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A FEW PRACTICAL THOUGHTS CONTINUED 488, 489
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THE BLESSING
"GIVE us this day our daily bread,"
With lisping tongue the baby said,
And clasped her dimpled hands the while
She bowed her head with trusting smile,
And asked His blessing, who alone
Has power to guard and keep His own.

Above the music of the spheres
Whose rapture fills unending years,
Amid the sound of angel bands,
Who chant His praises, harp in hand,
Blest with the songs of seraphin,
The prayer of childhood rose to Him.

Its guileless trust, in sweet accord
With angels' and arch-angels' word,
Its love as pure, its faith as strong
As that which winged the seraph's song.
Distinct and clear, through paths unknown,
It reached the Father's ear alone.

In swift response the blessing came,
The bread and meat were still the same,
But better than the choicest food,
The spirit's peace, the inward good,
The kinship with the Holiest
That made the heart of childhood blest.

Oh! Love Divine, which stoops to bear
The burdens of our earthly care,
Which watches o'er our daily needs,
And still the waiting spirit feeds
Give bread of life, whose rich supply
The soul that eateth shall not die.

MARY BASSETT CLARKE, IN AUTUMN LEAVES.
s:

Ought we to annex Cuba? This question is coming prominetly to the front again, as afffairs continue in such an unstable condition. Many prominent men of the nation urge annexation, either by purchase or in some other fair way.

The Executive Committee of the General Conference are at work on the matter of reduced fares on the railroads leading to Conference. The Secretary, Prof. E. P. Saunders, whose address will be Ashaway, R. I., until Conference, instead of Alfred, N. Y., writes us that announcements will be made in the Recorder as soon as arrangements are perfected.

Only twenty days from the date of this paper before the General Conference will convene. How rapidly the year is passing. What will the reports show of work, increase, and faithfulness in duty? Some churches and some Sabbath-schools have not yet been heard from. Will not every pastor, superintendent, clerk, or in their absence some other member see that reports are made to the proper Conference officers without further delay?

Special attention is called to the sad news from Shanghai as will be seen in the Missionary Department this week. We had hoped that Dr. Swaney was on the road to complete recovery from her severe illness; but the letter from Brother Davis, and an extract from a letter from Sister Burdick will show the situation. There is much occasion for anxiety, and earnest and united prayers that God will graciously restore her to health if it may harmonize with his purpose.

The following additional words from Bro. Ashurst concerning his new library came to hand too late for insertion in connection with his letter in last week's paper, hence they are inserted here:

I would most gratefully acknowledge the kindness of Professors Davis and A. H. Lewis B. D., who received in cash contributions about one hundred and thirty-five dollars. This fund, together with books donated from various sources, make up a library of 590 volumes. Dr. A. H. Lewis went in person to New York and bought with the above cash contribution, at a great discount, full two hundred dollars' worth of books at their regular cash prices.

A. P. ASHURST.

The best way to break off a bad habit is to break it. Do not spend much time in debating the question. Your conscience will tell you that you are doing right or wrong. If wrong, then drop it at once. Be quick and courageous in dealing with an evil. Do not argue with the devil. He will outwit you. The Saviour's plan is the only successful one to vanquish him. "Go at Sin and Satan." "It is written." Pity him. Nothing is more distasteful to him than the Bible. It is "like a poison to him. He will not stay by you long if you are thus protected.

We publish in this issue a letter from Rev. Francis E. Clark, President of the United States Society of Christian Endeavor, in connection with an earnest appeal to the General Conference of the Methodist Episcopal Church. It has always been a matter of regret to us that this great body of Christian laborers chose to institute a separate and more distinctively sectarian channel for Young People's Work than that afforded by the original Y. P. S. C. E. which has been such an invaluable aid to Christian fellowship in general, and to each individual church and denomination in particular. We heartily endorse the spirit and purpose of the "Appeal," and trust that it may result in the removal of this denominational barrier to real unity of effort and fellowship so much to be desired.

During the War of the Rebellion a patriotic and enthusiastic minister, in preaching the funeral sermon of a soldier, said that patriotism would carry a man half way to heaven. If the latter half is not the love of country, nor the love of kindred, nor the love of humanity as such, that will carry anyone to heaven. Only the distinctive love of Jesus and his saving power exercised toward those who repent of their sins and turn from the wicked way, will a soul from death.

All of the good qualities above named can be possessed by one who is a sinner and a blasphemer, and such an one cannot rise one inch above the earth on mere patriotism. Love of country, that leaves God out, has lost its noblest expression.

The tendency to glide from membership in the Protestant Episcopal Church to that of the Roman Catholic appears to be on the increase. Some express, surprise at this development, while others seem to think it a case of "natural selection." The Christian Standard puts it in this way: "An Episcopal Clergyman in Mississippi became tired of his position and post, not seeing how to climb to a more secure and tenable place, he concluded to slide to the bottom. In other words, he left the Episcopal and joined the Catholic Church. In a letter to his Bishop he says: 'It is unnecessary for me to go into any reasons for this step further than to say that I have at last seen the folly of trying to be a Catholic and a Protestant at the same time.' He, like many others, was oppressed by the incongruity of being a Catholic in form and spirit, and simply Protestant in name."

Great efforts are being made by temperance people to unite all opponents of the liquor traffic under one single issue without making a radical break in the ranks of the dominant political parties. Many people from all parties are agreed that this monster evil should be throttled, before it gets beyond the power of getting through with, and that there will be a much easier task than to compel all who wish to destroy the saloon to make radical changes in other political relations with which they are satisfied. A man can be a loyal democrat, or republican, or populist, or union worker and unite with any and all who may differ on other political issues, for the suppression of this universal enemy. If one country were invaded by a hostile nation, all loyal Americans of every political shade would unite on the one issue, under the direction of the party in power, for the single purpose of conquering the common enemy. It would require no new party, no change in general policy of government, no war with political parties, but just recognition of the common danger and a determination to vanquish the foe.

For the time being minor questions would sink out of sight, possibly to be again resurrected when the foe was vanquished and peace restored. Is not this question of the overthrow of this gigantic enemy, the liquor traffic, on a similar basis? May it not be, after all, that some of the methods already tried and found wanting can be improved upon? There certainly should be some platform broad enough upon which all men and women can unite to save men and save our nation from the most fearful doom that avails it unless the forces of the saloon can be overcome.

From a table of statistics taken from the Independent, some rather surprising facts appear. In a list of twenty-two denominations of Christians, giving the total contributions, for all purposes, for the year 1894, and the average for each communicant, we find the range of individual averages to lie between $2.70 and $32.18. The surprise to many will be found in the revelation of smaller averages, where larger ones are expected, and the instance of the Baptists, who have been accustomed to think of large averages with the Seventh-day Adventists, with whom the adoption of the system of tithing is supposed to be suited. But, if these figures are true, there are twelve denominations out of the twenty-two whose average is exceeding the Adventists, and some of these from two to four times as much. The Adventists, with 33,295 communicants, gave $294,410 for all purposes. This would be an average of $8.84 for each one. Nine of the twenty-two were less than this. The smallest average, for all purposes, for the year 1894, and the average for each communicant, we find the Baptist, South, North, white and colored, number 3,637,421. Their total contributions were $11,672,601, or an average of $3.21 per capita. To us, the greatest surprise on the list was this: Universalists-commun. 46,188; contributions, $1,486,465, or $32.18 as the average per member. Seventh-day Baptists were not mentioned as an individual denomination, but were probably included under the general Baptist head. But we are not very sure. We believe that our averages would be higher than the highest, as given. Neither are we ready to believe they would fall below the lowest. One thing we may safely say, without attempting any comparison with others, and that is, we are not questioning giving more than we are able to give, and we are not doing nobly. Some are doing nobly. A few are giving all that they are able to, while the masses are satisfied with the smallest gifts for the Lord's cause. An average of only $10 for ourselves, $30 for our pastor, and $50,000 for the church, would amount to $100,000 annually. Can we not take higher rank and give as the Lord has prospered us?
NEWS AND COMMENTS.

It is said that one-sixth of the annual production of gold is from the mines in Siberia.

Though now in her eighty-third year, Mrs. Henry Ward Beecher has gone to California to visit her son, Herbert Beecher.

North Dakota is already gaining an enviable reputation on practical temperance reformation. The law against saloons is well enforced in most of the State.

Fifty children were poisoned in Syracuse, N. Y., July 21, by eating ice cream sold by a vendor in the street. There were no deaths, but many were extremely ill.

Much excitement exists in Wyoming, on account of a probable uprising of the Bannocks (Indians) to massacre the white men for their treatment of some Indian prisoners.

As exchange says, "Many a well-driven nail has been spoiled by an extra blow which knocked the head off." Or in other words, When you have preached long enough, stop.

A Pacific telegraph cable is now proposed. England, Australia and Canada are interested in its construction. It will be 6,484 miles long, or nearly three times the length of the Atlantic cable.

A terrible tornado visited New Mexico, July 22d, almost annihilating Silver City. Thirty people were reported killed. Bridges were destroyed and all communication, for a time, was cut off.

Large preparations are in progress for the World's Fair in Paris in 1900. It will require an outlay of $20,000,000. There will doubtless be marvels of scientific developments five years hence, that are unknown and unthought of to-day.

The ex-Prime Minister of Bulgaria, S. N. Stambuloff, was seriously wounded in an attack.

The bicycle and the horseless carriages may soon be far supplant the horse for road use that the wheel has not been so often than the ox team. At least there is no doubt that such carriages will soon be in the market and in common use.

The University of Chicago received, as income, the past year, $520,000. The faculty numbers 157. The students numbered 534 in the graduate schools, in the schools of divinity 281, and in the colleges 772. This makes a total of 1,557.

Dr. Daniel Lewis, of New York City, a well known alumnus of Alfred University, has been elected President of the State Board of Health. He is ex-president of the State Medical Society and is recognized as one of the most prominent physicians of the state.

The Legislature of Illinois is now in session. There is a determined effort to break up the infamous gambling practices, bribery, and various forms of corruption. All right-minded men will be favorable to some radical reforms in the municipal affairs of Illinois.

Another deputation in Willimantic, Conn. The cashier of the Dimes Saving Bank, John L. Walden, decamped last week. Investigation shows a shortage of $25,900. Willimantic is passing through severe financial straits. Withal, the excitement is respected and deemed entirely trustworthy.

Bonnans attacked a passenger train on the Lake Shore railroad in Ohio, July 24th, but without much compensation. They failed to open the large safe, though dynamite was freely used. They secured about $150 from a small safe, but did not molest the passengers.

In Northern Minnesota, a little eight-year-old girl, while picking berries beside a railroad, saw a portion of the track sink out of sight just after a train had passed. She at once ran down the track in the direction of an approaching passenger train, and by swinging her hat and making frantic gestures, arrested the attention of the engineer, who stopped the train in time to save it from disaster.

Spain has sent more than 20,000 soldiers to Cuba since the war began. Both sides seem determined to continue. It is quite evident that the struggle may continue many months yet, and with doubtful conclusion. A "Public" is now attempted by the insurgents, and perhaps with even more disastrous results than a similar struggle which resulted in the American Republic nearly a century and a quarter ago.

REPORT CONCERNING MILL YARD CHURCH.

To the Seventh-day Baptist Missionary Society:

Dear Brethren:--As your delegate to "confer with members of the Mill Yard Church, and report the condition of their affairs to this Board with respect to their present spiritual status and the outlook for the building up of a successful working church in London; and also with respect to the funds in the hands of that church does or should receive benefit, and the prospects for future income to the church," I submit for your earnest and prayerful consideration the following report:

Agreeable to your instructions, I left New York City on the 8th of May by the steamer "Paris," arriving at London the 16th of the same month. I remained in London five weeks, more or less, and was most kindly received by the members of the church, hospitably entertained in their homes, and was invited by their acting pastor to take charge of their public services. I spent a great deal of time during my stay in London, in studying the history and records of the church, and I likewise had a full and free conversation with every accessible member of the church in regard to its welfare and prospects. In order to present you to the easiest and most natural way the result of my visit, I will in the briefest possible manner and in the merest outline, sketch for you the history of the little church whose fortunes are so precarious a situation.

The Mill Yard Seventh-day Baptist Church, with other congregations in England, must have had its origin at about 1880. There are no records of this early period now in existence, the book containing all of the records of this church having perished in the fire of 1798. But it is well known that there were other congregations besides this one at the end of the 16th century which observed the seventh day. There was one at Colchester about 1560, which was large and flourishing. During the Puritan period and thereafter there were in all about eight congregations of Seventh-day Baptists in England. The Mill Yard Church was so called because from 1692 until 1884 it worshiped at a place called Mill Yard, Leman Street, Goodman's Fields, Whitechapel, in the county of Middlesex, a part of London, in the heart of the Metropolis. In the trust deed of their property they are described as "a certain congregation of Dissenting Protestants, that keep and observe the Seventh-day Sabbath, commonly called Saturday." The church has been in later times commonly known in England as "The Seventh-day General Baptist Church, worshipping in Mill Yard." There was a Calvinistic Seventh-day Baptist Church also in London, which became extinct about 1840. It is curious that before that body became extinct it was for a place of worship the same chapel, the Welsh Baptist chapel in Eldon Street, where now the Mill Yard Church hold their services.

The history of the church is so interwoven with the history of its property that both must be considered together. The records of the church are contained mainly in the so-called "Old Church Book," being the record from 1673 to 1840, the "New Church Book" being the record from 1840 to the present time.

The year 1840 marks the beginning of the period of the late Rev. Wm. Henry Black, F. S. A.

From the "Old Church Book" I have discovered that in 1673, the earliest time of which there is a record, there were 70 members, as nearly as can be told by the record. In 1681 there were about 79. In 1737 there were 58 women. In 1768 there were 87 members altogether. After that it is difficult to enumerate the members.

Joseph Davis, Sr., was a member of this church the last part of the 17th century and the first part of the 18th century, dying in 1707. He was a devout and pious man, a Puritan, who became convinced of his duty to be baptized and to observe the seventh day about the middle of the 17th century, some years before 1655, in which year he was married. About 1662 he was imprisoned in Oxford Castle, and remained there a prisoner for his religious convictions till he was released in 1672 by Charles II, at the same time with John Bunyan and 489 others. While he was in prison he wrote a letter to the Sabbath-keepers at Newport, R. I.

In the year 1691, Joseph Davis, Sr., in connection with other members of the church, purchased the meeting house at Mill Yard with its adjoining property. This property consisted of a chapel, burying-ground, three cottages, an almshouse, and a parsonage. The chapel held about 250, and had a gallery. It used to be quite well filled in the 18th century. The members were well-to-do and came to meeting in carriages. The conchans and footmen used to sit in the gallery which was made of oak. This property was conveyed to nine self-perpetuating trustees for the use of the congregation. In 1700 the nine trustees were Joseph Davis, Sr., Henry Souris, Peter Lawrence, John Savage, Thomas Slater, Elder Judah Orkury, Jps Isa Davis, Dr., Thomas Saller,
and John Moore. Moore died that year and John Smith, linen draper, was chosen in his place.

In 1705 Joseph Davis, Sr., also purchased of Edward Bullock, Esq., the manor of Little Maplestead, a parish near Halstead in the county of Essex, about 46 miles from London, and by his will, dated the 5th of May, 1706, devised to seven trustees, members of the Mill Yard Church, an annual rent charge of fifty pounds. These trustees were Peter Lawrence, John Haydon, Henry Soursby, Thomas Slater, and Joseph Doubleton. These were essentially the trustees of the Mill Yard Church at the time. Joseph Davis and his son being the others. This annuity of fifty pounds was left to these trustees, their heirs and assigns forever. This estate consists of a hall or manor house, called "Maplestead Hall," homestead, garden, and lands amounting to 315 acres; also 68 acres besides, known as Bricks Farm. On the estate just across the road from Maplestead Hall, is a little church, the church of St. John, one of the four existing round churches which belonged to the Knights Hospitallers. Not by the will of Joseph Davis, Sr. but by a will of his son, and his will, executed in 1731 without distribution of the trusts. Joseph Davis, Jr., devise seven trustees, members of the Mill Yard Church and seven or eight other churches which do not exist, in the property sold, and the money vanished that by this time the estate just then

In the last century, as I have stated, the church at Mill Yard was quite flourishing, but toward the close of the century it perceptibly declined, both in numbers and spiritual quantity. Quite naturally, the number of trustees was not reduced, but the meeting-house was pulled down, appointed trustee in his stead. It is probable the church from 1785 till his death, in 1819. He this pastorate the membership increased, as nearly as I could calculate from the entries in the "New Cambridge Church Book," and the number of men and women was 2,000 in 1845, seven constents, but in 1860, twenty; 1870, eight. The Rev. William H. Black labored hard to get the estates into the hands of the trustees, for the purpose of transferring them to the church. During his pastorate the church was brought into a closer connection with the General Baptist Bodies, and it appeared to me that the Baptists would be friends of the church in their cause with the court and against the hostile trustees of the Church of England. When vacancies occurred they were filled by Baptists. These friends, as it has appeared, proved enemies in disguise. At the death of the Rev. Mr. Black in 1872 there were left but three members, Dea. Thomas Rix, who had been a Unitarian minister, Mrs. Carpenter (wife of the late Rev. W. Richardson) and Mrs. Jones (wife of the late Rev. W. M. Jones). These latter were daughters of the Rev. William H. Black. In 1872 the Court of Chancery confirmed the appointment of the Rev. William J. Jones as minister. It appeared to me that the church was in a perfect state of organization. The final report on the case was made in 1883, a church, trustees asked the church to offer the property to the court. During his pastorate the membership increased, until now there is a membership of nineteen, nine resident and ten non-resident. Eleven are males, and eight are females. Six of the non-resident members are heartily interested in the welfare of the church. Thus the condition of the church as to membership is far better than it has been for years. The church was for a long time without a baptismary, but in 1886 a baptismary was erected. The company wished the property for a goods station, and had asked the trustees for it. The trustees refused to sell the property in 1840, but it was again sold to the church in 1846, and the sale was brought into a close connection with the General Baptist Bodies, it being thought, I suppose, that the Baptists would be friends of the church in their cause. In the case of the church, it was against the court and against the hostile trustees of the Church of England.
Court by the Railway a fund for the purchase of land and a chapel.
2. That there be paid a fund or a house for the minister.
3. That there be paid a fund equivalent in value to the two cottages.
4. That there be paid funds for the removal of the bodies from the burying-ground and their interment in some cemetery purchased for the purpose.

The solicitor of the London, Tithby and Southend Railway declined these terms.

The 24th of July, 1894, a committee of the church appointed, consisting of Deacon Rix, Mr. C. B. Barber, and the pastor, to confer with the trustees and the Railway Company that it might not be necessary to call a church meeting every time any questions came up.

In 1885 the Railway Company took the property under an act of Parliament, paying therefor about 5,500 pounds. In June, 1885, the church vacated the property and it was pulled down. For a while they held their services in the school-room of the Commercial Street Baptist Chapel. Dr. Jones kept up the relation of the church to the General Baptist Assembly, and when he died he was president of that body.

In 1886 a decision was rendered in the Court of Chancery, and finally approved in 1890, whereby the management of the estates was placed in the hands of the curate, Mr. John Doe, and the curate, on the death of Mr. John Doe, was to be the manager of the church estate. In 1890, a committee of the church was appointed, consisting of the curate, Mr. John Doe, and the curate, to manage the church estate.

In 1887 a minister was elected by the church, consisting of the curate, Mr. John Doe, and the curate, and he was to be the minister of the church.

Sixth-day evening for Bible study with horse.

The last Sabbath, the two horned beast, the third horned beast, the false prophet, and the scarlet woman, are described as having the power or control of the Roman Empire, pagan and papal, and that the "sacred colored woman," of chap. 17, stands for the corrupt papal church, is no doubt correct, or at least supported by good evidence.

But that the beast with "two horns like a lamb," chap. 13: 1, represents "constititutional monarchies of Europe," the two horns standing respectively for the kingly and representative features of those governments, seems to me open to question. At least, allow me to offer another interpretation as follows:

It seems somewhat clear to me that the two horned beast symbolizes the papacy, that is, if the scarlet woman, chap. 17, is the corrupt church, for these reasons:

1. The two horned beast has the character of a corrupt religious institution, and not of a political government, for "he doeth great signs," making fire to come down out of heaven, and "deceiveth them that dwell on the earth, by reason of the signs which it was given him to do," etc. Now this has hardly been manifested in the history of any political government of any age, at least of Europe.

2. The character and work of the two horned beast and the scarlet woman are quite identical. They both are corrupt, persecuting, and bloody with the blood of the saints, and both have the power or control of the church. The false prophet, the first four heads, and the authority of the first beast, 17: 11, should be interpreted as follows:

A 0. M. HARRY.

THE SABBATH RECORDER.

THE THIRD ANGEL'S MESSAGE.

To the Editor of The Sabbath Recorder:

I was both interested and instructed by the thoughtful article on the above subject, by Bro. Hiram, Oberlin, Ohio. His view of the two character of the character of the third horned beast, chap. 17, of Rev. 13th and 17th chapters, being the Roman Empire, pagan and papal, and that the "sacred colored woman," of chap. 17, stands for the corrupt papal church, is no doubt correct, or at least supported by good evidence.

But that the beast with "two horns like a lamb," chap. 13: 11, represents "constitutational monarchies of Europe," the two horns standing respectively for the kingly and representative features of those governments, seems to me open to question. At least, allow me to offer another interpretation as follows:

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A 0. M. HARRY.
MISSIONARY BOARD MEETING.

The regular meeting of the Board of Managers of the Seventh-day Baptist Missionary Society was held in the lecture room of the Watertown Seventh-day Baptist Church, Westerly, R. I., July 17, 1895.

The meeting was called to order at 9:30 o’clock, the President, William L. Clarke, in the chair. Prayer was offered by Rev. J. L. Huffman.

There were present eighteen members and ten visitors.

The minutes of the adjourned meeting, May 5, 1895, were read and approved.

The Corresponding Secretary then presented his report, which was voted to be received and placed on record.

The Treasurer’s quarterly report was then presented, and it was voted that it be received and placed on record.

The report of the Evangelistic Committee for the quarter ending June 30, 1895, was presented, and it was voted that it be received and placed on record.

It was voted that $200, or so much thereof as may be necessary, be appropriated for the use of the Evangelistic Committee in carrying out the provisions of this report.

A letter was read from Rev. S. D. Davis resigning his position as missionary pastor of the Salamence (Pa.) Church, and recommending that the Rev. J. L. Seager be sent to visit them every quarter.

It was voted to accept his resignation and to refer the recommendation to the Corresponding Secretary with authority.

A letter was read from the Rev. C. W. Threlkell asking that his traveling expenses be paid on the occasion of a recent visit to the Rev. Mr. Keltner in his work being paid, amounting to $9.50.

It was voted that he have an order on the Treasurer for the amount.

A letter was read from the Church at Shingle House, Pa., asking for an appropriation for the year of $50.

It was voted to postpone the consideration of this application till the October meeting.

A letter was read from the Rev. E. H. Sowell, asking if he should go to Missouri for work in the autumn.

It was voted to refer the question to the Corresponding Secretary.

A letter was read from the Rev. J. L. Huffman asking for the employment of the Rev. Duran E. Lindoon for six weeks this summer to work among needy churches in West Virginia.

It was voted that $25 be appropriated for such work under the direction of the Corresponding Secretary.

The report of the Rev. William C. Daland, delegate to visit the Mill Yard Church, was then presented and voted to be received and placed on record.

It was voted that so much of the report as recommends the sending of a missionary pastor to the Mill Yard Church for three years be referred to a committee of three, consisting of Mr. G. H. Utter, Mr. W. L. Clarke, and Mr. I. B. Crandall.

It was voted to grant the following orders:

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<tr>
<th>Name</th>
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<tr>
<td>Rev. O. C. Whitford</td>
<td>500.00</td>
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<tr>
<td>Rev. F. C. Wilson</td>
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<td>Rev. E. H. Sowell</td>
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<td>Rev. B. W. Hitchcock</td>
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<td>Rev. L. F. Stagg</td>
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<td>Rev. J. L. Lewis</td>
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<td>Rev. G. W. Lewis</td>
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<td>Rev. R. J. Warner</td>
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<td>Rev. D. B. Cook</td>
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<td>Rev. J. H. Harley</td>
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<td>Rev. W. J. Burchett</td>
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<td>First Western Church</td>
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<td>New Anchorage</td>
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<td>Rev. William C. Daland, expenses</td>
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<tr>
<td>Rev. G. Velthuysen</td>
<td>100.00</td>
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<tr>
<td>A. L. Chester, Treasurer</td>
<td>25.00</td>
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It was voted that the Treasurer be authorized to pay other salaries when the proper reports shall have been received.

Adjourned.

WILLIAM C. DALAND,
Recording Secretary.

MISSIONARY SOCIETY.

A. L. CHESTER, Treasurer.

In account with the

Rev. J. B. Burt, Baptist Missionary Society.

Dr.

Balance, March 31, 1895. $ 364.02
Receipts in April, Contributions, etc. 1,000.00
May, Contributions, Interest and Savings. 1,770.44
Receipts in June, Contributions, Interest and Savings. 1,307.83—$4,741.29

Dr.

O. C. Whitford, Balance, March 31. $ 201.76
E. H. Sowell, 75.00
E. E. Boeck, 50.00
S. B. Watson, 35.00
L. F. Stagg, 100.00
S. J. W. Taylor, 75.00
Ge. W. Lewis, Traveling Expenses, March 31. 25.00
T. J. Van Horn, Balance, March 31. 75.00
E. C. Cooper, 75.00
Rev. J. L. Seager, First Western Church, December. 75.00
R. B. Hitchcock, 125.00
Carpenter, 125.00
G. W. Lewis, 175.00
Hebron, 175.00
Horseville, 175.00
New Anchorage, 175.00
Pleasant Grove, 150.00
Williamsburg Savings, 150.00
N. W. Johnson, 175.00
S. B. Watson, 35.00
T. J. Van Horn, 35.00
Carrob, 35.00
Washington National Bank, 35.00
Hebron, 35.00
Horseville, 35.00
New Anchorage, 35.00
Pleasant Grove, 35.00

card, 35.00

Account

Expenses to

$500

Signs of mental improvement, however, have been noted in the last few weeks, and it is hoped that she may soon recover.
FROM THE CENTRAL ASSOCIATION.

BY MRS. FLORA CANTWORTH.

When the Secretary asked me to write a paper on the "Life of Chinese Women" for this Association, I told her I thought it would be a difficult task to present a paper of that kind before the people of Alfred, who have had so many opportunities for information, regarding such subjects, because the Chinese women are the last on the list of missionar- ries. She replied that there would be others besides Alfred people in attendance, and she felt that every one fully realize what the life of the Chinese women is all about.

The Chinese women are glad to aid in the great work of their conversion. So I shall try to tell you some of the things that my dear friend, Mrs. D. H. Davis, has written to me, and told me also things gleaned from the writings of other missionaries and travelers.

A little heathen girl said that the smallest thing in all the world wasn't any smaller than the joy of her father when she was born. If there is anything smaller than the joy of a Chinese father at the birth of a daughter perhaps it is the joy in the life of a Chinese woman of the lower classes. We realize more fully by comparing and contrasting.

Our chief joys come from the blessing of a Saviour—in him we find salvation, and all our other blessings come as attendant upon that. When our children are given to us, we accept our baby girls with equal thankfulness; and to them we devote our best energies and find our greatest happiness in doing all we can to educate and develop them and make the most and best we possibly can of them.

Not so the Chinese mothers, they are disgraced by the birth of a daughter and if they choose to murder her—to one noun—women among the Chinese are not thought to have any souls. Though the murder of girl babies is condemned by the ruling power, it is not prohibited by any legal penalty.

The first ten years of a Chinese girl's life are very much like those of a boy's; like a boy she would come (pightly or not) to know the world. She had no special training, except in the care of house. Her education is given to the leading London theaters. He took his performance with his pets in one of Be...
the whole family and called our mother-in-law by all of the secondary wives. The husband is called "our great man" by all his wives.

Although the girl's training is very delinquent, the mother receives all of the honor or blame for her son's success or failure in life, and holds a place of authority in his house at marriage.

She must continue all intercourse with the world the Chinese woman cannot shorten the hours by reading, she is a stranger to her husband's friends, she can take no part in any public enjoyment, yet she is not entirely a prisoner in the house for a few hours. She may visit her friends and receive visits from her women friends. Sometimes she has a garden to which she resorts.

The better class of houses are surrounded by high walls and contain numerous apartments with several paved courts. They are the abode of several families or rather branches of the same family. The dwellings of the poor are low mud huts covered with bamboo and having the cold, damp soil for floors.

She may learn of the gospel from her husband, but as she is not shut up in a harem or zenana she is much more easy of access by female missionaries than the women of some of the foreign nations, and the female medical missionaries have great opportunities to do her good.

It is, I believe, a well established fact that women are more religiously inclined than men, so if we do all that we can to bring religious influences to bear upon the lives of Chinese women will we not do more than we could in any other way to hasten the evangelization of the whole nation since they are considered responsible for the careers of their sons? In regard to binding the feet, the ruling classes of the Manchus or Chinese have freed themselves from it, but it is still practiced. They say it is good to have a woman's feet hurt when she walks; it will keep her at home.

In the western hilly region near Peking, where especially the observation of this habit was a common one, girls might be noted withstanding their mutilated limbs doing all kinds of field work and even bearing heavy burdens. As an example of the condition of the poorer classes, Mrs. Davis told the story of a woman who labored in the field and raised cotton, prepared it for cloth and wove it. It was noted, where especially the observation of this good to have a woman's feet hurt when she walks; it will keep her at home.

Notwithstanding the prevailing influences which overshadow the lives of Chinese women, some of them have risen to distinction, sometimes through their sons, and numerous triumphal arches are seen in different parts of the kingdom in their honor. In some instances women have creditably occupied the throne. Gathered here amid such pleasant environments and realizing as we do the source from whence our blessings come (or "flow"), I think we must feel a desire to lift our Chinese sisters out of darkness into the light of our own land.

Mrs. Davis says: "You in Christian lands have had the joy of seeing your dear friends converted, but you can only imagine what a joy it is to see a heathen woman accept the Lord Jesus as her Saviour and cast aside the superstitions and false fears which have hitherto controlled her life." She cites an example from China to show how bitterly opposed to Christianity, and for several years would not listen to the doctrine. Her life had been a hard one, she had much trouble and sometimes threatened to take opium and destroy her life; finally she was persuaded to learn a verse of Scriptures to repeat at Sabbath-school; finding that not difficult she continued to learn little by little until she could read the gospel of Matthew, and soon became a true believer. This was after she was fifty years old. Of course she has had trouble before, as the spirit with which she meets and overcomes it is of a very different kind and the change in her life has been very marked.

In Mrs. Davis' last letter she writes:

"The day schools close on Friday afternoon, so have invited the mothers to come at one o'clock and sew until half past three. Then they have a little service with them until four, when they go home, give them thirty cash (about three cents) to adhere to work. They are poor heathen women from the country and cannot read. The only object of the meetings is to spread the gospel among them. This they are made to understand if possible.

"The first week twenty came, the next more than we could accommodate, so told them the number would have to be limited to thirty. It is God's pleasure to have the interesting movements in his hands to reveal to him the heathen that we may share in the fulfilled promise: 'I shall give thee the heathen for thine inheritance and the uttermost parts of the earth for thy possession.'" Ps. 2: 8. It is not so great a number; men that are very needed, though they are very acceptable, but the little sacrifices by each of us. Our gifts passing through the Master's hands may be blessed and caused to feed a multitude of perishing souls hungry for the gospel."

A FEW PRACTICAL THOUGHTS CONTINUED.

That the heavens declare the glory of God is a fact revealed in the book of nature as well as in the Word of God. In all the work of nature we see design. "Every phenomenon must have a cause," hence design implies a designer. We see a plan, and in this plan we see wisdom, order and adaptation. All these declare the glory of God. And when we contemplate the varied and wonderful arrangements for the support, comfort and perpetuity of animal life, man in the category, do we think it strange that inspiration should say, the fool hath said in his heart there is no God? Not at all, for no one but a fool would say so, and then he dare not say it out loud; says it inside. In the text the Lord declared that God's absolute ownership of all his works was the ground of all Christian benevolence. God made us, we are not our own. "In him we live and move and have our being." "The earth is the Lord's and the fullness thereof." The Lord having divided his goods among his servants according to their several ability, said to them, occupy till I come. The Christian has given himself to God, or rather acknowledges the absolute ownership of God in him. The Rev. Joseph Strong says, "What right has any one of us to say that he has the right to believe he has given himself to God if he has not given his possessions?"

When we look at the church of to-day it would seem that most of what Jesus said about possessions has come to be a dead letter in it. Hear! "Lay not up treasures on earth, where moth and rust doth corrupt, but lay up treasures in heaven where neither moth nor rust doth corrupt." Are not most striving to lay up treasures on earth? Do we hear any pray to be delivered from the deceitfulness of riches? "How hard it is to have that riches enter into the kingdom of heaven."

Many a church member who complains now of having so little, because in the last day he will mourn because they had so much. The Bible says covetousness is idolatry. We knew a church to deal with a member for such idolatry. We did hear about a sign of the millennium up in Maine where a church disciplined several members who could pay nothing. There are some twelve million members belonging to evangelical churches in the United States. These pay for home and foreign missions about six million dollars annually. That is fifty cents a head, some may pay five dollars, then there must be as many who pay nothing; some pay one dollar or two dollars, but for all who pay a dollar or more there are as many who give nothing. This is a sad picture for the church of our Lord and Master.

It is the duty of all to give for the spread of the gospel. Every member is expected to give by self-sacrifice. God's blessing seems to go with the spirit of sacrifice. "If we suffer with him we shall also reign with him." When we give for a cause so little that we do not feel the cause does not feel it; sacrificing for the good of others, or crossing others, makes the soul nobler, stronger and more Christ-like. Upon such spirits must depend the salvation of the world. It is not so much the amount that God demands or blesses as it is sacrificing. It was from this reason that the poor widow gave more than all others who cast into the contribution. Others gave of their abundance. It was no sacrifice, no cross-bearling. "If any man will be my disciple let him take his cross and follow me." The Christian may appropriate of God's goods for himself, all he need say is he has placed in my hands in a way that will be glorify God for whatever cause I use it.

A good deal is said about God's truth. In some cases a tenth might cover the demand. The law of tithing as among the Jews does not apply to the church of to-day. There was no such demand for money or giving then as now. Palestine was the "all the world." to the Jewish people. The Salvation of the world was not laid at their door as it is to the door of the church now. A tenth might do then, but not now. It is no law for the Church of Christ. Those who talk so much about the one-tenth are very likely to be thinking how to speculate on their nine-tenths. The law of tithing was not limited to Palestine alone, but to the Jewish people or kindred, but under the Gospel the world is our country and the race of is our kingdom. To it us it all the world and every creature.

It is said that when John Wesley had thirty pounds a year he managed to live on twenty-eight, and gave the two for missions, and when he got sixty, eighty, and one hundred and fourteen he still lived on the twenty-eight
and gave the remainder. That looks like doing for the glory of God and the salvation of men.

So says Rap Butler, said he should be ashamed of himself if he should leave ten thousand pounds behind him. The relation that Christians sustain to God as stewards of his lays them under the most solemn duty to carry out the great commission of the Lord and Master. This duty is only limited by ability and the world's need, but the crowning efficiency is in the fact that the Lord Jesus is with the toilers. In him is the "all power." "All power is given unto me," says Jesus. Thus every man who has the duty is always. The responsibility of giving the Gospel to the world is individual. It is what will thou have me to do?

Each must labor according to what he has received; but all cannot preach, all cannot go to heathen lands, but God has given to every one the ability to create means that will enable others to go. It is just, as much the duty of such to glorify God in raising the means to support others who can preach the Gospel or go to the heathen as it is for any to preach or go to the heathen and carry the Gospel.

Man was made to till. This we might infer from adaptation. One would not infer that an ax was made to cut grass nor a scythe to chop wood, so we infer that man was designed to labor. That man was to till is no part of the curse inflicted upon Adam. He was made to till, but not in sorrow; the sorrow or pain was the curse.

Why was it that God only furnished the raw material for those things which man must have, were it not better for him to toil in making them for himself? God might have made houses and crowded them together into cities. He could have made railroads, telegraphs and bread all baked. God made man with the need of all these things and with skill to create them because it was better for man to develop his powers of body and mind in finishing the work God had made houses and crowded them then into cities. He could have made railroads, telegraphs and bread all baked. God made man with the need of all these things and with skill to create them because it was better for man to develop his powers of body and mind in finishing the work God had made.

We conclude then that the great work of the church is the evangelization of the world. That every member has something to do. He is to use his talent if he has but one or has two or five for the glory of God and the salvation of the world. Let us remember young people, with their glorious fervor, to education. Before musicians can pour forth their art, their power must be developed. That every member has something to do. He is to use his talent if he has but one or has two or five for the glory of God and the salvation of the world. Let us remember young people, with their glorious fervor, to education. Before musicians can pour forth their art, their power must be developed.

The Christian Endeavor movement is a practical illustration of the gracious fact that Christian spiritual unity is possible without absolute uniformity or centralization of authority. But spiritual union can be developed better for man to develop his powers of body and mind in finishing the work God had made.

To the Editor of the Sabbath Recorder.

Dear Editors:

I am Heartily yours,

FRANCIS E. CLARKE.

An Appeal for Fellowship.

To the General Conference of the Methodist Episcopal Church:

Dear Fathers and Brethren:—We, the Board of Trustees of the United Society of Christian Endeavor, representing nearly thirty evangelical denominations in a world-wide brotherhood, in view of the fact that your church and the Methodist Episcopal Church, South, are the only churches in the world in which the number of Christian Endeavor societies are in the number of the already widespread and rapidly growing fellowships, fraternity, and cooperation, address to you this appeal:

The Young People's Society of Christian Endeavor is, and is only, a federation of Christian youth in various evangelical churches. Each individual society is under the exclusive control of the denominations to which it belongs. Neither the United Society nor any State or local union demands or requires any allegiance, levies any taxes, or controls the mission or destiny of any society, or member thereof. The Board of Trustees of the United Society and its officers are but servants of the interests of all the churches; are merely a committee for general suggestion and a bureau of information.

The Christian Endeavor movement is a practical illustration of the gracious fact that Christian spiritual unity is possible without absolute uniformity or centralization of authority. But spiritual union can be developed better for man to develop his powers of body and mind in finishing the work God had made.

We regard the Methodist Episcopal Church as one of the foremost in the proclamation of Christian spiritual fraternity, and we greatly desire to welcome the Methodist Episcopal youth people, with their glorious fervor, to our delightful inter-denominational fellowship.

But Christian Endeavor cannot be simply a mass of miscellaneous societies. Every great movement must necessarily have unity of purpose and some common channels of work along which such purpose can flow. Christian Endeavor has general shape, and has assumed the equal adaptability to varying ecclesiastical politics, several years before the beginning of similar movements, and since our name has never carried a merely denominational color, and since Christian Endeavor is a distinctly spiritual movement, we have asked that only such societies as are willing to accept our principles and main ways of work, and are under the control of the evangelical bodies to which they belong, take upon themselves our name. Thus, and thus only, can we maintain the peculiar deity of Christian Endeavor, at once its denominational devotion and its large and beautiful inter-denominational fellowship. Can there be any peril to denominational loyalty, for which Christian Endeavor, by its essential principles, has always stood, and must stand, in adding to the distinctive denominational name of a denominational society, or for various other denominational bodies throughout the world, the unifying name of Christian Endeavor?

Cannot the real longing for spiritual inter-denominational fellowship, which thrives in the hearts of all young Christians, be thus given a chance of expression in Christian Endeavor, while every denominational conviction and interest shall be at the same time carefully guarded in the hearts of all Christian young people? We respectfully ask you to take into consideration this most important matter.

Signed by the following trustees:—

Prof. J. F. Howe, D. D. (Presbyterian).
Prof. J. B. Richardson, D. D. (Presbyterian).
Rev. J. M. Lowden (Free Baptist).
Rev. M. Hildred (Friends).
Rev. W. Hill, R. H. (Baptist).
Rev. H. B. Grose (Baptist).
Rev. William Patterson (Canadian Presbyterian).
Rev. William Miller (Reformed Church in the U. S.).
Rev. H. F. Shape (United Brethren).

RELIGION IN THE HOME.

We are not angels; we are only men and women, and we therefore must keep the imperfection of manhood. We are not perfect apples; we are speckled apples—all of us. I do not care how deep and sweet and tender and accordant love may render the home life, it cannot but happen that in the close contact, in the every-day openness and disclose of the home, our bad points will come out. No family is made up of any miserable pride—our concealed self, which every day is being polished and found and piled up to form perfectly straight sticks, but crooked ones. And when they are piled together in the close contact of the home life, the crookedness will appear. The man and woman married the most ut-utterly, married along the whole line of their nature, must yet find some point where there is not complete contact. There is dissimilarity of temper, there has been dissimilarity of education. Before musicians can pour forth a perfect harmony, they must bring their instruments into perfect tune.

Before two hearts can perfectly strike together they must be keyed to the same note, and that cannot be altogether done before marriage. The exact real self does not appear at courtship. It is the best self, the self dressed in the best wardrobe of manners and sentiment and sacrifice that appears then. But marriage brings the self out of its calligraphic habits for what it is. Then each real self must adjust itself to each real self; then each real self must know and forebear. Then the various selfs must in incorruptible be met and mastered by a mutual charity which suffereth long and is kind, which never faileth. Now it is just here in the closeness and disclosure of the home that religion is most needed. One must do one's share of the Christian work by losing it; the soul must possess itself with the sweetness of a Christian love, must put in the practice of the Christian spirit of self-assertion, and keep it there. A Christian confusion of wrong must be as quick and pervasive as the organ, the organ in its calmness, in tenderness, in self-sacrifice must dwell in the heart of each. Then shall that home be Christian.——Selected.
Young People's Work

No questions, or schemes, or other articles of information, interest or instruction have as yet come on this page. Perhaps the time has been too brief for you to send in any contributions; but even if it were otherwise, I should not look for any communications; in fact, I should be very much surprised to receive any.

Then have I invited and urged you to help me in this work if I did not think that you would respond? What is the use of taking up so much space in asking for something which I did not expect to get? Well, suppose it is because it is something I should very much like to have—something I believe with all my heart you would do—good and so have I asked, I ask now, and I shall continue to ask, for your help, although I do not hope to get it.

But please do not think that I am finding fault or sealing—no at all. We all have our own work to do, and if we do not do it, no one will. We are all busy with something which interests us, and have but little time to read the Recorder, let alone writing for it. No doubt if I am so much interested is because it is a part of my work; and yet not wholly, for I make it a part of my work because I am interested in it. No, I do not blame you for not writing, you have not the time, perhaps not the inclination. You think that it is not your duty to help make this page interesting, and I presume it is not. That task falls upon me; so all I can reasonably ask is your good will. And yet I shall be happy to hear from you.

Not long ago I was asked to prepare a short address for a certain occasion. I asked a friend what I should talk about. "Oh," said he, "give them something new." That has rung in my ears ever since—"something new." We are told that there is nothing new under the sun, and yet the world demands of us all "something new." The man who advertises in the papers and magazines must do it in some new fashion, if he expect to catch and keep the attention of his department of business. People soon tire of the old. Why, I know of churches which wish to make a change in pastors simply to have a new man. Now while this striving for something new may at times be carried to ridiculous extremes, yet it remains a fact that the successful man must be one who can either devise something wholly new or find a new way of doing or saying an old thing. What is the charm of certain lecturers or of one or two ministers out of a hundred? It is their freshness, their new way of putting old truths. In-as-much then, as the world asks us for something new, and in-as-much as something new is really desirable and enjoyable, it becomes a duty resting upon us to cultivate the power we have of creation. I believe that a truly creative mind is for the most part a gift of nature; but I believe farther, that we all have in some measure, however small, this power, and that we ought to cultivate it. Some people, you know, have the power of imitation. The most perfect imitation: they can do most excellent work if they have a pattern to go by; but the power of creation, of doing or making something new, is a much more valuable gift. We should cultiv

"Thy works shall chiefly be made known when thou hast done good, and hast been constant in them."—Eccles. 10:15.

The cup that is full can grow out of pure thoughts. The mind that is filled with evil is not hidden, even from human eyes, for its uncleanness is revealed in that wonderfully accurate mirror, the human face. Here every thought, every changing mental state finds silent but emphatic-expression. When the mind is filled with rage, hate or envy, the muscles of the face mold it so as to fit the mental state, and these passions stand out in bold relief. Every time an un­worthy thought enters the mind, it weakens the will, and when the mind is once disturbed, it lasts forever. Many may not see these mental wanderings, he may not notice these imaginings; but One sees and notes them. They leave the scars upon the soul. They soil and mar the mind; and as the record of each day is photographed upon the books of heaven, they appear in bold relief in all their hideousness.

OUR MIRROR.

Dear Endeavorers:

Last night I attended the Endeavor prayer meeting of the Congregational church. The meeting was well attended, and the leader did all the work of the meeting. He endeavored to arouse what enthusiasm he could, but it is difficult to entice people when they will not be enthused. As a last resort the leader gave out references. These verses were read by the members, and about half-a-dozen spoke aside from reading the verses. The whole responsibility of the meeting rested upon one man and the leader. At the close of the services, the leader alone shook hands with the friend with me (who was new in the habit of being addressed), but we both noticed there were no invitations to come again.

Are any of our leaders having all the work to do? Does each one feel his responsibility,
Children's Page.

Jack and the Lily.

It was a beautiful day, and some one said so. One tall, slender stem, crowned by three of the most perfect white blossoms. Mrs. Elvyn was very proud of it. "I think that Jack is going to like it," she said, "he is very fond of lilies, you know." "Don't touch it, my boy," said his mother quickly; "it is very tender, and a rough pull would wound it very much." Three days passed away. It was the evening before the flower show, and Jack was in the garden all by himself. "I will just go and look at the lily," he thought. It had now come to perfection; never were such huge snow-white petals seen before. As the little boy looked, "Oh, what a beautiful sight," Jack turned to have a look at it. He clasped his fingers about the pale green stock and drew it toward him. Ah! it was a level with the head of the stem. When "crack" went the slender stem, and the beautiful proud lily could hold its head erect no longer. "Now we have crimson, and tears rushed into his great blue eyes.

"Run for help, away, before anyone sees you," something whispered. "Mother will think a dog came into the garden and brushed it off." "No, no, for it would not be true!" cried little Jack, and he ran indoors as fast as his short, sturdy legs would carry him. Mother looked bewildered as he entered the room. Then she held out her arms and said: "Come here and tell me what is the matter; every good mother loves her children." "Oh, mother, mother," sobbed the little boy, with his curley head on her shoulder, "I have been so naughty to-day; I do not know how to help it." "You poor, dear, darling boy," said mamma, "I am sorry; please forgive me." Mother smiled. It was such an absurd ending to the speech, and she never had whipped Jack in all the five years of his life.

"There, there, darling," she said, patting his curley head, "let us go and look at the lily. Perhaps she is all right.

Nor was it. The stem had snapped just in the right place, mother said, exactly where she had intended to cut it.

And, oh, how Jack lost the prize at the flower show after all. But mother said, as she kissed Jack's little sunshiny face the next morning, "I know you will do better in the future; this is something she valued far more than the prize, and got off, not the splendid society would Perhaps it was going to be used in the tea at the great dinner of Lydd, in Kent, England. It was the evening after the flower show, there was some crying for help; but a boat could not be got off, so the crew understood here, and the whole fabric of society would Perhaps it was going to be used in the tea at the great dinner of Lydd, in Kent, England.

A Story of Two Words.

"Oh, if I were lucky enough to call this estate mine, I should be a happy fellow," said a young man.

And then?" said a friend.

"Ah," then, 'I'd build the old house and build a palace, have lots of prime fellows about me, keep the best wines, and the finest horses and dogs in the country.

And then?"

"Then I'd hunt, and ride, and smoke, and drink, and be grand, and open up a good, and enjoy life gloriously!"

And then?"

"Then I suppose, like other people, I should grow old, and not care so much for these things."

"Why, then, I suppose in the course of nature, I should leave all these pleasant things—and, well, you know!"

"Oh, well then!"

"O bother your 'thens! I must be off."

Many years after the friend was accustomed to hear the story, he exclaimed—

"God bless you! I owe my happiness to you.

"How?"

"By two words spoken in season long ago; And then!—The Quiver.

Eight Saved by a Dog.

How a Big Newfoundland Swam Out to a Sinking Ship.

Some years ago a vessel was driven on the beach of Lyde, in Kent, England. The sea was running furiously, the people on board were crying for help; but a boat could not be got off, through the storm, to their assistance, and they were in constant peril, for any moment the ship was in danger of sinking. At length a gentleman came along the beach accompanied by a Newfoundland dog. He directed the animal's attention to the vessel and put a small stick in his mouth. The intelligent and courageous dog at once understood his meaning, sprang into the sea and fought his way through the angry waves toward the vessel. He could not, however, get close enough to deliver the message. At length a gentleman came along the beach accompanied by a Newfoundland dog. He directed the animal's attention to the vessel and put a small stick in his mouth. The intelligent and courageous dog at once understood his meaning, sprang into the sea and fought his way through the angry waves toward the vessel. He could not, however, get close enough to deliver the message. A line of communication was thus formed with the vessel and every man on board was rescued.

"You've found Heaven First, Janet!"

She had lain in a stupor, breathing with heavy, labored breath, as the sun sank behind the far-off western hills, and the cold glow on the wall of the room faded into dense shadows, she awoke and called feebly to her mother, "I want water—" and fell into a fit.
aged partner, who was sitting motionless by the bedside; he bent over his wife, and took her warm wrinkled hand in his.

"Is it night?" she asked in a tremulous tone, looking at him with eyes that saw not.

"Yes," he answered softly, "it is growing dark."

"Where are the children?" she queried;

"Are they all in?"

"Poor old man—how could he answer her—the children who had stayed for long years in the old church yard; who had outlived their childhood and borne the heat and burden of the day, and, growing old, had laid down their cross and girded to wear the crown before the older father and mother had finished their sojourn.

"The children are safe," answered the old man tremulously; "don't think of them, Janet; think of yourself. Does the way seem dark?"

"My trust is in Thee; let me never be confounded. What does it matter if the day is dark?"

"I'll rather walk with God in the dark Than walk alone in the light; hands that have labored so

"John, where is little Charlie?" she asked.

Her mind was again in the church yard, dust of twenty years had laid on Charlie's golden hair, but the mother had never forgotten him! The old man patted her cold hands—hands that were so hard that they were seamed and wrinkled and calloused with years of toil, and the wedding ring was worn to a mere shadow of the one that had adorned his thin lips to them and cried. She had encouraged and strengthened him in every toil of life. What a worker! What a leader in Israel! Always with the gift of prayer or service. They had stood together at many a death-bed, closed the eyes of loved ones, and then sat down with the Bible between them to read the promises. Now she was about to cross the river of death.

And it was strange and sad to the old man, and to the golden-haired grand-daughter left them, to hear her babble of walks in the woods, of gathering May flowers, and strolling with John; of petty household cares that she had always put down with a strong resolute hand, and the death-bed triumphs. And when at midnight she heard the Bridegroom's voice, and the old man bending over his dying one, the little grand-daughter kissed her pale brow, there was a solemn joy in her voice as she spoke the names of Saint's. And then she felt that he saw her, she saw them, yet was unimmortal, and with one glad smile put on immortality. They led the old man sobbing away, and when he said, glad morning sun was shining, the air was jubilant with the songs of birds, and she lay asleep on the couch under the north window, where he had seen her so often lie down to rest while waiting for the Sabbath bell.

But what strange transformation was there. The wrinkles were gone. The traces of age and pain and weariness were all smoothed out; the face had grown strangely young, and was in the likeness of age and pain and weariness were all so often lie under the songs of birds, and she lay asleep on the couch.

The children were safe; they lied, they were safe; the Bridegroom's voice, and the old man was a solemn joy in her voice as she spoke the words of the ancient chapel. They had stood at many a death-bed to

They had stood at many a death-bed to-"  

He became well known in many places in the East and South. He went to Liverpool as surgeon of the sailing ship "James Foster, Jr." of the Black Ball Line. He was Deputy Health Officer under Dr. Thompson, of the Port of New York, and stationed at Staten Island, and later practiced medicine at Dare-town, N. Y., until he entered the volunteer service in 1862, and was commissioned assistant surgeon of the Ninth Regiment of N. J. Volunteers. "In 1865, Surgeon Gillette received his long-coveted double-row of buttons and was appointed surgeon with the rank of major. At the close of the war, the North New Jersey was mustered out, and Surgeon Gillette was transferred to the regular army, where he served with honor until 1873." In the regular army he was stationed at various points.

He went to Natchez, Miss., and acted as Post Surgeon of the Marine Hospital. In March, 1869, he went with Gen. Gillem to Galveston, Texas, and afterwards was stationed at Indianola, at Corpus Christi in 1870, and New Orleans in 1871 and 1872, under General Citz. "In Texas he was widely and favorably known. By the kindly manners and open hospitality of himself and wife, they endeared themselves to all whom they met. A great many of the old citizens of South- western medicine, Dr. and Mrs. Gil­

The prayer and conference meetings were well sustained during the pastor's absence. The one held on Wednesday evening was in charge of a leader appointed each week by the predecessor, an arrangement which will be continued for a while longer, while that of Sabbath eve was in charge of the deacons,—G. H. Utter leading all but one, which was led by Rec. Geo. Swin-ney, and Rec. Geo. Coughlin. It is uni-

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There is a difference between bringing our religion into our business, and bringing our business into our religion.
and the sufferings of the sick or wounded and dying soldiers strongly appealed to his sympathy. He thought that the exposures and hardships of more than ten years of army life went far toward undermining his health. The Doctor was a member of long standing of the military order of the Loyal Legion of the United States. He leaves a wife and one daughter who, with her family, reside in Texas. His remains were brought to Shiloh, where, after brief services, interment was made.

Rev. L. R. Swithin came here with Mrs. Gillette, and spoke words of comfort at the funeral.

TENT WORK IN SOUTH DAKOTA.

By request of Bro. J. H. Hurley, the Scandinavian brethren on this field engaged me to accompany him in the work as singer; also to have the care of the tent.

I joined him at Big Springs, on the 25th of May. During our stay here we were entertained by a young lady who, with her family, reside in Texas. The success of this field was found here against our peculiar views; created, however, by influences outside of our people. Great surprise was expressed by a number of the First-day Friends that Bro. Hurley did not make a specialty of the Sabbath question; and we firmly believe that in this instance "silence, on this question, was golden!" Bro. Hurley won the hearts of the most prejudiced by his warm and tender, yet forcible and practical, way of presenting the gospel. The work progressed.

After almost three weeks of labor here the tent was set up at Smyth. At this place a strong interest was manifested from the very outset, congregations increasing from thirty to one hundred and fifty. The people had a mind to work. One neighbor, who at first was very hostile, at the end of the two weeks, labor here presented himself for baptism, and with his entire family went down into the river, as Jesus did, and was buried with him in this beautiful ordinance and received a new life. The success of the meetings at this place was due in a great measure to the lively interest taken by the young people. Faithful in attendance, their happy voices were heard night after night in song and testimony. Four of the band boys brought their horns into the service, and with Sister Enos Huffman at the organ the music became one of the strong features of the service. The facts were brought out that no institutions were being held, hardly any of our Sabbath-schools had teachers' meetings, and so many neglected even to send any reports to the Conference. During the last year Institutes have been held, new teachers' meetings started, and now we most earnestly desire to get a report from every Sabbath-school in the denomination.

We want these reports to get at the real status of the work among our people, and on these reports, favorable or unfavorable, to base our plans for future work. May we not appeal to every Superintendent to see to it personally, that these reports are carefully made up and promptly forwarded to Rev. J. A. Pattee, Leominster, N. Y.

L. R. SWINNEY, Pres. S. S. Board.

MRS. WILL CARLETON.

Mrs. Will Carleton was a Baptist missionary in India before her marriage to Mr. Carleton. Her first husband died in the missionary work there, and so did her three children. She returned to this country to recover the health she had lost, and against all her pre-arranged plans married instead of going back. She has kept ever since a most ardent interest in India and pays the expenses of one native teacher there year in and year out. She organized, a board of five, which she administers, in Brooklyn, where she lives, to assist a missionary society, and gave it the name of "Farthest Lights." She went to her husband for the name, as she constantly turns to him for sympathy and assistance in her missionary endeavors. She says she has had a daughter she would want to dedicate her to missionary work in India.—Exchange.

Sabbath School.

INTERNATIONAL LESSONS, 1895.

July 4. The Ten Commandments.

Ex. 20: 2-17.

Notes:

Ex. 20: 10. God gave them tables of stone.

Ex. 20: 11. He wrote them on the tables of stone.

Ex. 32: 15. They made an idol.

August 1.

The Brazen Serpent.

Num. 21: 4-9.

Lessons:

Num. 21: 4-6.

August 8.

The Bronze Serpent.

Num. 21: 9-12.

Lessons:

Num. 21: 9-11.

August 15.

Opening the Jordan.

Josh. 3: 1-7.

Lessons:

Josh. 3: 1-6.

August 22.

The City of Refuge.

Josh. 20: 6-14.

Lessons:

Josh. 20: 6-12.

August 29.

The Dealing with God.

Deut. 10: 19-21.

Lessons:

Deut. 10: 20-21.

September 5.

Review.

September 5.

LESSON VI.—THE BRAZEN SERPENT.

For Sabbath-day, Aug. 10, 1895.

LESSON TEXT.—A man set up the serpent in the wilderness, because the Lord said that Moses should make it.

JOSH. 3: 14.

INTRODUCTORY.

After the spies had made their reports, the people began to murmur against Moses and Aaron. Caleb and Joshua endeavored in vain to quiet the people. God threatened to destroy Israel and make of Moses a great nation, but Moses interceded for the people. They were spared, though not until many were smitten with a plague.

In the mean time they again showed their willingness by making an effort to enter Canaan, but they were taught that they must now wait God's time.

Dothan and Asnah and 250 princes arose against the authority of Moses and Aaron, but the earth swallowed them up. Aaron's rod blossomed before the face of Pharaoh, but he caused his magicians to do the same. Various laws were given the people. Miriam died in the wilderness of Zin. At Meribah the people again murmured because of no water, and Moses brought water from the rock, smiting it with Aaron's rod; but in doing this, he exhibited an unbelief which kept him from entering the promised land. SeeNumbers 20: 12.

Edom refused to let Israel to pass through their borders into Canaan, so they journeyed to Kadesh, where Aaron died, and where Eleazar was appointed high priest in his stead. Moses met with Arad and his army as they had taken a vow to do if God would deliver them to Israel.

EXPLANATORY.

v. 4. "And they journeyed from Mt. Hor." Journeying southward, making a turn at the Gulf of Akabah and going east of the mountains of Edom: "Round of the people . . . . way." They found the country hard to travel with such a large company. The past was not pleasant to think about, and the future looked full of privation and death.

v. 5. "Therefore a truth and a falsehood. God into the river, as Jesus did, and provided food for such a large company, but God gave them "angel's food," which they loathed, preferring rather the flesh-pots, the leeks, the onions and garlics of Egypt. "Neither . . . water." Although they were passing through "a thirsty ground where was no water." (1 N. Y. Deut. 8: 15), God had shown his power to aid by giving water from the smitten rock.

v. 6. "Lord sent fiery serpents." The species is not known; perhaps the diphas, whose bite insinuates a France, and then depressed and in passageways, swelling of the body, ending in death.

v. 7. "We have bitten the bite of the serpent brought them to a realization of their sin."

v. 8. "The people position of Moses, as between them and God—and an interceder."

v. 9. "Moses prayed." Although they had often abased him, he was ever ready to intercede for them.

v. 9. "Make fleeces . . . . serpent." The narrative implies that the brazen serpent, instead of being visible from the outside, was invisible from the inside. Every one . . . shall live." The brazen serpent was a symbol of the atonement of Jesus, while the brazen serpent became the instrument of their deliverance. It was made by Moses, and by God's permission.

v. 10. "Moses made . . . . Moses' sympathy for the suffering."

v. 11. "And the brazen serpent . . . . work."

v. 12. "Put it on a pole, that every one looking upon it might live." Without an exception. But boiling the brazen serpent was the only way they could be healed. God directed Moses to boil the serpent as kept by Israel (Ex. 15: 20-3), and then was deformed, because of the ερατισμός among the Jews. The church of St. Ambrose, at Milan, has for centuries believed that it possessed the brazen serpent made by Moses.
Popular Science.

The fine colored rubies* found in Burmah are said to be worth from five to ten times the value of diamonds of equal size and weight. The ruby mines are situated in the valley of Mogok, and every foot of the bank of the Irrawady river, and about seventy-five miles north of Mandalay, at an altitude of 4,200 feet. Concerning these mines very little has been known, as they belonged to King and were jealously guarded. The English Government, however, got control of these mines in 1886.

A company of London jewelers have rented the mines at an annual rental of $200,000 a year, for a term of five and a half years, and are present working seventy-eight diggings. All the gems are sent to Mandalay to be valued. This year will determine whether these mines are as rich as they were supposed to be, and also whether the ruby will still retain its place as the most costly of precious stones.

Right on the heels of a most wonderful, rapid-firing gun comes an invention by a Mr. Lennard of a bullet-proof armor to stop the bullets and render them harmless. Two pieces of this armor were submitted for tests on Governor's Island a short time ago. One short time ago, one was for soldiers and the other addition weighing on ships, torpedo boats, and for naval or war purposes generally. This shield is declared to be free from any metal whatever.

Six shots were fired into the first piece, and on examining it was found that every shot had been stopped, as every bullet had been fused. Five shots were fired into the second piece from a Krug-Jorgensen rifle, at a distance of 100 yards; not a bullet penetrated more than three-fourths of an inch. The bullets were all stopped.

Now what is the use? Here is a 13-inch rifled cannon throwing a bullet weighing over half a ton, and here also is a Herveyzed steel plate that will stop it. Here also is a Krug-Jorgensen rifle, a Gatling or a rapid-finer, and here also an armor to be worn, or otherwise used, which will stop all these bullets. What will they be done next? I say, stop all inventions looking to the destruction of human life, and submit all differences to arbitration and abide by the decisions. Have no more war. "Let us have peace!"

There are at this day, either just completed or in process of construction, some of the greatest scientific achievements in the construction of water-ways for ships known in all ages, even excelling in skill that of the Suez Canal.

The completion of the Panama Canal is now under consideration again by English capitalists, and they are looking forward to the time when the Atlantic and Pacific Oceans shall meet at this point.

The people of the United States feel quite sure that the next Congress will set the wheels in motion that will ere long complete the Nicaragua Canal, that they will send their ships from the Atlantic to the Pacific at this point.

The Corinth Canal, contemplated by Alex.

* Note.—The finest rubies are of the color of pigeon's blood, and are found in crystalline limestones, and some times in gneiss-bearing gravels. Rubies are found in Siam and Ceylon having purple tints.

under the Great, is on the tapns again, and shows signs of life and energy.

The Kiel Canal, connecting the North Sea with the Baltic, is now completed, and ships are now freely passing.

Last, if not least, is our home ship canal, connecting the Hudson River with Long Island Sound above New York, thus making a great saving in time in passing from the North to the East, as well as furnishing a place for docks for the reception and shipment of merchandise.

Before us now is the projection of the Cape Cod Canal, connecting Buzzards Bay with Massachusetts Bay.

An inland channel is planned all the way down the coast from New York to Key West, Florida.

Some day all these scientific works will be completed, as they are in the interest of peace and happiness.

The widest and longest canal in the world is said to be the Chenab Canal in the north-west province of India. It is now 110 feet wide, and will be 200 miles finished. The main canal is 40 miles long. The principle branches will have an aggregate length of 2,000 miles, and the canals that lead from the principle branches to the villages will aggregate the enormous length of 4,000 miles. 250,000 acres of land are already receiving benefits from this canal, besides furnishing means for exclusive transportation.

THE OUT-DOOR WOMAN.

Proper control over the breathing apparatus is one of the most essential things to be learned by a swimmer. The value of slow, deep respiration, both for long and short distances, can hardly be over-estimated, and yet this point is not always emphasized in the many treatises devoted to the art. A young woman who has won several swimming races both here and abroad attributes much of her success to her superiority over her competitors in the matter of "wind," to use the technical athletic term. She has, consequently, had the advantage of a thorough training in the science of correct breathing. By practice she has enabled herself to walk two and one-half blocks in the interval from one inhalation to another. Swimming under water in the bath, or in the sea, her one entire breath suffices to carry her a considerable distance beneath the surface. In a long race she makes it a practice to drop under about every forty strokes, swim six or seven, and rise to the surface again. This increases her speed materially, on account of the slight resistance offered to the body when it is entirely submerged in water. When on the surface she follows the rule of all good swimmers in allowing herself to sink as low as possible, shoulders, chin, and mouth well under the nostril being just far enough up to enable her to breathe.

It is said that a drowning person always rises twice after sinking, but that when the body goes down for the third time, it remains under. This is usually because the air is soon exhausted from the lungs, or they become filled with water taken in in convulsive gasps by the terrified victim. If one could but have presence of mind enough to take a deep breath upon each rise to the surface, and refrain from inhaling while under water, there seems no reason why he should not come up any number of times. This would allow greater opportunity of being rescued. The difficulty, however, is that very few people who are not swimmers are able to keep their senses about them under such circumstances, and even if they knew the proper thing to do, would be likely to forget it in their fright.

Harper's Bazaar.

RESOLUTIONS OF SYMPATHY.

Whereas, It has pleased our all-wise Heavenly Father to call unto himself our sister, Martha J. Hill, beloved by the members of the Seventh-Day Baptist Christian Endeavor Society of Atalla, we do mourn profoundly; therefore,

That in this hour we have lost a most faithful member and loving friend. The purity of her character, her unselfish devotion to the cause of the Master, and her active labors and consecrated Christian life was an inspiration to all who knew her.

Resolved, That we bow in humble submission to the will of God, as we would point them to him in whom she trusted and who is able to comfort us in all our afflictions.

Resolved, That a copy of these resolutions be sent to her husband and parents, also that a copy be sent to the SABBATH RECORD with the request for publication.

She has finished her work, and her spirit rejoicing, she entereth into the joy of her Lord. In accents of music, "Well done, faithful servant."

Now enter thou into the joy of thy Lord.

R. S. WILSON, Visiting Elders.

ATTALIA, Ala., July 20, 1885.

Special Notices.

ANNIVERSARIES.

(GENERAL CONFERENCE, Plainfield, N. J., August 21-26.

SOUTHERN ASSOCIATION, Fort Smith, Arkansas, Oct. 31, to Nov. 4, 1885.

MISSIPS west of Chicago who wish to attend the General Conference at Plainfield, N. J., will do well to confer with letter from Rev. J. Ordway, 205 West Madison St., Chicago.

ALL persons contributing funds for the New Miss-

issippi Reading Rooms, for use of minister and home, will be thanked and notice given that a copy be sent to the stones. wide,

TEN Sabbath-keepers in Utica, N. Y., will meet the last Sabbath in September and in each month following for preachings and meetings, at P. R. C. Maxson, 22 Grant St. Sabbath-keepers in the city and adjacent villages, and others are most cordially invited to attend.

TEN Seventh-day Baptist Church of Hornellsville, New York, regular services in the lecture room of the Baptist church, corner of Church and Genessee streets, at 2.30 P.M. Sabbath-school following preaching service.

General invitations are extended to all, and especially to Sabbath-keepers remaining in the city over the Sabbath.

M. B. KELLEY, Pastor.

TEN Chicago Seventh-day Baptist Church holds regular Sabbath services in the lecture room of the Metropolitan Church Block, corner of Clark and Washing-}

ton Streets, at 2.30 P.M., Sabbath-school at 3.30 P.M. Strangers are always welcome, and brethren from a Suee Church are cordially invited to attend. Pastor's address, L. C. Randolph, 6124 Wharton Ave.

FIRST Seventh-day Baptist Church of New York City holds regular Sabbath services in the Boys' Prayer-meeting Room, on the 4th floor, near the eleva-

tor, 56 M. C. Building; 4th Avenue and 23rd St.; entrance on 23rd St. Meeting for Bible study at 10.30 A.M. followed by the regular preaching services. All are cordially invited to attend. Pastor's address, Rev. J. G. Burdick, New Mipah, 500 Hudson St.

TEN Sabbath-school Board of the Seventh-day Baptist General Conference has authorized the Vice-President for the North-Western Association, H. D. Clarke, to arrange for Institutes in said Assos-
The Saloon. The title of this article is the mouth of a young man whose tone of voice, as well as that of the man who is talking, suggests a quality of voice that is in keeping with the style of speech used in literature of this period. The Saloon is a place where people go to drink and socialize, and it is often portrayed as a place of refuge and escape from the problems of life.

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The regular meetings of the Board of managers at:

- New Auburn, Minn.-John M. Richey.
- Milton Junction, Wis.-L. T. Rogers.
- Chicago, Ill.-E. F. Randolph.
- Farina, Ill.-J. M. Richey.
- Hebron, Ill.-E. F. Randolph.
- Plainfield, Ill.-C. T. Rogers.
- New Market, N. J.-C. T. Rogers.
- Westerly, R. I.-E. B. Clarke.
- Memphis, Tenn.-Rev. E. S. Hezekiah.
- Silver City, N. M.-Rev. H. B. Brown.
- Traders National Bank, Chicago.
- Astoria, O.-Rev. G. W. Johnson.

The seventh-day Baptist Memorial Board.

The seventh-day Baptist General Conference.

- Woman’s Executive Board of the General Conference.
- Young People’s Board of the General Conference.

Business Directory.

- The Sabbath Recorder.
- American Sabbath Tract Society.