fifteen years old. Her rather childish heart. Little it is, for the entire100,000,000 people; most of the inhabitants! That shows how unreal the most of the rest is.

In the Cathedral at Antwerp I stood before the two great pictures of Rubens, the "De-
But I knew the great organ in the "cathedral" of St. Bavo, the patron saint of Haarlem. This used to be one of the wonders of the world, but alas! there are now many better organs. The organist played the march from "Athalia" by Mendelssohn, and the slow motion of the old organ and the teardrop Church in the church so jumbled the notes that it took considerable training to recognize the piece. The church is a queer place. It used to be a Roman Catholic cathedral, and it is now a Dutch Reformed Church. They have cut off the choir of the church for the teardrop Church, so arranged chairs and box pews in the nave, just reversing the usual appearance of such buildings. It is a great barren looking structure, and but a small portion of it appears to be used.

In the Houtr or "Wood," I took a pleasant walk and saw the monument erected in 1823 in honor of the birth, four centuries before, of Laurens Koster, whom the Dutch claim as the inventor of printing. In this wood, on the spot where the monument stands, is said to be the tree from which Koster cut his knife with the latter which, falling upon the sand, by its impression therein, suggested to him the use of type. The honor of the invention is certainly a matter of dispute, but I suppose Gutenberg, Koster, and Faust will have to yield the field to the Chinese.

I had the great pleasure of visiting many of the dear brethren in Haarlem, and was gratified to see how firm they are in their loyalty to the Sabbath and how honored they are of God in their faithful service. The Haarlem church is a pure gold, of a Seventh-day Baptist Church was. The little branch of this faithful vine in Amsterdam made a pleasant social in my honor one evening, and Bro. Veltwyksen, Bro. Spaan, (who is an enthusiastic student of English), and one of the dear young sisters went with me to Amsterdam, where in the little chapel quite a company was assembled. I told them in German the story of my life and how I came to the Sabbath. The most of them understood it, but Bro. Veltwyksen repeated the story in Dutch. I had told them a great many things about America which they were anxious to hear. After a little refreshments we went back to Haarlem.

In Amsterdam I also visited the home of Mr. Gerard Veltwyksen, Jr., and also the exposition now open there, where a Temperance Society in which most of the brethren are interested have a Blaue Winkel, or a "Blue Booth," erected as a protest against the drinking habits of the people. It is a beautiful witness, and stands there, as one of the Dutch newspapers describes it, "a leen klein nachtje in een van jonk bloesem en heer wijch en champagne, als een oase met helder water in een verscheurde westerijn - van alcohol," which I venture to translate as "a little island in a sea of gin, beer, wine and champagne, or an oasis of pure water in a hourglass of alcohol." Brother Bakker in Amsterdam put up by his shop some temperance posters, and passers-by scrawled over them, "Vive de Jenever!" or "Long live Gin!" So the battle goes on. God bless our little band!

Eccentric eddies in the church so, we went back to England, and after a day in London proceeded to Winchester on my way to Eastleigh, Hampshire, where lives Bro. Wm. O'Neill, one of the steadfast members of the Mill Yard Church. At Winchester I spent a half-day of keen enjoyment inside the Cathedral, St. Mary's, and the Old Town hall and cross. There is a great part of the old wall standing and one very ancient gate, known as the Bar Gate. Near the Bar Gate is a part of an old castle, in connection with which an excavation is now in progress which should be filled up by the soldiers. Evidently the Hampshire militia are greatly honored. In the Cathedral yard is a grave having a stone with the following epitaph, which I copied:

In Memory of
THOMAS THATCHER.
A Greeneral in the North Regiment of Hunts Militia, who died of a violent fever contracted by drinking Small Beer when hot, the 12th of May, 1766.
Aged 26 years.

In grateful remembrance of whose universal good will towards his with such liberal aid at such an expense, as a small token of their regard and concern.

Here sleeps in peace a Hampshire Greeneral, Who caught his death by drinking cold Small Beer. Soldiers, drink not cold Small Beer, And when you're hot drink Strong or not at all. An honest soldier never forgets Whether he die for Maker or for Pot.

A mile or so from Winchester is the "Hospital of St. Cross," a sort of almshouse established by Henry of Blois, brother of King Stephen, in the twelfth century. There is a lodge, a chapel, a refectory, and a building for the "brothers" who enjoyed the benefits of the foundation. There are thirteen of these, and their places are filled by others at their decease. They wear flowing black robes, and each has a silver cross upon his breast. The crosses are very old, and are passed on from each to his successor. The robes appear to be newer. There are about thirteen, a small number of "reduced gentlemen," who partake of the benefits of the original foundation. These wear a brown robe. Thus, even in receiving charity, the distinction between a "gentleman" and one of the community is not lost! By which may be seen the terms of the original foundation every one who presents himself at the porter's lodge may receive a "horn of ale and a piece of bread." This refreshment has never been denied a weary traveler now for 500 years and more. The terms are carried out to the letter, for cups of horn are used. Small cups, with silver rims, and little pieces of bread are offered to visitors. But really poor tramps or others are given a generous slice and a large plain horn cup. Some of these are old. I saw one which the attendant said had been in use over 150 years. They are practically indestructible. The "ale" is rather small, probably similar to that which killed the bold grenadier. In the refectory are many ancient utensils, the most venerable being a great six feet long and richly made of polished oak, which were used in the earliest time in the reign of King Stephen. Every man then had a daily allowance of six quarts of ale, and the portions were measured in these great horns. They give each man the value of the ale in money which he may use as he wishes. This refectory has no chimney, and the hearth is in the center of the floor. There used to be a hole in the roof for the escape of the smoke, but since the hearth is now used it has been closed up.

From Winchester to Eastleigh is but a short ride on the railway toward Southamp.

On Eastleigh (formerly Bishopstoke) I spent a pleasant two or three hours with Bro. O'Neill and his little family. He is an earnest Sabbath-keeper, and in the town where he lives there are a few who keep the Sabbath. I think it would not be a difficult matter to plant a church there. The field is ripe for a harvest. Not a few are convinced of the truth. The Adventists have labored with much energy, but many who see the truth about the Sabbath are not ready to accept all the teachings of the Adventists. May the Lord raise up some one to come and shepherd this flock!

I came to Southampton Friday afternoon, where I waited quietly till the steamer sailed at noon on the Sabbath, June 29th. Being obliged to return the same day, it became necessary to sail when the ship did. England's skies shed a few tears at my departure, but after noon the sun shone bright and clear, and the weather was perfect all the way on the return voyage. After six short days at sea, they were away hours and forty minutes long—we reached New York in time for me to spend Sabbath-day with part of my family at Elizabeth, N. J., and reach home Sunday morning, praising God for a safe return, and thankful that I had been permitted to visit these interesting places over the sea and to learn to know so many dear people whose friendship I shall always cherish.

WILLIAM C. DALAND.

WRESTLING, R. L., July 11, 1895.

HUMAN DEPRAVITY AND ITS CORRECTION.

Let us just now utter the truth in other than traditional stereotyped words.

All men need to rise into a purpose and character in which they are not born. The babe's first willings are necessarily for physic, and only a few have any moral sense it forms habits that will ultimately need control. Only gradually conscience awakes to the evils of obedience and the rights of others. Even then habit is stronger than the new moral impulse. So early which in human rule, is overridden by the lower tendencies.

Here is disorder, error, the beginnings of sin.

The little one's first thought of God, and of obligation to him, is indistinct and weak. The babe was not born a Christian believer; it needs to be morally uplifted, born again into faith and loving obedience. Every human being needs a higher life. Even if it were of a perfect constitution, yet it would first err, that is, sin. Without spiritual quickening, sinning is as sure as living. But children are born imperfect, ill-balanced, depraved. Inherited nature is not the best conceivable, is often horribly perverted. How sure, therefore, to go astray!

And all the greater tendency from outward conditions. Nothing will answer our need but faith in the Good and Right, and a continual fight against the influences of base self-nature and surroundings.

J. P. H.
Missions.
FROM E. H. SOCLEWELL.
I have been quite busy during the quarter which has just closed, and some progress in the work has been made.

At Welton, the interest continues in a fair degree; and the church has increased in attendance. Especially is this true of our Y. P. S. C. E. meetings, which are held on the evening after the Sabbath and are attended by almost all of our young people. The interest is unusually good, of late, and we look for great increase of it. The interest in the regular church prayer-meeting is good, but the attendance is not as large as it should be.

During the month of May we were permitted to visit the baptismal waters, where five willing candidates, mostly young people, put on Christ in this beautiful ordinance. One of these is a convert to the Sabbath. There is one person yet awaiting baptism, and we trust that when it is administered there will be others ready thus to follow their Saviour.

At Grand Junction the interest is good and seems to have increased on the increase.

The school-house where we hold our services will no more than accommodate our weekly congregations, when they all attend; while at the evening meetings, which I hold, the house is crowded to the utmost, and sometimes will scarcely accommodate all who come.

I preached on the question of the Sabbath on the last two evenings of my last visit among them, and the house was crowded full of eager listeners. On these occasions the regular seats were all occupied, special seats improvised and every standing room occupied. Many of those present were First-day people, and, so far as I can learn, they received the preaching kindly.

While there the last time we baptized six of our young people into the baptism of God’s Holy Spirit, the writer accepted an invitation to baptize in one of the schools, and was present at the time of the baptism.

During the quarter I have preached in the Baptist church at a distance of about four miles, but the house was crowded full of eager listeners.

During the quarter I have visited Sabbath-keepers at other points than those mentioned, namely: Gowrie, Rippey, Cambridge, and Des Moines. I am very hopeful regarding the Iowa field and praying for wisdom and strength that I may develop the work as much as possible. During the quarter it was my privilege to attend our Association at Jackson Center, and there I received much courage and help.

For the quarter I report 26 sermons, 18 prayer-meetings, 71 visits, 2,834 pages of tracts distributed, 11 additions by baptism and one by letter.

WELTON, IOWA, July 5, 1895.

FROM GEORGE W. LEWIS.

Dear Brother Whitford:

Since a correspondent from this place has recently written at some length concerning our condition as a church, I think it quite unnecessary for me to take the time and space to enlarge along those lines, for, as a church, surely we can say, and without boasting, that almost the entire membership is in good working condition, striving not only to maintain our present standing, but also to advance in moral and spiritual living. It was our privilege on Sabbath-day, May 4th, to lead one of our young sisters into the baptismal waters, where publicly she put on Christ in the God-appointed ordinance of baptism. On the following Sabbath morning it was also our privilege to extend the hand of fellowship, in behalf of the church, not only to this young sister, but also to her mother, Mrs. O. J. Muncy, and the second daughter, who were received by letter from the Nortonville Church; also, Bro. E. J. Mills and wife of Bearegard. May God bless this new union to the good of all.

During the quarter we have made three trips away from home; one in May, when we were sent as a delegate from our own and the Congregational schools of this place, to the State Sunday School Convention at Lake Charles, in the south-west portion of Louisiana. A very enjoyable and profitable two-day convention was held. All came home better fitted for the work of the coming year.

On our way we dropped off at Franklin, La., where Bro. E. J. Shaw’s daughter resides, and also at New Iberia, where our much esteemed brother is located. Bro. Benthall. On this trip the privilege of public discharging was denied us, but we labored as best we could in a private way to encourage these lone Sabbath-keepers in faithful living.

Later on in the month we made our usual trip to Bearegard, where we found the brethren enthusiastic in the Lord’s cause, endeavoring to spread his holy truth to regions beyond. Besides the usual private visitations, we conducted one prayer-meeting, gave two sermons, and on the evening after the latter with attentive audience of the young people, which, by the way, is proving to be quite a success in both instruction and entertainment.

Our third trip was planned to take us to the State Convention of the Endeavor Societies at Crowley, La., after which to hold some extra meetings at New Iberia, which is near this point, both towns being on the Southern Pacific line. As we have heretofore stated, it is very difficult to secure a public house in New Iberia, as we were prejudiced against us, partly on account of Bro. Benthall’s unswerving position on the truth of God’s holy Sabbath-day, and partly because they seem to fear anything and everything outside their own church organization. But this time we thought we were all right, and to be well accommodated.

The M. E. Church, South, had just held their District Convention in this city, and, as the attendance was quite large, they appealed to Bro. Benthall to entertain two of their visiting clergymen, to which he readily agreed.

It was a pleasure to have so many of our own people in the church, and to have the benefit of their good examples.

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caused is fast coming before the people. Some give expression to the same by kind and Christian-like invitations to labor with them; others reject us, and some even criticise, and so few, no doubt, would gladly persecute us.

But despite the motives of these pursuers, it all helps to get the truth before the people. Though we have no Sabbath-keepers on the Southern Pacific line, save at Franklin and New Iberia, we were much and happily surprised to find at this great convention so many willing and anxious hearts to know all of the truths of God.

In closing, I want also to say that two of the Sisters, Mrs. Wilson, of Eagle Lake, Tex., have recently paid us a visit, looking to the idea of making this their future home. May God bless them and us the prayer of your humble servant.

HAMMOND, La., July 8, 1895.

THE BOSTON RIOT.

Our readers have already acquainted with the facts about this riot through the daily press. On July Fourth, in East Boston, as an orderly procession was going through the streets it was wantonly and fiercely attacked by a Romanist mob, and a sad scene of blood and atrocity took place. The procession was composed of the members of the American Protective Association, Patriotic Sons of America, and other patriotic orders. The attack was utterly unprovoked. The model of the "Little Red Schoolhouse," carried in the procession, ought to have called forth the cheers of every man. It is also to be noted that the Hibernians, Knights of Columbus, and other foreign societies are accustomed to parade the streets of our cities, without the necessity of police protection, although their parades are generally distasteful to our American citizens.

We have been interested in observing the attitude of the Massachusetts press on this riot. The Springfield Republican has strongly condemned the procession for daring to display our little red schoolhouse, because we fail to find any condemnation of the rioters. This seems a strange position for any intelligent paper to take. The Boston Journal has taken the right stand in its editorials, while some of the other papers have been non-committal, such as the Boston Post, and treated the subject as an object of lesson. We have in our midst hundreds of thousands of people who desire every right that this free land can give them, but act as though others have no rights that they are bound to respect. There can be no reasonable doubt that these people would stop Protestant worship if they had the power. They have done it in every land where they held sway.

It is in order for some newspapers to denounced the A. O. H. and kindred Romanist societies, who flout their emblems on our streets with as much gusto as though they owned the country, and give the A. P. A. a long rest in their editorial columns.

We have no prejudice against our Roman Catholic fellow citizens. We gladly concede to them the right to establish their churches and schools, and of influence by their own. The idea that we shall be American, or elsego back to the lands from whence they came. Rome cannot yet rule America.—Christian Secretary.

It is only a poor sort of happiness that could ever come by owing very much about our own narrow pleasures.—Romilda.

Woman's Work.

THE MOTHER'S SOLILOQUY.

"Drudgey, drudgey all the day! The grayest green meadows, the blest sweet lakes, The fair, sweet flowers, the蓉d the birds that flitter above the trees, The fence, on the hillside,—none of these
Gladden my life. I must throw away
My life's battle with the tree
That falls to the lot of the housewife, line after line at the loom or sewing and cooking
A slumber, the thatched roofs of one
Who from dawn of day to the setting sun
Does not sleep, but labors on,
Or bake in ashes the little barren cake!"

"Drudgey, drudgey! I, to-day
My lad goes into the desert to keep
(My sheep, my sheep is there among the sheep.)
He must not know that my heart is hurt,
Or catch the plume of my complaint.
And shame to me that I've dared to lay
Across my threshold this bit of rue,
Forgetful that palm trees about me grew
Fruitful and fair in the sixty and ten,
That shaded the waters of Elm. When
I think of my boy 'tis with joy I make
For his lunch in the desert the barren cake."

The mother toiled on in her home that day, But the Master came to the desert place, And multitude followed Him, quick to trace
The steps of the miracle worker, who
Dropt his burdens, and for the lives of men,
That brightened the flowers beside the way.
Multitudes crowded, and wends the head
With which these thousands must now be fed?
O mother, on the desert place,
What greater work could your fond heart ask,
The Master receives from your boy and braxes
With blessing your little barren cake."

"When Christ brings his cross he brings his presence; and where he is, none are desolate, and there is no room for despair. As he knows his own, so he knows how to comfort us. Using sometimes the very grief I shed myself,
and straining it to a sweetness of peace unattainable by those ignorant of sorrow."

OUR OPPORTUNITIES.*

By Miss Carroll Davis.

As a color shows its greatest brilliancy when in contrast with another color, so our opportunities show to a greater advantage when in contrast with those of women of other countries. Yes, or with none others than our grandmother's.

The women of all Asiatic nations are slavishly subordinate and excluded from the advantages of education. In China, women are held in contempt.

The slaves and women are obliged to have but little education. In Persia every morning the wife is required to kneel at the feet of her husband and ask nine times, "What do you wish that I should do?" And having received his reply, she must humbly obey his commands. We have all heard or read how women are mistreated in most European countries. In some instances being yoked with cattle to draw heavy loads and cultivate the till. In no place is there a woman respected as in our own dear American land.

Our grandmother's opportunities were not such that we would have appreciated them. Their lives were drudgery at the spinning wheel, at the loom or sewing and cooking for their very large families with no opportunity for mind-culture or any sort of recreation. It was work, thank God! It was one to appreciate them or care more for them than for a faithful animal. They had no place in the outside world and were little better than slaves at home. But during all this work their minds were left open to the great way, in which we, the happiest women of the globe, are now treading. Opportunities are

*By request of Ladies' Aid Society for Woman's Hour at the Normal School.

now given to us on every hand for education and self-improvement. We stand on an equal business footing with our fathers, husbands, and brothers. For opportunities to do good and to make the world better, we are far in advance. For it it through us the little red house is taught. We cannot realize what a wonderful opportunity is here given us. Our influence goes on and on through eternity. When I think of this great responsibility there lies a burden and a care. I due to turn, and that is toward God. May he help us, each and every one of us, to realize what a wonderful opportunity this is.

A short time since, I was out driving with a friend. We met a little bare-foot boy which we both knew. I think I never realized what an opportunity far too many of us are losing, until I saw the expectant smile illuminate the little fellow's countenance as he met us and looked to my friend for the usual greeting. As we met child after child and I saw them speak so lovingly I resolved to embrace these precious opportunities as they came to me, for they are far too valuable to lose.

I think, perhaps, you will more fully realize how the children feel about these things when I relate a little incident that occurred while Ed, Warren C. Thiers, and I were visiting the Missionary Society's church. On the road home mother and I heard the faintest little sob from the three year old baby that sat between us. Mother said, "Well Minnie, what is the matter now?"

"You one did come home before Ed. Ward did speak to me," she said. He never lost an opportunity to show the children that he was interested in them. It is always with great feelings of love that we remember him as he quietly moved about among his little flock. Not forgetting to greet the little ones. Though they are young men and women now, they will never forget him.

I cannot refrain from contrasting him with another pastor who came to our house once upon a time. After sitting near an eight year old for half an hour talking on what was wrong with the world, he turned and asked whose boy he was. The boy had been regular in attendance at this man's church for two years. How much love do you suppose that boy bears his pastor?

We are standing between two clouds. One is the golden colored cloud, dark and threatening on which is written Venality, Usurpation, Obscurity, Hatred, Immorality, Disturbance and Death. The on the other, a gloriously bright one, is written in burning letters, Purity, Morality, Love, Kindness, Peace and Life Eternal.

Dear sisters, if in the shadow of the dark cloud, it is our opportunity to leave it and stand where the bright one may illuminate our whole lives. May we, with God's help, embrace our every opportunity.

FARINA, Ill.

FROM WESTERN ASSOCIATION SECRETARY.

Let us be reminded, my sisters, that we must not fail to secure the money to pay Susie Burdick's salary and Dr. Swaney's helpers, as we have taken the responsibility of those two the last year. If our hands have been full. The plan of sending blank reports to each society to be filled out and returned to the Association Secretary each quarter, is a new and may have caused you a little extra trouble, but we think a good thing for us after we get a little better acquainted with the plan. Those who planned
for the Woman's Board had no thought of doing anything in the way of dictating your ways of working, but to unite in one solid working body every loyal Christian Seventh-day Baptist woman. It was a new method of work for us, and we have been somewhat slow to fall into line. The few who have had the work of the Board on their hearts and hands have felt that it was difficult, after all, to reach the women of the denomination and bring them into that union of effort that they had hoped for. But we believe it has been a step in the right direction.

We need to understand and feel more the tie that binds us together as Seventh-day Baptist Christian women, and in the Woman's Board we find that opportunity. It is not this work for the Lord which they have undertaken ours and mine, my dear sisters? Can we not by means of the Woman's Board come into closer relation to each other and feel the strength that comes from union and sympathy?

Oh that we might interest every loyal Christian woman and girl in this Association in this work for the Master. Whether you ever belonged to an Aid Society, or a Board Auxiliary, or even a Missionary Society, if you are a child of God and want to show your love for Him in practical work, to spread the gospel truth, come and take your place in the ranks with us, and give us your support as Christian women working to show our love for the blessed Saviour. He left his home in glory, glory such as our poor human eyes never beheld, and came down here to die upon the cruel cross to redeem us from the power of sin. Oh what love, what wondrous love, can we comprehend it? What are we doing for him? What real sacrifice or self-denial have we made this year for his sake? Many of us have no rare or costly gift to bring, but one penny given to him with the fervent devotion of your warm, loving heart, may be more precious in his sight than many dollars given with any other motive. Can we not all join heartily and continue to give and serve until we shall find success will crown our efforts. The Lord is calling us to the advance. Do we realize the responsibility and the opportunities of the times in which we live? When we sit down and look facts in the face, we are almost overwhelmed with the sense of the greatest need and the lack of funds. When we realize the value of the Saviour put upon one human soul and multiply that by hundreds of millions, we have a faint idea of the real responsibility and duty that rests upon those who have known the power of salvation in their own lives and are sent by Christ to tell the good news to a perishing world. We need first of all to pray for a real baptism of the Holy Spirit. Our hearts need to be kindled with a live coal from the heavenly altar, that we might live in and glowing with his love and spirit, then we shall be willing to do anything the Lord shall require of us. Then we need the burden for lost souls rolled upon us until we feel the responsibility that rests upon us.

After Christ's ascension, the early Christians went forth in the power of the Holy Spirit, the Lord working with them confirming the word with signs, and he is just as ready to give the Spirit to us here to-night, as to any people in any time, if we only live for it. But we cannot find God with one hand, and to selfish or worldly pleasures with the other. We hear the voice of God saying, "Give me thine heart," the whole of it. He calls us out from the world to be a peculiar people unto him, sealers of his salvation, and carrying about with ourselves all that we have into his hands if we want and expect to receive that rich inward dwelling of the Spirit. How it moves our hearts as we read the calls from the different fields and long to send help, but alas where is the spirit of David to take it forward-the Lord's work. David said, "The earth is the Lord's and the fulness thereof." Yea verily, but God's people are his stewards and must give a faithful account of their stewardship. Are we sure that it could not be said of us, as the Lord has passed through Israel: "Will a man rob God? Yet ye have robbed me, even this whole nation and ye say wherein have we robbed thee? In tithes and offerings. Bring ye all the tithes into the storehouse, say now wither shall the Lord of Hosts, if it will not pour out a blessing that there shall not be room enough to receive it." Oh what a promise is there one here to-night that does not want this rich blessing? No, not one. Then let us press on with our work, to bring our tithes and give them to God. It is high time for us to wake and go to work in real earnest. Ask the dear Lord to forgive our indolent, selfish Christianity in the past and help us to be faithful, loving, self-denying Christians in the future, making Christ and his cause the ruling motive in our lives.

SOMETIMES
BY MARY ANN SMITH.

Sometime when all life's lessons have been learned, And all our hearts are vast, The things which our weak judgment here had spurned, The things o'er which we grieve with lashes wet, Will flash before us like lillies pure. In the way of working, bone-united. The few to-day. Then be content poor heart to-night, as to any conspiring to carry forward the Lord's work. It was a new method of work for us, and that sometimes the sable pall conceals the fairest boon. We hear the voice, Sweet babyhood, are in great need. And that sometimes the sable pall conceals the fairest boon. We hear the voice, Sweet babyhood, are in great need. And that sometimes the sable pall conceals the fairest boon. We hear the voice of the living God and want to show your love for us to wake and go to work in real earnest. Ask the dear Lord to forgive our indolent, selfish Christianity in the past and help us to be faithful, loving, self-denying Christians in the future, making Christ and his cause the ruling motive in our lives.

CORRESPONDENCE.

WESTERLY, R. I., July 4, 1896.

We arrived here this morning after a very pleasant trip on the B. & O. Railroad from Salem to New York. We rode about four hundred and thirty miles in fifteen hours, and without change of cars. Then on boat up the Sound on a still moonlight night, all conconspiring to make one feel that it is easy and pleasant to carry the gospel message any way, and to-night, as to any conspiring to carry forward the Lord's work. It was a new method of work for us, and that sometimes the sable pall conceals the fairest boon. We hear the voice of the living God and want to show your love for us to wake and go to work in real earnest. Ask the dear Lord to forgive our indolent, selfish Christianity in the past and help us to be faithful, loving, self-denying Christians in the future, making Christ and his cause the ruling motive in our lives.

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denomination now for such work as Salem, one so extensively and so thoroughly prepared for it. One of the necessary requisites for a successful enterprise is the fact that they need it, and need it so bad they feel it.

Other places in West Virginia are anxious for Evangelistic work. I trust it may be so that one of these brethren may spend the entire year in the South-Eastern Association.

J. L. HOFFMAN.

TRACT SOCIETY—BOARD MEETING.

The Executive Board of the American Sabbath Tract Society met in regular session in the Seventh-day Baptist Church, Plainfield, New Jersey, on Sunday, July 14th, 1895, at 2.15 P. M., President Charles Potter in the chair.


Minutes of last meeting were read.

The Committee on Distribution of Literature presented the following report which, on motion, was received, and the action of the committee approved.

Your Committee on Distribution of Literature would respectfully report:

1. That in the matter of publishing a tract on the differences between the Seventh-day Baptist and Seventh-day Adventists, after communicating with Rev. Stephen Whitford, and with his consent, we undertook the work of its preparation as proposed, and the whole matter having been undertaken at his suggestion, nothing further has been done by the Committee in that line.

2. "The Autobiography of Our Lord," by C. A. Burdick in an edition of 500 was published and distributed as far as could be called for, perhaps half the number printed.


The Committee on the Removal of the Publishing House presented the following report which, on motion, was adopted:

To the Executive Board of the American Sabbath Tract Society:

Your Committee appointed to attend to the Removal of the Publishing House from Alfred to Plainfield, would respectfully report that their task is accomplished, and that the same is now published in commodious quarters in the Babcock Building in this city.

The last No. of Vol. 50 of The Recorder was printed at Alfred, and the first No. of Vol. 51, dated January 3, 1895, was issued from its new home here. There was some unavoidable delay in issuing the first few numbers from here, but now the work is thoroughly in hand, so that the paper is mailed on Monday morning, and by getting the advantages of the fast through mails from New York we gain some time in delivery to the greater number of subscribers.

When the plant was first established here it was located in three rooms of the Babcock Building while said building was being prepared for it. When this was completed we moved into it and now have an office on all one floor, with its various departments suitably divided and arranged for the systematic production of our work.

The cost of removal from Alfred to Plainfield and installation of plant was $1,400.

The success of the new plant was due to the energy of the work, the older machinery being used, and the new machinery purchased being such that it could be put to work immediately.

The new plant consists of, at cost:

- New type throughout, with stands, cases, cabinets, etc. - $968.38
- 1/2 H. F. Electric Motor, set and wired - $447.75
- 14x20 Peerless Paper Cutter - 275.00
- 12x18 Peerless Letter Paper Cutter - 265.00
- Shifting, Desks, Chairs, Shelving, etc. - 57.90

$2,104.98

1. 8000 Potter, "roll," 2 revolution Press, demoted by Charles Potter - 5,500.00
2. Stonemount Folder, brought from Alfred.
3. Impressing Stones, etc., brought from Alfred.

The furniture for the business office and editorial rooms is in the main that which was used in the office of the Society in New York, and which was kindly sent here when that office was closed up.

The old material sold amounted to 20,012, of which 7,952.07 was turned in for its payment for new material, and $1,100 was sold to the Sun Publishing Association of Alfred, for which we hold our obligation, and 100.02 to other parties.

It will be noticed that the new plant will inventory at a smaller sum than was last reported. The large inventory reported year after year has apparently been kept up by continuation of the plant all previous choices which have been made for it, and all bills for repairs on it, without making any deductions for wear and tear and depreciation in values, and when a sale was made the net profit was made.

While the new plant inventories much less, its actual value is much greater than the old, it being up to date and first class.

The number of employees of all kinds at Alfred was 18, and at Plainfield it is 15, and next year with everything adjusted to new conditions, the office should make better showing than ever before.

Respectfully submitted,


The Committee on Exhibit at the Atlanta Exposition reported progress.

The committee appointed to secure a representative of the Society at the Associations other than the Eastern, reported that O. U. Whitford was representative at the South Eastern, and G. J. Cranial, of Ashaway, R. I., at the other Associations.

The Committee on Program for the Annual Meeting reported progress.

The Committee on Louisville field presented correspondence by a few weeks, and recommended that the work as inaugurated by brethren Van Horn and Randolph be continued under the charge of the Evangelical Committee of the Missionary Society, and the expense be equally divided between the Missionary and Sabbath Tracts. The report was received, and the recommendation adopted.

The Treasurer presented report for the months of May and June, which was received and referred to the auditing committee.

Treasurer also presented bills due, on motion were ordered paid.

Time was spent in reading the Annual Report so far as completed.

Voted that when we adjourn it be to meet Aug. 4th, at 2.15 P. M.

Voted that the preparation in the Babcock Building, for the editorial work for the editors of the Evangel and Sabbath Outlook be referred to the Supervisory Committee.

Minutes read and approved.

Adjourned.

ARTHUR L. TITEWORTH, Sec. Sec.

MOTH PREVENTATIVE.

There is not only the damage done by moths and one which I have never seen mentioned, says a writer. It is taney. Sprinkle the leaves freely about your woolens and furs, and the

THE SABBATH RECORDER.

moths will never get into them. When I was a child my grandmother used to send me to the tanny patch on the hill with a large basket which she brought home full of taney leaves.

In the garret were five large hair-covered trunks, stuffed with brass nails, filled with her best blankets, coverlets, flannel sheets, etc. Some of them had never been used until my grandmother had grandchild against the standing rule of the family to provide beds for. But the supply of her bedding, linen and other household articles were in excess.

This large amount of bedding, tablecloths, towels and linen sheets were apun and worn and the old house had been taken over with the idea of having a house. The room was given over to make them. It was left to the discretion of the people what they need it, and they made all liberty to take all they were willing to make up for themselves. That was part of their marriage duties. I can well remember how grandmother took the extra supply out of those trunks in the garret once a year, hung the articles on a clothes-line down in the orchard, beat them, and then put them away again to lie amid the tanny leaves until another year. The fourth generation of her descendents are asleep in the beds and blankets and blue and white coverlets now, which proves the efficacy of that remedy of the old-time—Good Housekeeper.

THE TYRANNY OF TRIFLES.

The mastery of self is the end of true living, and this mastery is won by the submision of the negativaive attitude, by the things we do not do, but by that mental power that compels the mind to the positive attitude—the forcing of the mind to do that against which it rebels. The man gains strength as he wins; his ability comes through doing. Constantly we are met by the disagreeable fact that our happiness, and often our success, is defeated by the tyranny of trifles which, if they were men, the normal was, with healthy attitude of mind, would hardly be discovered to exist.

To attach importance to trifles evinces a lack of perspective and a lack of balance in life. The secret of the art of living is to eliminate the ugly to preserve the beautiful; to cultivate the agreeable; to eliminate unnecessary burdens to preserve strength and secure leisure. The test of wisdom is to make the inevitable minister to the whole life by the spirit in which it is accepted. Such a burden may be the foundation of success if put under the feet, but it will render us helpless if carried on the back. We are met by the disagreeable fact that our

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No questions or schemes or articles of any sort having come to me this week, I have decided to publish a letter I wrote to the young people at Jackson Centre, thinking that others might make some use of it.

You will find it rather long, especially when you read an annual report which goes with it. I would not publish it if I did not fear that you of the other Associations also need a shaking up in the matter of making your reports.

You see, young friends, that there is no use of our having a Permanent Committee for the General Conference, or of having secretaries in the several Associations, unless we all unite and furnish the material and facts which these officers need, in order for them to make any plans for our work. So I trust that you will all read this letter and this report with care, as a matter of duty, if you are not interested in them. And if you find anything there which you think good and practical, please begin to practice it as soon as possible.

A LETTER FROM THE SECRETARY, EDWIN SHAW.*

Dear Young Friends:

Let me begin by saying, peace and grace from God our Father and from the Lord Jesus Christ be unto you in great measure during the Association and especially during this session. I, a brother and fellow-worker in the cause of our Master, give you greeting, praying for an outpouring of the spirit of Christ upon you, and for a heart-opening among you to enable you to receive this blessing.

There are many things, dear friends, which I wish to write unto you, but I know not your special needs; I know not your special failings and your special temptations; I know not your strong points or your weak points; I know not wherein you need comfort and counsel, or where you need criticism and correction. I would that I knew you through and through; that I understood your troubles, and the barriers and stumbling blocks in your way, so that I might write you some message of encouragement and counsel, whereby you might be uplifted and enlightened to do better and more useful, and unselfish service in the cause of Christ.

My dear friends, there is a midsummer nearly two years ago was too brief to learn of your needs. I trust that in the not distant future I may have the pleasure of seeing you again, and becoming better acquainted with you and your work. In the meantime, I write to you the everyday duties, not looking at them as slight and of little importance, but remember that life itself consists of many little things put together.

I want to commend the diligence of your Secretary Miss Simpson. Her reply to the blanks sent out to all the societies being prompt and among the first received. And this gives me chance of impressing upon you the importance of diligence and promptness in religious as well as social and business life. I am heartily in favor of making this matter as a Sunday school topic.

May I but see you all coming to church services and prayer-meeting; cultivate the habit of taking part in these meetings early. If you have a duty to do, do it. If you have pledged five dollars, or one dollar, or ten cents to your pastor's salary, or to the Sect Society, or any other society, pay it as soon as possible. It is a debt just as much as any other pledge, and ought not to be the last to be paid, when all other debts are canceled, when a new year has been passed, after a new suit, a bicycle, a dish of ice-cream, or a circus ticket have kept the pocket-book empty for weeks and months. Paul tells us to be diligent in business, and the truly Christian man will make a business of being a Christian. It is a business which he will work at week days as well as on the Sabbath. In fact I commend to all of you the promptness and diligence of your secretary. Whether or not she is all the time I cannot tell, but in this matter she was, and so I feel pretty sure that it is her way.

I hope, young friends, that you will receive much help and encouragement from the Association which is now being held in your midst. Permit me to point out a few ways in which I trust you will thereby be benefited.

1. It may be for you to make less selfish if you use it in the right way. You are now called upon to entertain the delegates and visitors from other places. You are called upon to sacrifice your own comfort and your own strength, in order to minister to the蝽 needs of others; you are called upon to work without pay, to give of your means that the visit of these friends may be pleasant and comfortable. If you do this gladly and cheerfully, you will be greatly blessed; but if you do it grudgingly, although you present a pleasant appearance to your visitors, if you feel that you are working hard and are spending lots of money, then this Association will be a curse to you. The reception which you gave me when I was among you leaves no doubt in my mind that you will be greatly blessed by this gathering.

You will form new friendships and associations. These will doubtless be of a noble, uplifting nature. We are molded largely by our friendships, and the influence of friendships formed at such a meeting as this can hardly be other than good, and strong, and beneficial. The most helpful influences of my life have come to me from the associations of grand men and women in meetings like this.

3. Your interest in our work as a denomination will be increased and enlarged. Your views of it will be broadened, your ideas and thoughts in reference to it will be made more definite and therefore not so narrow and one-sided. You will have added interest and sympathy in these lines of denominational work, when you come to see, and hear, and shake hands with, and talk with, and eat with, and know the men and women who are among the leaders in these works. How much more eagerly you will now read the Review and the articles by men who have made cakes and pies and puddings, who helped you hitch up the horses to your wagon, who are now in your midst! Without exception the promptest replies to my report blanks came from secretaries with whom I have a personal acquaintance.

4. You will be more liberal in your donations to our beloved cause. You will give more money to the Tract and Missionary Societies, and at the same time give more freely to your own church expenses.

These are but a few of the ways in which you may be blessed because of these gatherings. There are many others, but I mention only one more. I hope as a result of this Association there will be a grand revival of the religion of Jesus in your hearts and in the whole community. A mighty outpouring of the Holy Spirit upon Jackson Centre and all the surrounding country. With a prayer to this end I close this letter, submitting at the same time my Annual Report, which is as follows: ANNUAL REPORT.

In submitting this report I have no apology to make. All the blanks were sent to the secretaries in due season, but no reports have been received from Darwin, Farina, Grand Junction, New Aubrau, Rock River, West Hallock, M. Pleasant, and Berlin. I have not written the second time in any case, but if I should write, it would be to some other member of the society than the secretary, and it would be merely to suggest that a new secretary be appointed. I am most heartily tired of the careless, indifferent way some of our young people have of doing business.

I trust that there are present from these societies which have been mentioned, you will make it your personal duty to see that your society in the future does not suffer from the neglect of your corresponding secretary.

The failure of these eight societies to report makes it quite impossible for me to give you any information regarding the present status of our work which would even approximate to accuracy, for there are but twenty-one societies in all, so that only about 62 per cent of them are represented in this report.

Consequently we can only conjecture as to the condition of our young people at the present time, or what their work has been during the past year and what the outlook is for the future.

I trust there will be much more great work in the future, and that the membership of the societies which reported was fifty-three. If the other eight have an average equal to this, the total for the association would be one thousand one hundred thirty. This is doubtless too large. Allowing me to make a guess, I would estimate about nine hundred. Of the societies reporting about 70 per cent of the membership is active. There are then perhaps six hundred thirty active members in the association, a host for good if working together in harmony.

The average annual report-meeting attendance was a hundred, while only fifty per cent of the full membership. This is a fact worthy of serious and prayerful thought and then energetic action. Furthermore, it is but 71 per cent of the active membership, just enough to pass on a standing of 70 per cent, but one of which every active member should be ashamed. The reports along the line of finances are altogether too incomplete and obviously inaccurate for me to make even a guess as to results. Here however I have a grain of sympathy for the poor secretaries who will never even hear of this scolding which I am giving them, so it is all right; no, it is all wrong.

They ought to hear of it, and I hope they will. But regarding the report of the money they have been paid, I have no doubt (1) because the report blanks were rather vague and confusing; but here I am criticizing authority above me, so I will speak no farther but (2) because I have no doubt that the condition of the treasurer's book made it a deep mystery to one or two of them, even the treasurer, and so results were guessed at.
There is no doubt of this, judging from the reports sent in. Our societies need a good shaking up along the line of business. If we cannot attend to these matters in a business way we had better pass the money matters over to the old people, the officers of the church; they know how to fill out report blanks, only they don't do it any better than we do. It is too bad that such is the state of things.

Young friends, suppose we join the old reform, a real reform along this line. Promptness and accuracy in the business detail of our religious organizations. Take up the watchword, "business reform," and let us see if next month's report does not put to shame all of our former efforts, and even those of our elders.

The Junior work is the most encouraging feature of the whole report, and should receive our hearty support.

Respectfully submitted,
EDWIN SHAW, Secretary.

OUR MIRROR.

Dear Young People:

JULY 1st found me on my way to Nebraska, passing through the farming lands of Iowa, again across the level country of Nebraska with its acres of corn as far as one could see, which looks so different from last year.

Although not an abundance of rain has fallen, yet there has been a sufficient amount to sustain the corn crop, which now promises a good yield. Harvard, with about fifteen hundred inhabitants, is a thrifty, well-kept town with seven churches and no saloons at present.

A week of greater works was added this Spring, and by the use of sprays three hours each day the lawns are kept fresh and green.

Last week a Seventh-day Baptist woman called upon me, I think the only one in this locality. May the young people who are located among people of the same religious belief unite their efforts more, come into closer sympathy, and feel that each has a work to do in keeping together and building up our societies; and that whatever our surroundings are we are in Christ's service.

Yours in C. E. S.

RETA I. CROOK.

HARVARD, Neb., July 8, 1882.

The society at Marlboro, N. J., is small; nearly half of the members are away nine months in the year. Their meetings are kept up, but their progress is somewhat hindered. We would suggest to such societies that they feel free to draw encouragement and strength they can from larger societies by correspondence.

Reports are received where the blanks sent out for financial reports were incomplete. Some societies contribute to the support of their own churches and aid in local work that cannot be classified under the headings of Tract work, Evangelical, Dr. Palmberg's salary or other societies. Will the societies find it impractical to report money raised for these purposes, report what the money was raised for, and if their reports have been sent in please make out a special report for this and send it at once to the secretarv. In this way the Endeavor Societies will be credited for the whole amount of money they have raised during the year. Please attend to it at once.

THINKING that some may be interested in hearing from C. E., the following is taken from the report of the secretary for six months just passed:

Eight new members have been added during this time, so there are now sixty active, three associate, and twenty-five honorary members in this society. The monthly business meetings have been held as usual, and a good attendance and full response has been given at the six monthly consecration meetings, as also at twenty-six weekly prayer meetings; all who have been present can but have gained much benefit from them. During six months, $105 36 was sent through our society to the Boulder (Colorado) Church; $14 to the Nebraska sufferers; $10 to Mirpur Mission; and the tuition of a student at school in Alabama has been paid. Through the care of the Lookout Committee many absent members have been heard from. The social committee has given us a social each month which has increased our financial as well as social interest. The pulpit has been well supplied with flowers each week under the care of the Flower Committee. The Literature Committee has introduced several new lines of work. Through these fifteen persons are receiving regularly, papers sent them by some member of the society. The Prayer Meeting Committee tried to get the leaders, looked well after them to see that they did not forget the appointment; and through the kindness of the president, furnished each leader with the copy of the "Golden Rule" containing the topic for the date each would lead. "Though many members of the families work might have been done but was not, we think we may feel encouraged and sure that the work of the past six months has not been in vain. We are to take courage, and trusting more in Him whom we strive to serve, work more for Him."

LETTER FROM BRO. ASHURST.

To the Editor of the Sabbath Recorder:

Permit me through your columns to return my thanks to the many friends who have so generously contributed to the replacing of the library, which was burnt in the depot at Alfred Station early in the spring. I cannot tell you how grateful I am for your valuable contribution; it has been all the more acceptable because of its being so unexpected.

You will no doubt be glad to know that my new library numbers about 350 volumes of very choice books suitable for a pastor's working library.

Permit me to say that this providence has in many ways been a blessing to me already, and if possible, it has strengthened the cords that bind me to you as a denomination.

I lost excepting my library in becoming a Seventh-day Baptist when I left my native state. I needed, doubtless, to lose absolutely all, to be taught the needful lesson of entire dependence upon God.

I am pleased with my new field of labor; I believe the Lord has given me the hearts of my people here.

Interest in all of our church work is increasing; many of us are praying for a revival of religion in our midst. May every one who reads this breathe a prayer for an outpouring of God's spirit upon us.

Fraternally yours,

A. P. ASHURST.

ALFRED STATION, N. Y., July 15, 1883.

THE BOY THAT WASHED DISHES.

BY MARY G. CROOKER.

"No, sir, he shan't play with us," "He's a lad we shan't trust--a girlie," "Go home to your mammy, Bridget."

Those were the shouts that greeted a manly-looking boy of fourteen on the playground of the Washington School, a day all too well known, when all the earth was waking under the magic touch of the sunbeams, and it was a bright day to enjoy the heart-warming world. And that made it all the more cruel that the boys should have combined to flog such a lad; and taunted him; and that he did not look at all like a "girlie" or a "Bridget," but who was a lad with a frank, honest face and clear brown eyes that looked at you straight and never flinched.

Phil had always been a rather popular boy at school until late this spring and winter, when the tide had suddenly turned against him, and for some unknown reason he became the target of all the foolish and cutting remarks that boys know how to make. At first he could scarcely believe that his old chums could be so ready to torment him, until the day before on another day when they had gotten one of the girls' sunbonnets and stolen a white apron that belonged to Mrs. Percin, and Phil had cleaned them all noon hour, and called him Bridget, and asked him if he had got his dishes washed and his floors swept he had come to school; and from that time Bridget became his name among the boys; and if you think Phil was a rather noisy little fellow, who didn't mind, you had only to look into his eyes that minute, and you would have seen how much pain and useless rage he had been capable of, for the reason that there were thirty boys who went to Washington School, and when the other twenty-nine set upon him at last, he took his courage in both hands and the way his eyes flashed showed how his soul was stung, and yet he would not try to do. 

"No, child," his father would say, "it is against the spirit of the day that they had set full against him. He saw the uselessness of that. And after the sunbonnet and apron episode he lost faith in his comrades, and tried but little to regain their favor, and from that time kept much to himself.

But on this particular day, when they excluded him from their games, and yelled, "Go your mammy, Phil, and wash dishes along, Bridget," it was too much; he brushed his sleeve angrily across his eyes, and yelled back angry words at the tormentors, and I think they were rather taken aback, for they had never known him to wear his heart so bare. 

"You're a girlie," "Bridget," "matching the apron to your name," "Don't let your mammy shout at you," "Go and help the lad, and wash dishes, Bridget." Phil said nothing, his eyes that never flinched, but with a little smile he turned and walked away, no one, and as he reached the schoolhouse, and tried but little to remain their company, their laughter had followed him, and he had drawn a picture to show where they should have been, and "girlie," "Bridget," she was a great insult to the boy who had always been a rather popular boy.

Mary was a distant cousin of Phil's, and Phil remembered it. But at the beginning of the year she had told Marion of the text his mother had given him for the year, and how it meant to him, and how he meant to him, and how he meant to him. "If you wear your own spirit is better than he that taketh a city," Tom didn't hear Marion, but Phil did, and it was the year before he drew his knife and went into tears, went into the schoolhouse and asked Miss Anderson to excuse him for the afternoon, and she would have found that he went up from the boys as they shouted: "See the little girls. Won't fight." "He is a Bridget, Toward C."

Miss Anderson was a wise woman. She knew better than to question him then, but she saw a little peep of the girlie Phil; that she might have wisdom to help the lad, and kindness to be patient with him, but even she did not know why it hurt Phil so to be called Bridget. And Phil went away, not home,
though; that would have alarmed the little mother, who sat day after day, and had for a while avoided being able to take a single step. No, the mother must not see traces of tears and anger on his face. He was seized by the words, and sat down by the noisy brook, that made a pleasant, monotonous music as it hurriedly over the stones and drops. Now he felt he was planning on what he would do this summer—how he would mend his fishing rod and try all the bushes and groves in the big meadow brook, and then he fell to watching the minnows darting here and there in the cool water; and the first thing he knew he saw away through the trees that school was out; and when the last boy was out of sight, he went home, thinking of his "mammy's"! he called cheerfully to the little woman in the chair.

"Hello, Phil!" she answered, for the mother was always cheerful.

"Time to get supper, ain't it? I'm late," and the lad brightened the kitchen fire, drew out the table, set it for two, and then, tying a big gingham apron around his waist, he made biscuits, plumped them in the hot oven, turned off a bit of beefsteak, got a tiny dish of preserves from the cellar, and wheeled the mother up as dainty and well-cooked a dinner as any girl could have got. "You have the secret, and know why the thoughtless boys had persecuted Phil for a big girl."

It was just that. His mother was a helpless invalid, and because they could not afford to hire help, Phil did all the cooking and housekeeping that was done in the little cottage. He sought and got care of the little mother. Now do you not think he was really as "great as he that taketh a city?"

When supper was over and Phil had washed the dishes and tidied the rooms, he and his son picked out a dozen near by the open window, with her white, thin hand on his shoulders; and they talked quietly in the twilight, and lighted the way, and how he was getting on, and of the summer time, when Phil could wheel his mother out on the veranda, so she could catch the sunshine while he was at school; and then as they often did, they talked of the time when he would be a man and able to gratify his dearest wish, as well as his mother’s fondest ambition for him, and go to college. Those little talks helped him wonderfully for the conflict that was now a little bitter, but down in his heart Phil determined his mother should never know of these conflicts, because it was for her sake, and his mother’s.

I said Miss Anderson was a wise woman; well, it was a part of her wisdom that brought about what happened a few weeks after, and out a little, but is still very feeble.

Mr. Abram Dunham, whose life was so long desiring, is now able to be out a little, but is still very feeble.

Mrs. A. E. Coon, mother-in-law of Rev. E. L. Livermore, is now living with Mr. and Mrs. W. H. Satterlee.

Two of our oldest residents and church members, Mrs. I. D. Tittsworth and John Smalley, have passed away since we last wrote you.

Mr. and Mrs. L. T. Tittsworth were recently called to Philadelphia by the death of Mr. George Maxson, an uncle of Mrs. Tittsworth. Mrs. Tittsworth and children have now gone for a two weeks’ visit in Horneville, N. Y., and vicinity.

Mr. and Mrs. Warner are spending the summer at a place near the mountain. Our Ladies’ Aid Society met with Mrs. Vars in June, and after election of officers and other business, adjourned until October. Mrs. W. J. Davis was elected president.

PROF. AND MRS. C. R. CLAWSON, OF SALEM COLLEGE, W. VA., ARE SPENDING THE SUMMER WITH THEIR PARENTS.

MRS. E. J. GREEN AND BABY, OF HARTFORD, CONN., WHO HAVE BEEN SPENDING TWO OR THREE WEEKS WITH MRS. GREEN’S MOTHER, MRS. LUCY TITTSWORTH, START THE LAST OF THIS WEEK FOR ALFRED, EXPECTING TO BE JOINED IN NEW YORK BY PROF. GREEN.

RELIGIOUS PERSECUTION.

There is a communication to-day among "Letters from the People" in which the Times-Democrat is taken to task by a. Thibodaux correspondent for venturing to call the freeing and imprisoning of Seventh-Day Adventists in Tennessee, Mississippi and Georgia, because they would do field work on the first day of the week after keeping the seventh day holy to the Lord, by the name of "religious persecution;" "E. J. Y." advances nothing to impair or weaken the Times-Democrat's argument; albeit he imparts a suspicion of Sabbatarian prejudice into the case, and a distinct odor of that unchristianliness toward our neighbors which the spirit of Christianity deprecates, but which prevails in and particularly self-righteous religious men are wont to indulge in. "E. J. Y." shows from the headline which he has placed over his letter that he has not "caught on" to our position. We have at no time committed ourselves to any such statement or sentiment with what uniform persistency the Times-Democrat has recommended the enforcement of the Louisiana statute which is known in this city and State as "the Sunday law," and
which has no more connection with religion than with the canals of Mars. Had there been any genuine and deep religious conviction at the bottom of the opposition to the local Sunday law, the Times-Democrat would have been in that opposition, heart and soul; but as it is nothing more nor less than a mere disregard of wholesome restraint which underlies and colors that opposition, the Times-Democrat is for the law while it is a law, all the time. The enforcement of it, however, is not religious persecution, nor persecution of any kind.

The case of the Seventh-day Adventists is of a different color; and we prefer to believe that the religious convictions of these men are genuine, rather than join with "E. J. Y." in his grievous uncharitableness when he says: "The object of these Adventists in willfully breaking the law and suffering the penalties is apparent. They wish to pose as martyrs to their religious convictions and thus excite the sympathy of the press and the public." "E. J. Y." who is apt at quoting Scripture should not forget that wholesome Scriptural advice: "Judge not that ye be not judged." But, let us add, besides the thing going to show that the religious convictions of the Seventh-day Adventists are genuine.

Apart from working on the first day of the week, after resting and worshipping on the seventh, and going to war with Jehovah's command, they have the reputation of being people of high moral principle, industrious, honest and law-abiding. This being their general character, who is there who will believe that they are insincere and actuated by a perversity of purpose, who depart from their usual law-abidingness and honesty in declining to observe the usually accepted Sabbath? Not one person in ten thousand will so judge them; but most everybody will hold that they are devout believers according to their lights, and that, being sincere and devout, wherever their religious convictions are concerned, the law pro tanto should be held in abeyance in respect of their Sabbath-observance, until the law can be repealed. It is the inquisitio spiritualis of three or four centuries ago, and a tribal spirit, which maintains such laws in a civilized community; and that spirit is as far removed from the spirit which breathes through the Sermon on the Mount as darkness is from light.

"E. J. Y." to the contrary notwithstanding, the Times-Democrat must continue to hold that the fining and imprisoning of Seventh-day Adventists for working on Sunday after resting and worshipping on Saturday are religious persecutions; that such persecution is a denial of religious freedom to a portion of the community; and that such spirit is as far removed from the spirit which breathes through the Sermon on the Mount as darkness is from light.

SCHOOL.

Sabbath School.

INTERNATIONAL LESSONS, 1895.

THIRD QUARTER.

Aug. 3. The Repent of the Sin, Num. 14: 24-38.
Sept. 28. Joshua Receiving the City, Josh. 21: 21-34.

LESSON V.—THE REPORT OF THE SPYs.

For Sabbath-day, Aug. 3, 1895.


GOLDEN TEXT.—"The Lord is with us."—Num. 14: 9.

INTRODUCTIO.

In our last lesson we learned of the attempt of Moses to persuade Hobab to join Israel in the conquest of Canaan, and of the three days' journey into the wilderness, the ark leading the procession.

Because of Israel's complaining while at Taberah, the Lord caused manna to come to them in abundance, but at Moses' intercession the fire was put out.

Again, they murmured for the want of meat, and great numbers of quails were sent by the Lord. But as they were eating the flesh the Lord's anger was visited upon them in the form of a very great plague. After leaving Egypt the Israelites had experienced the protection of God, the benevolence and public worship and organized an army. Now by divine instruction he appointed seventy of the elders to aid him, which, perhaps, was the origin of the Sanhedrin.

While at Hazearoth, Moses complained against Moses. The anger of the Lord was kindled against him and he declared that he spoke to Moses 'mouth to mouth,' but to others in dreams and visions. As a mark of his displeasure God smote Miriam with leprosy, "white as snow." Moses interceded and Miriam was healed. In Num. 20 we have the account of the choosing the twelve spies.

EXPLANATORY.

v. 17. "And Moses sent them." The twelve spies, one man from each tribe. In Num. 13: 1, 2, we learn that the spies were chosen and sent by the command of God, but turning to Deut. 1: 20-35, we see that the plan originated in the unbelief of the Israelites. After God had brought them out of Egypt and after they had set the land before them and that they should fearlessly go up and possess it, they demanded that a committee of investi­ gators be sent to find out who was the demand God issued his "commandment in direct reference to the moral state of the people." A similar de­ mand was made by the people of Sam. 8. "Southward." "South." V. R. A tract of territory extending northward from Kadesh to within a few miles of Iaboron, and from the Dead Sea to the Mediterranean.

v. 18-20. Moses gave instructions to see the land, to ascertain the condition and number of the people, and their manner of living, whether in tents or in fortified cities, and to bring of the fruit of the land in proof of the truthfulness of their report.

v. 23. "Brook of Sennacherim." Sennacherim means cluster. In v. 24 we learn that the place took its name from the cluster of grapes which the spies cut down. Travellers in the region know that the fruit of this grape is a sweet one as are those which are now raised in this valley, "Pomegranates." The fruit of a bush eight or ten feet high. "It is of the shape and size of an egg. It is made up in clusters into diagonal apartments, in which the grains lie as compactly as corn on the cob, and look much like a bunch of grapes, but are nearly transparent." McClintock and Strong.

v. 25. "Returned... forty days." They quickly passed through the land of Canaan. The frequent confi­ dence which the spies held in Egypt and Syria probably added to their speed.

v. 26. "The report of the spies to the unbelieving congregation." A quotation from the spies' report concerning the land. See Ex. 3: 8; 33: 3, and the fruit made all Israel realize that the land truly "flowed with milk and honey." That the spies were false witnesses.

v. 28. "Nevertheless." Ten of the spies reported that insurmountable difficulties were in the way. The people were giants, renowned warriors, living in great walled cities. Even the names of the nations inspired terror.

v. 28. "Caleb still pleased." He and Joshua faithfully reported the obstacles in the way, but recommended a prompt entrance into the land. Faith in God led them to say, "We are well able to overcome it." v. 31. "We be not able." The majority, not willing to trust God for strength, were discouraged by the difficulties, and without God's help the enemy was stronger than Israel.

v. 32. "Evil report." The report was evil in that it showed inability of the people to overcome the difficulties, and caused the people to say, "Let us go up and divide among ourselves the land." v. 33. "We be . . . as grasshoppers." A statement of their consciousness of their inferiority, and showing their faint heartedness and lack of faith.

THE JEWEL COBRA.

In India there is a common superstition to the effect that the jeweled cobra, a most poisonous reptile, can never be found without its precious stone. The reptile has a habit of dropping the stone as soon as a cobra loses its stone or has it taken away, it eventually dies a lingering death or commits suicide. These snakes are rather rare, otherwise this superstition would have ceased to exist; however, an entomologist of an inquiring turn of mind and a dabbler in electricity, recently returned from India, tells the following incident showing how electricity can even serve the double purpose of exploding and finding these marvelous stones. It appears that he was anxious to catch a number of Indian fireflies, and as a decoy he used a current being furnished by a small sulphate of mercury primary battery. The battery and lamp were deposited upon a neighboring thicket or jungle and awaited developments. It should here be mentioned that only the male fly is provided with the brilliant light, while the female gives but a faint glow, and does not leave the ground. It was quite late that the entomologist returned upon the ground very few of the male flies came near it. This he surmised to be due to the presence of light, but his imagination the next night set the decoy again, disconnecting the lamp, however, by covering it with some tissue paper.

He laid this down by a tree and, net in hand, awaited the coming of the male flies. They came, too, in short order, and in quite a little while he had secured a fine lot of specimens. Suddenly, however, the air was free from flies; they disappeared as if by magic. Just then the entomologist, thinking that the case of their sudden departure must be due to something unusual, looked down to see if the cobra, still burning, was at the decoy. Stooping down, in the darkness, he placed his hand where he thought the lamp ought to be, and finding it not there, he thought that the light had touched the moist skin of a living cobra. The reptile had swallowed the lamp, thinking it to be a cobra's jewel.

It is most needless to say that there was a mutual surprise, but it is comparatively easy to tell which was the more frightened.

The snake hurried off, and as the battery was a little too heavy for him to drag along, the wires being strong, the lamp was forcibly removed from his mouth. This incident led to an investigation, and it was found that the cobra, while young, makes a search for a place where a battery is composed probably of barium sulphide, which, upon being slightly heated produces a light which excites the cobra to eat it. The male fly comes, and awaited development.

When I stood in Antwerp, and heard the chime of some fifty or sixty bells, I could not bear to go any further, lest I should get out of the sound of those places of parochial worship. As I walked in a busy thoroughfare, a horse fished a horse to the sleigh, and after tucking her up warmly in the robes the start the horse off for the school-house, where Fanny gets out and the horse returns home, when Owen puts him in the barn until 3.30 P. M.; then he goes off for the school-house after his infantile passenger, and he makes the 4-mile trip as regular as a clock-work. The horse is a gray Norman stallion named "Sultan."—Our Dumb Animals.
SABBATH-SCHOOL INSTITUTE.
The Sabbath-school Institute held at Albion June 19, 1895, was very interesting, including three sessions. The forenoon session consisted of papers on Duties of the Superintendent and Teachers, read by members of the Sabbath-school, also papers read by Elder Clarke.

The afternoon session was devoted to a question-box, and several papers relating to the Sabbath-school work, such as the Duties of scholars, How to study a Sabbath-school lesson, How to conduct the Sabbath-school music, How to improve in teacher's meeting, etc., also short talks by Elder Clarke, illustrated by crayon and blackboard work, which was very interesting, especially to the children.

In the evening a sermon was preached by Elder Clarke on "Parents and Teachers as Discerners of Motives." These papers and talks were interwoven with music, such as Sabbath-school music, duet, solo, and quartets. Such institutes as these are very beneficial to Sabbath-school workers, and we feel sure that the instructions given, for his kindness in conducting this institute in such a helpful way.

Nottie Shackleford, Sec. of the Albion Sabbath-school.

SING LIKE A MAN.

In an article in the Ocean Magazine on Sir Andrew Clark, the following incident is recorded as an illustration of the attitude the eminent physician took in regard to the use of stimulants:

"A clergyman complained to him of feeling low and depressed, unable to face his work, and was tempted by stimulants. Sir Andrew saw that the position was a perilous one, and that it was a crisis in the man's life. He dealt with the case, and forbade the resort to stimulants, when the patient declared that he would keep on working and ready to sink. 'Then,' said Sir Andrew, 'sing like a man!' " -Classmate.

A TRIBUTE

To the Memory Of Mrs. Martha J. Hills.

It is a sorrowful lot to us that we learn of the death of our sister, Mrs. Martha J. Hills, who was a former member of, and co-worker in, the Woman's Evangelical Society of the First Alfred Church. But we know that, to her, this has come the entering into that perfect rest prepared for the children of God. As she walked among us, we instinctively felt that hers was a life "hid with Christ in God." Later years of faithful service, both North and South, have shown wherein his strength and wisdom lay. We would extend to her husband, the Rev. Geo. W. Hills, our sympathy in his sorrow for her, which was both his own and his co-laborer, and for his loss which he must feel both in the home and in his work. Our words seem so inadequate to the measure of his grief, we can only point him to Him who said "I will not leave thee, nor forsake thee."

By order of the Society.

Mrs. W. C. Titsworth, J. C. B. Clarke, 
Com., 
Alfred, N. Y., July 10, 1895.

A Card of Thanks.
The Woman's Missionary Society of Calhau, Colo., desire to express sincere thanks to those ladies who have aided us. There are five quilts nearly finished, and we have thought perhaps it would be best to send them to Mizpah Mission, as Dr. Swiney does not need them now.

J. S. W.
A GREAT MAN'S SIMPLICITY.

It is not always safe to gauge the importance of a man by his clothes and general appearance. In the East, when a stranger is driven over Germany, he illustrates this fact by the following anecdote:

"When Napoleon was traveling, or away from home on a pleasure-trip, he wore nothing in his dress but the uniform of a military man. Last summer he took a run down to Switzerland, and I was with him. He was a different man; he revealed his identity, and at others he was incognito.

"His traveling expenses, as related to me, were very moderate, and his want of pride in his personal appearance, remind one of the stories told of Helen of Troy.

"During his Swiss tour he arrived one afternoon in Ragatz in the Engadine. As the hotel at which he was to stop was but a short distance from the office where he was left by the diligence, he started off with his traveling bag in his hand instead of waiting to be transported.

"When he appeared before the landlord and asked for a room he looked fatigued, dusty, and dirty. In answer to his request the landlord was on the point of telling him he had no rooms to spare. He finally told the waiter to show the "old man" to a small room in the upper story of the house, and, after toiling up seven flights of stairs and through several landings, he found himself in a large hall, the great general was ushered into a room which looked as if it belonged to a hospital ward.

"The landlord left him, and, after a short absence, made his appearance again with a little book and asked the new arrival to inscribe his name. It was quickly done, and the waiter made his exit again. What was the landlord's astonishment on taking the book and reading, "J. S. Marshall Von Molke, Berlin!"

"There was a commotion in the hotel. The landlord ran out, followed by the "old man," waving his hands, "What have I done? I have put the great general in one of my servant's beds! My hotel will be ruined!"

"And he flew about as if he was half crazy. All the waiters in the hotel were summoned, and the handsomest of rooms in the house was ordered to be put in immediate readiness.

"The communication from the landlord departed for the upper regions to make his apologies to the supposedly "old man" and to report him in his splendid quarters in the lower part of the house.

""My lord, your Excellency, ten thousand pardons, I would not have done it for the world, but I did not know it was your Excellency—ten thousand pardons!" said the quaking landlord, out of breath.

"But what have you done that you should need to be pardoned?" asked the general.

"I have a room for your Excellency. It was a mistake. I did not know it was General Von Molke. I have rooms for you, an elegant suite of rooms—may I beg you to have your baggage removed to these quarters?"

"May I ask what is the matter with this room?" inquired the general. "I found the general had made an unnecessary coat and vest, and rolled up his sleeves preparatory to taking a walk in the midst of his dusty journey. He had slept for years in quarters not so good or comfortable as this."

"It is too small for your Excellency, and the furniture is too ordinary. The rooms which I have for you below are those which I reserve for princes and distinguished guests."

"What is the price of the rooms then?" inquired the general.

"Only one hundred francs a day.

"And the price of this room is how much?"

"Double your Excellency—but three francs.

"Well, as my stay in Ragatz is short, you must excuse me if I do not change my quarters. I think I shall sleep as sound on this bed as on any bed in your hotel."

And the great military strategist, who had more to do in this war than any one else, was allowed to occupy his quarters without the annoyance and chagrin of the landlord.

A YOUNG MAN'S READING.

When a young man's room has not the shape of reading material beyond a fourth-rate novel and an evening paper, it is his wisdom to insinuate into it. He does not follow that its inhabitant plays the fool, but there is a curious variation of interests in the Franco-Prussian war than any one else, was allowed to occupy his quarters without the annoyance and chagrin of the landlord.

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