WHAT I WAS, AM, AND SHALL BE.

I was lost in a waste-weary world full of woe;
I was houseless, alone, I knew not where to go;
I am found, to my joy, by my shepherd so kind,—
I am housed, fed and clothed, all I need now I find;
I shall be with my Lord when he comes back to reign,—
What a heaven will it be in that joy to remain.

I was friendless and poor as a beggar could be;
I am claimed by the king, he has made me an heir,
I am bound for my home in a city so fair;
In that home I shall be with the sanctified throng,—
I shall pass through their gates, I shall join in their song.

I was doomed to be cast into death's cruel maw;
I am saved from the stroke of death-dealing sword;
And a crown I shall wear in the sweet by and by,
I was sold under sin by the curse of the law,
I shall pass through their gates, I shall join in their song.

I was friendless and poor as a beggar could be;
I am claimed by the king, he has made me an heir,
I am bound for my home in a city so fair;
In that home I shall be with the sanctified throng,—
I shall pass through their gates, I shall join in their song.

I was sold under sin by the curse of the law,
I was doomed to be cast into death's cruel maw;
All too weak to perform what of good was begun;
I am bought by the blood of the crucified Lord,
I am saved from the stroke of the death-dealing sword;
And a crown I shall wear in the sweet by and by,
When the king comes again from his home in the sky.

Oh, the past, dreadful past, without hope, without God,
Till my soul steeped in sin felt the smart of his rod;
Oh, the joy now I feel, with my sins all forgiven,
Walking on day by day to my mansion in heaven;
Oh, the bliss that will be, when my Saviour I see!

—Lester Courtland Rogers, in The Golden Link.
THE SABBATH RECORDER.

REV. L. E. LIVERMORE, Editor.
REV. L. C. RANDOLPH, Chicago, Ill., Contributing Ed.
CORRESPONDING EDITORS.
REV. W. L. HALL, D. D., Milford, N. H.
PROF. EDWIN SHAW, Milford, Wis., Young People's Work.
MRS. R. T. BUCKES, Waterville, Maine, Woman's Work.
J. P. MOSHER, Plainfield, N. J., Business Manager.

Entered as second-class matter at the Plainfield, N. J., Post Office, under the Act of March 3, 1879.

PRESIDENT GARDNER presented the work and needs of Salem College in a few minutes allowed him on Education Day, at Conference, and in a short time had more than a thousand dollars pledged for the year to come to help the cause.

The officers of the Conference for the coming year remain nearly the same as last year, excepting the change of president. Mr. W. H. Ingham, of Milton, Wis., was chosen president. It is an admirable custom to select strong and capable Christian laymen to plan during the year and preside at the sessions of the Conference.

A LETTER from Bro. O. U. Whitford, from Smyrna, Del., since the Conference, speaks encouragingly of Dr. Swinney. She is gaining in every way; but it is thought best to seek the quiet and bracing air of some mountain resort for a few weeks, and she will, with her brother, Dr. C. O. Swinney, make that change this week. Her case is very hopeful under careful treatment and needed rest.

How much valuable time is lost in brooding over the troubles of life, some of which are actually experienced, and some of which exist only in imagination. The mind that is busy in planning, and the hands in executing for the present and future good of men, have not much time for disparagement or despondency. Learn to live on the highlands and not in misymcasic valleys. Phillips Brooks once said, “Hurry across the lowlands, that you may spend more time on the mountain tops.”

PASTOR WHEELER is now among the Eastern churches in the interests of the Boulder Church. He has raised $700 more to put the cause in Colorado in good shape. Some of the churches have already contributed liberally, and will be glad to see this debt completely paid. There will probably be a picture of this solid stone church in the Recorder in a short time. It is a credit to the enterprise and devotion of the pastor and his little flock, and we predict for that society a growth and influence equal to the very best of our pioneer churches.

The next General Conference is appointed at Alfred, N. Y., with the First Alfred Church. A committee was appointed to consider the question of any change in the methods of entreaty and entertainment, and it deemed advisable, in consultation with the Alfred people, to inaugurate the change. The question concerning the advisability of such a change received very little attention in public during the Conference, but was mostly considered in a committee of correspondence. The conclusion of most of the members was that in the present state of the work methods recommended. The new committee may deem some change advisable.

Although the Recorder of last week was filled with Conference matter, and was designed to be the Conference edition, still there will continue to be echoes from the Conference for weeks to come. This could not very well be otherwise, since, in the first place, there was no paper prepared for the paper by the members of the committee of one issue, some of which were requested by vote, to be published in the Recorder; and, in the second place, there was so much in spirit and planning for future work that must, from the very nature of the case, furnish material for future notice and comment.

There is a great variety in the experiences of those who have passed from death to life, or from the condition of slavery to that of freedom, commonly called “conversion” or “experiencing religion.” To some minds the exact time when this change took place is an important point in this new life. To others the time when, is not of as much account as the fact itself, regardless of time. Paul said to Timothy, “I know whom I have believed, not when.” Some one said touching this point, I may not know when I awoke this morning, nor even when awakened, but I do know that I was blind and now I see. That is the great fact of which we need to be conscious; and being awake and able to see, we are qualified to work. And to work in the vineyard of the Lord is delightful.

PASTOR Kenyon, of Shingle House, Pa., has for some years had an embarrassment to his work in the shape of about $700 of debt on the Shingle House Church. At the Conference there was no suitable opportunity to make a statement of the present status of their indebtedness before it was necessary for Bro. Kenyon to return home. But we are glad to state that we learned that by private pledges the amount needed to clear this debt is now only about $100. Will not friends who have not been able to measure this feel so it is a pleasure to help lift this burden also? A letter with these remarks was given to the Shingle House Church, at the Conference, containing a promissory note for $700.

The day is holy. . . . The seventh day is the Sabbath of the Lord thy God. The society refused to pay the fine inflicted. . . . The Sabbath is holy to the Lord. As the Lord, “Bless with the work of thy hands,” the people with the work of his hands.

JUDGE SOLOMON G. THATCHER.

Since many of the readers of the Recorder have known Judge Thatcher for many years, it is well to mention in this paper the fact of his death, and to briefly review his eminent life. Judge Thatcher was born in Hornellsville, N. Y., Aug. 31, 1830. His early education was obtained in the district schools of his native place, and at Alfred Academy. From Alfred he went to Union College, where he pursued his course, and then studied law in the Albany Law School. He graduated in the latter school in 1856. He was quite young when he went to Kansas he became well known and was much sought after in all the free State movements connected with the early history of that struggle. In 1864 he was candidate for Governor. He was several times a member of the Executive Council of Kansas. At the time of his death he was State Senator.

Judge Thatcher was a member of the Congregational Church in Lawrence, Kansas, a man of high moral purposes, benevolent and unassuming, often declined honors that were proffered him. He was a loyal friend of Alfred University and always held in great esteem by early teachers and associates in that school. His loss will be deeply felt by a large circle of friends.
THE SABBATH RECORDER.

NEWS AND COMMENTS.

A TERRIFIC wind and rain storm swept over the city of Syracuse the 20th of August. Considerable damage was done.

ALUMINUM is now being manufactured in Pittsburgh, Pa., by electric power derived from the great Niagara power, now being utilized.

The corn crop this year, as now estimated by agricultural experts, will exceed two thousand million bushels. This will out-do any previous crop.

August 29th is set down as the hottest day of the month in New York. The hottest day of this summer was June 1st, when the mercury registered 95°.

Cholera is now making havoc in China, Corea, Formosa and Japan. This scourge, like an army of vultures, has followed the troops wherever they have been.

Six men have been arrested in New York and will be tried for criminal carelessness and neglect in the case of the collapse of the West Broadway building and the loss of fifteen lives.

Japan is making extensive preparations for war. She does not intend to yield readily to the demands of Russia, and will probably have a chance to try her fortunes with that great power.

Telegraphic communication by means of a cable will soon be established between Honolulu, on the Hawaiian Islands, and San Francisco. The contract has already been made.

It is a matter for congratulation that the force of public sentiment in the United States has been strong enough to prevent the proposed bull fights at Atlanta during the coming Exposition.

The Socialists in Chicago in their parade on Sept. 2d were prohibited from displaying their red flag, by order of Mayor Swift. This can not be expected to prevent the Haymarket experiences.

The Sultan has consented to certain reforms with the powers of Europe demanded, but declines to submit to European supervision. That would be a surrender of the independence of the Empire.

A lady was robbed at the Ocean Grove Auditorium altar, the 28th of August, while kneeling to partake of the communion. Crowds of people kneel at such times, and among them are the ever-watchful pickpockets.

At length it is reported that our government has decided to take energetic measures to secure the release of ex-Consul Waller. A demand upon France, for his immediate release will probably be made on the ground that he has never had a legal trial.

The most terrible accident ever occurring in Denver, Col., was the destruction of the Gurney Hotel on the night of August 18th. Twenty-eight persons are supposed to have been killed. The carelessness of the night engineer is said to have been the cause.

"ELLEN," a British schooner, was fired upon until her sails were riddled, while in British waters, by a Veneuelan gunboat, August 16th, and finally boarded and her cargo examined. It is feared the British lion will very soon roar so as to shake Venezuela.

One way to provide for church expenses has been found by a church in Kansas. There is a church farm of 160 acres of land which they sow to wheat. The members of the congregation furnish teams, and utenils, seed and labor, and use the proceeds to pay the preacher.

Robbers were foiled in their attempt to rob the Chemical works at Lemborg Point, N. J., last week, by the fumes of sulphuric acid and other chemicals which were liberated from jars by the concussion from blowing open the safe. The thieves fled at once to save their own lives. Why is not this a good hint for the protection of safes and their contents in general?

Here is the platform of the World's Woman's Christian Temperance Union as adopted at its last meeting:

Resolved, That the basis of this Society is total abstinence, total prohibition of the liquor traffic and the opium trade, the enfranchisement of women, purity of personal life, and international peace and arbitration; and we invite all earnest women who are like-minded with us to join our organization, pet on the white ribbon, and become soldiers in our peaceful war.

Miss Lucetta Clark, who mysteriously disappeared from Plainfield, N. J., August 9th, was found in Fitchburg, Mass., after more than two weeks' search by the most skillful detectives and police. The mystery is not yet cleared away. Her mind was found to be affected, and she was working as a servant in a family. A most searching investigation will doubtless take place, and some cause for this singular affair may yet be revealed.

Some idea of the wealth represented by a few men may be seen by the following figures recently published. The Chinese viceroy, Li Hung Chang, whose name has appeared in public matters many times of late, is regarded as the wealthiest man living. His fortune is placed at $50,000,000; John D. Rockefeller, $150,000,000; Duke of Westminster, $100,000,000; Colonel North, $100,000,000; Cornelius Vanderbilt, $100,000,000. What vast opportunities these men have for doing good. By-and-by it will be said to each of them: "Give an account of thy stewardship?"

In the New York Independent of August 25th is found the accompanying order issued by General Winfield Scott, at Rock Island, Ill., August 18, 1837. It is characteristic of the worthy general, and is worth the endorsement of all our civil and military officials:

The cholera has made its appearance in Rock Island.

The Commanding General who has seen much of the disease, knows that it is interminable which in the present state of the atmosphere, generates and spreads the calamity, and that with increased spread and interminable means are likely to take the infection.

He therefore peremptorily commands that every soldier or sailor that shall be found drunk or intoxicated after the publication of this order be compelled, as soon as his strength will permit, to dig a grave at a suitable locality, and there die. No exception, such grave cannot fail to be staked for the drunken man himself, or some drunken companion.

This order is for the punishment of drunkenness, as to spare good temperate men the labor of digging graves for their worthless companions.

CONTRIBUTED EDITORIALS.

According to the Louisville Courier-Journal, W. C. P. Breckenridge recently said to a reporter:

'Really and truly, I am out of politics. I have had nothing to say since I left Congress. I wish to be forgotten as a politician. I have had enough. My boys, you have a choice of two men. One is a fool, and the other is not a man. I have never, and will never, appreciate the pleasures of private life, until I settle down at my old home after an absence of ten years.'

The American people wish Mr. Breckenridge well in his enjoyment of private life. They bear him no malice. They cannot forget, however, that it was not by his own choice that this retirement came. The standard in public life is not as high as we wish it were, but it is gratifying to know that any man who adds to immorality hypocrisy, and then brazenly demands public honors at the hands of his countrymen, will not be tolerated as an exemplar before the rising generation of his countrymen. The king of the bad example is the indigent and dishonored name is to forget it. It can be remembered only in connection with the stain which must forever rest upon it.

The "Louisville campaign" is now in its third week. The attendance has far exceeded expectations, and there seems to be a wide and growing interest in the meetings. We subjoin clippings from Louisville papers which fairly represent the situation:

The attendance at the evening meetings, corner of Brook and Oak, is beginning to tax the seating capacity of the tent. The audience has been so large that the meeting place was changed to the Bethel at 10th and Oak. These meetings began a week and a half ago. If the rate of increase continues the management will soon have to make further arrangements to accommodate the crowds. The Bethel Quartet is a prime favorite, and the preaching is followed with eager attention. A number have already expressed the desire to live Christian lives. The meetings will probably continue two or three weeks longer.

About four hundred people were present last night at the gospel meeting on the corner of Brook and Oak. Mr. Breckenridge preached on the "Sons and Daughters of God!" The attendance at these tent meetings has steadily increased to beyond the seating capacity of the tent. Arrangements are being made daily to enlarge it, so that all can be accommodated.

From a local Kentucky paper, the Harrodsburg Democrat, we quote two sentences which tell a story carrying its own and lesson:

Within three months two Harrodsburg young men have committed suicide as the direct result of repeated indulgence in whisky drinking. They were little more than boys who had met the first struggle and felt the awful power of the passion for drink, and despairingly sank into the inextinguishable and eternal future, leaving a sorrow behind that will not be comforted.

Once a year—sometimes sooner—often later, the "class letter" comes its round, a heavy packet with a long array of postage stamps. Seven busy years pass quickly enough; yet it seems like a long time ago that you stood, eleven of us, on the Commencement platform together. Among the eleven there are now two physicians, one college professor, two preachers, one banker and one school teacher. Four are mistresses of homes of their own. It may fairly be said of us that "we are not made for homes." None are drones. Each has a work of his or her own to do which fills the swiftly flying days with thoughts, plans and labors. All are Christians, I believe, and centers of the noble
 influencing which should go out from every follower of the Saviour. The transplantation of these saplings years ago from the college to active life was not accompanied with pain. The roots were cut and the fiber of the heart missed the warm genial soil in which they had expanded. But year by year now I read between the lines that the oaks are becoming sturdy rooted in their new soil. Several have been founded, and several "Junior '88s" have come to bless them. The old life of books and poetry have passed away forever. Here and there a sigh may arise unhidden at the thought of the "golden years" that are gone; but there is little disposition to look back upon the old days with longing. Sweet and fragrant as their memory is. They have served their grand purpose in preparing us for life, and now it is grander to be out in the thick of the fight, doing the work of men and women in the world.

And so, while the rain beat a pleasant refrain upon the canvas roof, and I sat writing to "the old boys and girls," sweet thoughts of the past mingled with solid realities of the present, and bright anticipations of the future. In swift passage, too, the minutes passed, and the wondrous days when character was being forged and life forecast. And through it all there went itself this song:

There are friends that we never forget. Though our trail on earth may diverge, We know do our work in the strength of the Lord, And our labors will earnestly urge. There are friends that we never forget. There are hearts that we ever hold dear. Though the space between may stretch far between, Yet our souls will forever be near.

A white-haired darkey from the country was seen standing by a Louisville car track the other day waiting for the mules to drive by. When, instead, an electric car came gliding along—"no pushe, no pullee"—he regarded it with unbounded admiration for a moment, and appeared lost in thought. Then his tall form was raised to its full height and he turned to his companion. "Diznah," he said impressively, "thirty years ago de Yankees came down soul an' freed de nigger; now they've done come an' emancipate de nulle.

The "emancipation" of the horse and his co-laborer, now being accomplished at so rapid a rate, is one of the signs of the mechanical revolution for which we are passing. The trolley is usurping the place of the horse car; steam continues to advance upon brute strength; the bicycle is making inroads upon the liverys; and even pleasure carriages run by electricity are coming into successful operation. The horse must addic. While it is hardly possible that the four-footed friend which has so long been man's companion and indispensable helper will entirely lose place in his good offices, his supreme position is certainly lost forever. It is only a matter of a little time until we may close our eyes in Chicago and open them in New York. When the electrician has found out how to apply his power to a rapidly flying train, and the mechanical engineer has devised an axle which will keep cool on a sustained pace of a hundred and thirty miles an hour, and many details are adjusted, Edison's dream will be fulfilled.

An elevated electric railroad across the continent may be the next wonder of the age. But inventors are also hard at work on air ships and all manner of other curious things.

It would be indeed risky to limit the mechanical possibilities of the "opening" of the twentieth century. Pray God that we may advance as rapidly in the matters which are the very essence of life.

Even since the age at which we felt competent to form judgments for ourselves we have felt proud of our American literature. There may be comparatively little of it that will live five years, but there is a certain wholesome tone pervading it which makes it good meat for a nation to feed upon. When we speak of literature, we do not of course mean trash. We always liked Mark Twain. His writings are not over-done; yet we have always found him reverential toward genuine religion. Through all the subtle humor, of which he is such a master, there is a spirit of thorough honesty. First and last and all time he is a hater of shame.

We are proud of him once again in another sense, now that he has in a very simple manner proved himself to be an honest man—and "an honest man's the noblest work of God." In starting out at sixty years of age for four years work in a picture field to earn money to pay debts, from which he would be legally free. Mr. Clemens is doing only what thousands of other men have4 thoroughly done; but his is a conspicuous case. The quaint nom de plume, "Mark Twain," which has such a pleasing echo over the generation, henceforth be given a new place of affection in the hearts of the people.

The Condition of the Sabbath Question and a Plan of Campaign.

By D. J. Ordway.

Do we fully realize the importance of the American Sabbath Society? We have just listened to the history of the work for one year, and in some degree, at least, we must be impressed with the spirit of the Board, as expressed in this report by its able Corresponding Secretary. In the year 1862 the call came to me to undertake the duties of that office, at which time the Society had only a nominal existence, its receipts being less than one dollar per year.

In 1870 I laid aside the Secretary's pen to take up my abode in that wicked city—Chicago. But how might have that pen become in the hands of my successors! Rev. J. B. Clarke, Geo. H. Babcock, Rev. L. E. Livermore, and now Rev. F. E. Peterson, are the honored names that cover this period of twenty-five years. Concerning the living I need not speak, but of the dead, tribute is due to that most precious name, George H. Babcock, for his able services as Corresponding Secretary, for the support, and of course, for the success of the work. For many years he has had either an intimate connection with, or a special interest in this Society.

To my mind the work of the American Sabbath Society is pre-eminent above every other denominational interest. Sabbath truth is felt to be an existence. No account of it is given a denomination, "live, move, and have our being." And we are the only people that couple this Sabbath truth with a sound theology. We come nearer to the higher plane of admitting the absolute authority of God as he reveals himself by the "still, small voice" than do most other orthodox denominations.

Who of us would ask a soul to accept of our teaching on this question against his conscience? Yet how few there are who will practice this truth when their consciences demand it! To the minister or some other religious teacher, and, if he has read the Sabbath Outlook, or has in any way become informed on this subject, he will forbear from trying to convince the inquirer that the change of day has divine sanction, and, not having courage to ally himself with the side of truth, will say, "It makes no difference which day you keep," and ten chances to one will add, "if you only keep Sunday." This same man had been preaching in the pulpit, teaching in the Sunday-school, or writing in denominational papers that the ten commandments are fundamental in authority and that the fourth is no exception to this rule; but somehow with him the command has been twisted to mean Sunday. He gener- ously passes over what explains how the day was made, and but few will venture now to discuss the question with us on the old exploded theory of Nicholas Bowdidge, that the fourth commandment, though binding upon Christiana, binds them to the first day because of Christ's resurrection.

The fact is that the leading advocates of Sunday are bewildering the people instead of instructing them; for the institution of Sunday has no Bible under it. This statement applies especially to the Catholics. The Roman Catholics claim the right, and have exercised it, to make Sunday one of the "Holy Days." The Episcopal Church claims to be "the Church of Christ," and to be vested with the same power, even to make laws superscriptive of the Mosaic commandments.

To these people canons and not Bible are the law. The denominations stand diametrically opposed to this pernicious doctrine, and but for such errors of Catholics and Episcopalians Protestantism would never have existed as an opposing force; but the religion of the Bible as defined by Christ and the apostles would have become fundamental and universal. The fact is that the denomination that is most firmly seated upon divine authority as revealed in the Bible has the best claim to the name, Christ's Church. Seventh-day Baptists are logically not only such a people in their own estimation, but also in the estimation of hosts of learned and thinking men. Let me mention one or two instances of such men.

The Rev. Wm. Bayard Hale is better authority upon the tenets of the Episcopal Church than upon the religious conditions of Western. In the February number of the Forum he says, "The Baptists are the most consistent Protestants"; and of the Seventh-day Baptists, "They are the modern representatives of a long line of dissenters from the teaching that there is in the world a Christ's Church. Episcopal Church, which, he says, "Proclaims the unity of the family of men ... by taking in its arms the yet unconscious babe and solemnly and authoritatively pronouncing it a child of God, so uttering for each new-born man humanity's glad welcome into the redeemed
and consecrated fellowship." In this he states clearly his published fact, viz., that the Episcopal Church has as its source of its authority.

Let us pause right here and survey the situation. The Papal Church and the State Church claim and practice the right to change or to obliterate the authority of the Bible, the right to introduce into the church the non-converted, and to form church relationship without the consent or even the knowledge of the persons to be added to the church roll. Protestantism in all its different wings says that only the church that is converted, and Protestant Churches as well as their creed, are respected by those churches for our consistency. The logical and biblical ground upon which rests the foundation of our denomination is set distinctly and clearly in our position as defined in our tract, "Roman Catholicism and the Sabbath," is the logical alternative to our position and is sharply defined. The Episcopalian position is made equally clear by Mr. Hale. That writer, after saying that consistency demands that the Puritans put away infant baptism, adds the following:

The Baptists are, therefore, the most consistent Protestants. Among Baptists in England there developed during the eighteenth century a further idea that Protestantism was still incomplete so long as the Church was acknowledged in the keeping of its chief festival, the Lord's Day. These thorough-going men insisted that the observance of the first day of the week rested upon precisely the same authority as that for the holy-days which had been abolished among disestablished churches in England as well as in the States. This position, like that of opposers of infant baptism, is absolutely valid from the Protestant standpoint, and, in fact, that is exactly what the Crown deigned to do long before the days of Bishop George Berkeley. Did the doctrine of the church, which by the way did not have this attitude, what better are the days of the Puritan Sabbath? It was upon the ancient Sabbath day that the original laws of the nation were enacted, and the Biblical institution known as the Puritan Sabbath—"Lord, have mercy upon us, and incline our hearts to keep this law." When and where did we ever hear men, or even silence, better are the Puritan Sabbath-day; "... Lord, have mercy upon us, and incline our hearts to keep this law." When and where did we ever hear men or even men of the Puritan Sabbath: "... Lord, have mercy upon us, and incline our hearts to keep this law." When and where did we ever hear men or even the rest, what better are the among the children of this world, and blind leaders of the blind; shall fall at one and the same time with those we ought to lead both by precept and example.

If there ever has been written a more thoroughly, accurately, and that the same as the tracts of the Rev. Mr. Wright and the Right Reverend, the Bishop of his Diocese, we should be glad to see the curiosity. Here one of God's commandments is obliterated by the Episcopal Church and a new one made of God, is made obligatory by the Word of God; and he who violates it is "worse than the children of this world." In other words, the Bible is first and foremost the rule of conduct, and in the next instance the Bible authority.

Does not this state of things call for opposition? Is not the part of the Seventh-day Baptists, more logically than any other Protestant denomination, set their faces against Pagan and Roman practices. Therefore we have a fearful duty to perform, and the other Protestant denominations. Shall we ever again attempt to prove it false and let it fall? This duty devolves on us with increasing obligation because Protestant denominations as well as those of Rome and England are ignorantly or purposefully misleading the people. In the great jubilee in Chicago, the controversy concerns the victory of closing the World's Fair on Sunday (which by the way did not close), Elliot (Continued on page 568.)
VASSAL; his equal companion, not his servile subject. As in the achromatic lens, it is the perfect passive glass that is the least dim and dimmest glass that assures this triumph of optics, so man is a generic term, including both man and woman as necessary to a complete whole. God made man in his own image; in the image of God created he him; male and female he created them. So God has not made the world complete without a woman. If he possessed what she lacked, she also was proficient when he was deficient, each helping to supply the other's need.

It was the curse of sin that this crowning act of grace was perverted from its primal purpose. 'Thy desire shall be to thy husband, and he shall rule over thee.' And a sad history it has been of male sovereignty and tyranny. The original decree has been misread for thousands of years; it has been construed to mean that woman was made at best to man's subordinate and helper. He has assumed to be lord of creation, and has assumed that she was simply tacked on as a kind of supernumerary to his lordship, to be of what help she might. What conception of new creation or any imaging of life, either originating or executing ever entered into the mind of man as to woman's capacity or sphere before the advent of Christ? Nay, even in the Christian dispensation, up to a late date, how slow has man been, even to learn that God has fitted her andforeordained her to be in every best and highest sense an operator as well as co-operator in all holy service!

This last quarter century has been rapidly bringing woman out of her long eclipse to hold her true place as one of the luminaries in the literary history of the church. And now in the light of modern developments we begin to read the Word of God anew.

From the time of Christ's birth, of a Virgin of Bethlehem, he has elevated woman-kind in the eyes of men and lifted her more and more to her true level. It has been well said that the finest of all that is written in the fifth chapter of Ephesians, where God's ideal of the marital relation is set forth, is itself a sufficient proof of the Divine origin of the Scriptures. Where did Paul get such a conception of husbandly love and duty? husbands, lovers, mothers, and even his own words! Here Christ's sevenfold devotion to the church, his love for and self-giving for her, his washing and consecrating her, his nourishing and cherishing through the generations to come. The mother's care and husband, and he shall rule over her. And it was the embodiment of his own wise purpose. 'I will make an helpmeet for him—literally, one over against him, his opposite, his companion or correspondent. So far from a suggestion, it is a clear indication. The original decree suggests rather completeness. Woman was to be man's complement rather than and only in a very narrow sphere; now woman begins to take the lead, and man is learning to come to her help! Help those women who have taught us the power of many little gifts to make a full and steady stream of beneficence! Woman has for the first time accomplished the organization of the little, depending not on a few large gifts from the rich, but on countless little offerings—a cent a day: $3.65 a year—and what is the consequence! Behold this stream of gifts pouring into the Lord's treasury amid all financial depression, with scarce a diminution in the most critical years—nay, with a regular advance, from $8,000 in 1870 to $76,000 in 1895?

These woman's boards have put a new emphasis on the value of frequent meetings for conference and prayer. The church has been depending too much on annual sermons and great occasions. We need a perpetual board of workers, and these women have undertaken to supply this by a multitude of smaller gatherings, frequently held, where there has been contact with representatives of the mission field, new and systematic dissemination of intelligence, and joint prayer for the precious interests of the church.

These twenty-five years have revealed the great source of supply of laborers—viz., a consecrated home life. Woman is the mold of the generations to come. The mother's womb and breast and cradle—who shall ever tell how much they mean in the perpetuation of God's seed of servants? Hence, when woman began to come to the front in missions it was natural and inevitable that there should speedily follow a new uprising of sons and daughters. And so came, in 1886, the Student Volunteer Movement, the new crusade of missions, which, is to my mind the most surprising and marvelous uprising of youth ever known in Church history. It may be directly traced to the higher intelligence and consecration of wives, mothers, daughters, and sisters twenty-five years ago.
The SABBATH RECORDER

Woman's Work.

Woman's Hour at Conference.

The Woman's Hour in connection with the General Conference this year was held the evening of August 24, 1895, Mrs. E. M. Dunn presiding.

After an anthem by a male quartet, John 15: 1-17 and Psalm 121 were read by Mrs. T. R. Williams, and prayer was offered by Mrs. M. J. Moore. A hymn by the congregation, "Jesus, the Sure Foundation," was followed by the report of the Corresponding Secretary, Mrs. Albert Whitford, read by Miss Phoebe S. Coon. This contains the reports of the Associational Secretaries, and some account of all the branches of work taken up during the year. The report of the Treasurer Mrs. E. B. Saunders, was read by Mrs. C. B. Hall.

The Boys School at Shanghai, was the subject of an earnest and impressive address by Miss Susie M. Burdick. She said that the school now had an operation five years, and for the past year consisted of eighteen boys. She was so convinced that it would be unwise to give up the school when the working force was reduced by the return of Mr. and Mrs. Randolph, that she decided to continue the work herself. Inasmuch as Mr. and Mrs. Davis; but is it plainly evident that the care of both the Boys' and Girls' School is too much for one person. The boys are mostly from the lower classes of Chinese society, but that is no disadvantage to the Mission. After a period of eleven years, and because it is anticipated that there may be some trouble in keeping them the full time, it is all the more necessary that the work of the school be of such a high grade that the parents will be convinced it is for the boy's interest to remain. The clothing for each boy costs about seven dollars a year, which the parents furnish unless they send them the clothes instead. The Chinese think all labor degrading to students, but these boys are taught to assist in doing their own washing. They are taught to eradicate this false idea from their minds. There is need of an industrial department in which certain kinds of manual labor could be taught, as not all the boys are fitted for ministers or teachers. The schools are not an expensive method of teaching, as the thirty-eight boys and girls there are being supported and educated in order to help those who are fighting in America. There is a literacy and a Christian Endeavor Society in the school. Miss Burdick closed with a strong appeal for missionary benevolence as a means of learning the Chinese language and the field. Some say to her that the Chinese are a blood-thirsty people and not worth saving. If they are blood-thirsty, they have had some reason to be so, for, in speaking of the recent war, she said that Japan had been a Christian land.

The meeting was closed with the benediction by Mr. Whitford.

SYSTEMATIC GIVING.

All discussion of this theme rests upon the accepted truth that it is a duty, a privilege to give money for the Lord's cause. Too many people leave this fundamental fact open.

The nite-box, with which many of our sisters are familiar, is much better than the infrequent and spasmodic way, which has been the former fashion. A box is convenient, though it stands as a silent monitor waiting and asking for every stray coin which comes to hand. If you are quick to respond to its invitations and add to each gift a prayer of thanksgiving for your many mercies, much is the better for the cause of the Master, and much spiritual strength is added to your own heart.

But what if in the hurry and worry of an especially busy season, as we often experience, one becomes accustomed to the regularity of the box, but does not take its calls? Then the Lord's fund does not increase, and when the box is opened, it is hard to believe that there can be so little when you need so much.

There must be some better way of doing the Lord's work's work than that which merely falls mainly upon impulse and convenience. Every Christian woman needs a definite fund of her own from which she may draw to meet the many worthy calls which demand her help in charitable and religious work. Every housekeeper knows that a system of definite planning is essential to success. What is true in secular things is equally true in religious things. What is true in our individual work is true in the Lord's larger and more sacred work. It has been fully demonstrated that the systematic envelope system is the easiest and best way of raising all funds for the work of the local church. The work of our denominational societies is only another form of church work. The work which they undertake demands a constant and definite supply on which their plans and work is based. This they cannot have, unless those who

* A paper read at the Session of the Women's Board at the General Conference in Philadelphia, N. J., Aug. 24, 1895, by Mrs. A. B. Lewis.
The Sabbath Recorder.

Vol. II, No. 36.

furnish the little sums which fill the general treasury, lay aside a certain portion at a certain time, making this as imperative as any other Christian duty.

It must not be optional, nor as we “happen” to have something we can spare, we might be glad and to give as our stated period. The weekly plan is undoubtedly the best, and though the individual gift may be small, the aggregate will be surprisingly large.

Each must decide for herself what amount to give, but each should decide to give something.

The Levitical system of tithing, which was a tax laid upon the Jews, may be adopted, if one feels that to be best; but we think that the “enactment” which demanded thus much under circumstances very different from those which surround us, has yielded to the higher law of love, which in us ought to yield larger and richer fruits; for as Paul would put it, “The kingdom of God is not sacrifices nor tithes, but righteousness and joy and peace in the Holy Ghost.” The principle under which Christ calls us, is larger than any law of “enactments,” and under that principle, systematically applied, most of us, if not all, can do more than was done under the tithing system of the Jews. God judges more by our purposes than by the amount we give. If one has a willing heart, it is accepted according to what one wills to do, even though she may not accomplish the highest of her purposes. There is a beauty here in Christianity which many fail to understand. When supreme love is flowing from us, and carefully-exercised system prevails in giving for his cause, the coffers of the Lord’s house will be full and the souls of his servants will be abundantly enriched and satisfied with spiritual good things. The obligation to do this is never removed from us. If we do not, our covenanted vows are broken, the Lord’s treasury is empty, and our lives are lean and barren.

Dear sisters, are we obedient to the Lord’s command, “Occupy till I come?” They are happiest who are most consecrated and most about it in obeying. When each church member is constrained by divine grace to do the utmost for the Lord’s work, when prayers and alms go together under a sanctified system, there is neither embarrassment, anxiety, nor retribution, but great enlargement of Christ’s work and constant fulfillment of his commands. Love and systematic giving are the chief factors in securing such results.

That Home.—What? Why, your home. It ought to be the most attractive place in the world. Not because of its adornments, but because of its inmates. Live in the sunniest room, establish the house. Use the best furniture every day.

Throw back the shutters and let the sunlight stream in and fade the carpet, well, let it dry, then. If each church member is constrained by divine grace to do the utmost for the Lord’s work, when prayers and alms go together under a sanctified system, there is neither embarrassment, anxiety, nor retribution, but great enlargement of Christ’s work and constant fulfillment of his commands. Love and systematic giving are the chief factors in securing such results.

Not by coast defenses and forts, nor by cannon and battle-ships, can you fortify this Republic.—McLarin.

The Conditions of the Sabbath Question and a Plan of Campaign:

(Continued from page 565.)

Sheppard, Joseph Cook, and a host of noted men participating, the Scriptural lesson read was: first, the Fourth Commandment; second, passages from the Old Testament enforcing the Fourth Commandment; and then, in the New Testament, that comforting passage for those who obey it, “Not one jot or one tittle of the law shall pass till all be fulfilled.” Dr. Parkhurst, also, in that same vast audience-room, the Auditorium, in his lecture on “Municipal Reform,” referred to the ten commandments time and again, as the foundation stones of law and government. The immense and misleading influence of such public teaching as this cannot be doubted. We as Seventh-day Baptists are bound to raise our voices against such sophistry.

The ten commandments are God’s definition of man’s relation to God and that of man to man. They are written in the heart. No lawism, like denial of free moral agency, cannot be acted upon. You may argue in favor of predestination as strongly as you please, and the next moment you will act as an accountable human being. So you may reason to blot out one of the commandments and every violation of it brings it back to life. Whoever steals or lies is by his very act under the law. Every Christian people, who have destroyed the Sabbath of the fourth commandment have tried to substitute a day of rest in its place and vainly tried to make this holy. The clamon of the Roman and Episcopal Church as well as that of the different sects of Protestantism for civil laws to establish and protect Sunday is the most positive proof that the Sabbath ideas is a necessary and fundamental law of human life. In the Sabbath law is most strikingly manifest an eternal, divine, indestructible principle. After the “Higher” criticism finishes its work, if there is anything left of the Bible, we shall have the same as well as the Old Testament and Christ’s Sermon on the Mount in the New Testament. The former establishes the Sabbath, and the latter says not one jot or tittle of the law shall be done away.

OUR RESOURCES.

But to leave the theological side of the question, let us look at our resources as Seventh-day Baptists, and our practical duties. We are now a people matured by the experience of two and a fourth centuries in America. We are ripened with more than a half-century of culture by our own schools. We have a ministry second to that of no other denomination, in proportion to denominational numbers. Young people are as fully equipped for active service by education and Christian Endeavor organizations as those of any denomination. With proper encouragement on our part from thirty to fifty young men will enter the ministry, as a natural process of things, during the next five years west of Chicago, and one-half that number east of that city. Three years ago when a dozen young men were about to enter the ministry, alarm was felt that these twelve young men would overstock the market, and lay upon the secular world pastures. But during these three years nearly that number of their active ministers have been called on high. Every one of those young men is actively engaged in pastoral and evangelical work. We have evangelists of no small repute and missionaries that reflect great honor upon us as a people. We have a laity that by wealth, education, energy, and devotion to our cause, have well supported our ministers and our work. Of our ministers what more shall I say? Their deeds speak for themselves. I know of none who was ever conquered in a Sabbath argument! They are the grandest set of men that it has been my privilege to come in contact with. Well educated, good theologians, fair thinkers. Can I say as much for their energy and their hope for our cause in the future? That they need to be consecrated to the great mission that Seventh-day Baptists have in the world, and equipped with the glorious message of truth, there is no question. May they see their opportunity to lead this people into the promised land! We have a leader like whom there has not been in any of the past generations. He has been called of God to do more for Sabbath reform than any man since John James was beheld in 1661. The latter gave his life blood, the former is giving his life-work to this cause. Can not all these facts inspire us to greater activity? Has not the time come when new methods shall receive careful and joyful attention?

A PLAN.

The method I would urge to be put in operation before the new year, is a systematic attack in some given locality. Let the work be both evangelism and Sabbath reform. Take for example the field of Bro. Hills in Alabama, send there twenty or thirty good laborers. Scatter them in different but adjacent localities, in companies of two or fours or more, as circumstances demand. Let the whole force be under the direction of one leader, and that leader have an able staff of executive officers both for consultation and for action.

The result will be opposition, may be persecution. It will make a stir. People will talk, local papers will take up the matter, and the news of the battle will spread far and wide. The press may be mainly against us, but much better for us than to remain silent. If a given locality can be thoroughly aroused, then press and pulpit will scatter the news throughout the breadth and length of the land.

If this plan be of God let this people hear the “spirit’s call,” and if it be adopted let him that shall lead be stripped from all fear, and them that go with him be filled with righteous courage.

May the Christ who made the law, and gave his life to establish truth, send his angels to watch over the workers; and may this people offer continual prayer for the reestablishment of all truth and the complete salvation of man.

A HORSE’S ELEVEN REQUESTS.

1. Don’t pound or beat me.
2. Don’t scold me.
3. Don’t stand me in a draft.
4. Don’t overload me.
5. Don’t compel me to overwork when I’m sick.
6. Don’t cut my feet too much when I’m shod.
7. Don’t over-drive and under-feed me.
8. Remember that I have feelings.
9. Don’t water me, when I have been driven a long distance, until I am cool.
10. Don’t ever speak to me kindly.
11. Treat me as you would like to be treated if you were a horse.—Our Dumb Animals.
IN MEMORIAM.

On the morning of the assembling of our General Conference this year in Plainfield, N. J., August 21st, there passed away from this earth in Little Genese, N. Y., one of the purest of spirits and one of the brightest ornaments of the First Genese Church. Very unexpected was the death of Margaret Brown Burdick, and it has cast a cloud of sadness over our entire community. Miss Burdick had been planning to go to the Conference, but instead, has joined the assembly of the church triumphant, where her voice will forevermore be heard in praise to the Lamb that was slain.

She was the daughter of Benjamin F. and Julia A. Crandall Burdick, and was born in Little Genese, N. Y., Feb. 15, 1878. She was the youngest child, and as such was always specially loved. When but eleven years old, in 1884, she gave her heart to Jesus and was baptized into the fellowship of her church by G. W. Burdick, at that time pastor of the First Genese Church. Mr. Burdick had but recently come, and Margaret was one of the first to be baptized by him. The Christian life so happily begun at an early age continued with unabated progress and depth of experience. She was one of the brightest gems, that adorned our church. Miss Burdick possessed a mind with rare intellectual endowments and acquired a rich fund of general knowledge. She always possessed such knowledge of the Bible as made her a capable teacher in the Sabbath School and in various classes, and she was precious to her, for none could exemplify so rich a Christian character without Bible knowledge and prayer.

In our Young People's Society of Christian Endeavor Miss Burdick had rendered some of her most valuable services. She was one of our Co-Workers, by her wise plans and active exertions had greatly helped to strengthen the society. She had served as one of the most successful of committee leaders, and, for a time, was superintendent of the Junior Christian Endeavor Society, having the credit to advocate and assist in the establishment of that society. Now words of mine can express how we shall miss her in the Christian Endeavor Society.

One of our fairest flowers has been plucked. One of the brightest gems that adorned our church has been torn from its life, and beauty. One of the purest of spirits. Miss Burdick made many friends. Brave and patient and uncomplaining in trial, her spirit has gone to that untroubled land where she shines in the light of God.

The funeral was held on Sabbath-day, August 24th, at 3 P.M., at the church. The empty chair in the choir was appropriately draped, and beautiful floral pieces had been prepared by loving hands. A large concourse of people were in attendance, almost all of whom had been very much saddened by the loss. The young people entered in a body and occupied a large part of the church in reserved seats.

Strangely enough, not very long ago Miss Burdick had expressed a preference to some young friends that John 14:1 might be read at her funeral, and that "Lead Kindly Light"

might be sung. Accordingly her wishes were carried out. In addition the solo, "Nearest My God to Thee," was beautifully rendered by Mrs. M. O. Burdick. The text was from John 14:1, 2, and the service concluded by her pastor. At the close of the services the following verses were read, written by Mrs. A. C. Sanford, who loved Miss Burdick well.

LITTLE GENESEE, N. Y. AUG. 26, 1894.

Our Broken Circle.

You have gone from your home, sweet sister,
You were so kind, so ready to help;
Again is the home circle broken,
Again the voice is hushed.
But we know that because of their sorrow,
And they strive while weeping to whisper,
"Dear Lord, Thy will be done.
You have gone from your home, dear sister,
Here too is a vacant place.
We will listen in vain for your music,
Look is vain for your smiling face.
We can only weep and wonder,
Why to us such a loss should come,
But we feel that God knows a reason.
So we rest in the mystery.

Gone from our Sabbath-school, sister,
Another circle is broken,
Here too is a vacant place.
You were always ready for duty,
In work always ready to share.
We "will" not be weary in well doing,
And perhaps we never can tell
But with God in his infinitude,
We will try to believe, "All is well."

We know all is well with you, Maggie,
The Missionary Board has taken you,
And although all those circles are broken,
May God's love be your guide.
That a blessing of peace and salvation
May descend like a plentiful rain,
Because God has visited her grieve,
And has taken the fairest flower.

FINED FOR WORKING ON SUNDAY.

To the Editor of the SABBATH RECORDER.

In our Young People's Society of Christian Endeavor Miss Burdick had rendered some of her most valuable services. She was one of our Co-Workers, by her wise plans and active exertions had greatly helped to strengthen the society. She had served as one of the most successful of committee leaders, and, for a time, was superintendent of the Junior Christian Endeavor Society, having the credit to advocate and assist in the establishment of that society. Now words of mine can express how we shall miss her in the Christian Endeavor Society.

One of our fairest flowers has been plucked. One of the brightest gems that adorned our church has been torn from its life, and beauty. One of the purest of spirits. Miss Burdick made many friends. Brave and patient and uncomplaining in trial, her spirit has gone to that untroubled land where she shines in the light of God.

The funeral was held on Sabbath-day, August 24th, at 3 P.M., at the church. The empty chair in the choir was appropriately draped, and beautiful floral pieces had been prepared by loving hands. A large concourse of people were in attendance, almost all of whom had been very much saddened by the loss. The young people entered in a body and occupied a large part of the church in reserved seats.

Strangely enough, not very long ago Miss Burdick had expressed a preference to some young friends that John 14:1 might be read at her funeral, and that "Lead Kindly Light"
Young People's Work

TO MILTON COLLEGE, AFTER A LONG ABSENCE.

BY ALUMNI.

O Milton, can it really be
That once again I must behold
The old familiar scenes of old?
Unchanged indeed, but changed to me.

I scarce can feel that I still here,
There’s left the noisy stride
Of active busy business life
To view more than these memories so dear.

'Tis true, again I see the place,
Where years ago I used to work
Sometimes, and sometimes maybe shirk
The task of meeting face to face

The "Elder," late at night, when out
To say goodbye and gather strength
For holier, better work; at length,
To part, the whine of the curfew calls.

Fond memories, those which now come back,
As forth I wander up and down
The streets of Milton, good old town,
My wishes shall never lack.

Yes, Milton, thou art just the same;
But I am changed, and gone for years,
And friends I loved, and left with tears;
But thou for this art not to blame.

We come, O Milton, to thy halls
To say goodbye and gather strength
For holier, better work; at length,
To part, as thus many have done.

're forced to get us once more
Upon the scenes of long ago;
We'll come again, though, by-and-by.
May brighter days be in thy store.

Then straight we turn and say, "good-by,"
Farewell, ye places, we can not stay.
Farewell, ye friends, we must away;
We'll come again, though, by-and-by.

"CLEANLINESS is next to Godliness."

It is easier to keep clean than it is to get clean.

Boys, be clean, keep clean, don't be any other way except clean.

Keep your faces and hands clean, keep your whole body clean, keep your clothes clean, keep your words clean, keep your thoughts and imaginations clean. "Create within me a clean heart, O God."

KEEP your mouths clean, your teeth clean, your clothes clean. Do not defile these with cigarettes or tobacco, or intoxicating drinks, or nasty stories, or coarse jokes, or vulgar conversation.

Be “clean cut” in your business transactions, strictly honest, do a full day's work, pay every cent you owe or make some arrangement about it. Be clean — "clean through."

POINTS WORTHY OF NOTICE.

I. PROMPTNESS.

The Preacher was There, and so were the People.

Elder K. was a missionary pastor. Once each month he drove across the country, through a thousand miles of rough, to the little village of C., to preach Sabbath morning and again in the evening to a little church of faithful Sabbath-keepers, who always welcomed his coming with great pleasure. Sunday morning early he again hied himself with his wife, for she seldom failed to go with him on these trips, he drove on twelve miles farther to meet a little band of worshipers in a small school-house in the back woods.

One cold winter Sunday morning, when the snow was flying and the roads were badly drifted, the Elder’s friends tried to persuade him that it would be better to stay in the village than to try to reach the school-house; but he was determined to keep his appointment, and went on, although he found that three people waiting for him when he arrived. It so happened that one Sunday the next summer a severe rain-storm delayed the Elder, for it did not stop him, and he was nearly an hour late in reaching the school-house. He thought that quite likely the people had gone home, but they were sitting, waiting patiently, and some one remarked as he came in, "we were looking for you, we knew you would come."

The people of that community have complete confidence in the Elder and give earnest heed to what he has to say, but the two moons which helped to give them that confidence more than anything else were those trips in the snow and rain. They know that they can depend on him every time.

This is a true story. I hope it may influence many a boy and many a girl to be prompt in keeping all their engagements, that people may have absolute trust in their word; for say what you may, make all the promises you like, and yet people judge us by what we do, by the promptness we show in keeping these promises.

II. MISFITS.

The Horse and the Low Breeding-Strap.

"What ails our old Buck?" said Henry.

"He acts as though it hurts him to hold back the carriage when he goes down hill."

"Oh, I guess it is only a habit he has got into lately," said Fred. "The hired man lets him run down the hills, and he has found out that it is easier than to hold back, so he wants to do it all the time."

"It looks to me," said a friend who was riding with the boys, "that the breeching-strap is too low; the pressure comes too near the horse's heels, too far from the hip-joints which act as a fulcrum. The horse works at a disadvantage."

"That's what I said," replied Fred, "I had not noticed it before when you boys have taken the train and I get out of town on my way home I will fix it better."

The harness was changed, and sure enough the horse acted better and did his work easier.

"There," thought I to myself as I noted the difference. "If many of us are doing poor work in the world when we might do better were it not that the breeching-strap is too low?"

How many of us are fretting and worrying at tasks that we could perform much more easily were it not that the breeching-strap is too low!

How many of us are criticised and blamed and censured and misunderstood all because the breeching-strap is too low!

How often we find fault with others and attribute weakness and failure to their efforts all because the breeching-strap is too low!

How often, as in the case of the hired man, do we assign to the wrong person the responsibility of things of which they are wholly innocent, all because the breeching-strap is too low!

III. FIDELITY.

The Ox with the Sore Neck.

The Rev. P. S. Henson, of Chicago, told in substance the following story in a sermon one Sunday morning last May.

One day as a farmer was unyoking his oxen from the plow at noon he noticed that the neck of one ox was all sore and bleeding, called by the yoke. "Poor old ox," he said; "you ought not to work with such a neck; you shall have a rest until the sore has healed."

So after dinner when he returned to his work he brought out a third ox. The ox with the sore neck was lying down for a rest, but when he saw the farmer yoking the oxen, he got up, walked over toward the new ox, and shook his head as much as to say "No you don't, no you don't; that's my place," and crowding the new ox away he deliberately walked up and put his blistered, bleeding neck alongside the rail and yoke, taking his place ready for the afternoon's work.

Noble old ox! You are a good example to many a man and many a woman who may be feeling that they are sore and tired with the duties of life and that they ought to be relieved and have a rest.

Noble old ox! A fit example to the man who thinks that he has given to the Lord's cause until it hurts him, and says to the pastor when he asks for a contribution to the missionary cause, "I have already given more than I can afford."

Noble old ox! A fit example to the man who is sacrificing for the cause of education among us. No matter if the neck is sore and the burden hurts, walk nobly up and take the task without shirking.

Noble old ox! A fit example to boys and girls who may sometimes feel that the duties and requirements of home are irksome and unnecessary.

Noble old ox! A fit example to all who wish to be true and faithful to duty, however heavy the burdens, however weary, however chafed and exhausted they may be.

IV. SNOODY.

The House with the cracked wall-paper.

"My dear," said a young wife to her husband, "have you noticed how the wall-paper is cracked in the library and in the north-west corner of the sitting-room?"

"No," replied he, "what is the matter with it? Let us go and examine."

They had just moved in, having recently purchased the place. The house was by no means an old one, perhaps ten or a dozen years, but it had been remodeled. In making the changes, two door-ways had been closed up, but instead of putting in a solid, smooth wall where the doors had been, the owner of the house had thought to economize by boarding up the openings and covering the walls with paper. For a time no one could have told the difference, but after a year or so, the shrinking of the boards cracked the paper, and in the winter cold draughts of air told all too plainly of the shoddy work.

"But," said the wife, "what is the cause in the library?" A brief examination here also disclosed the fact that the walls had been enclosed with poor lumber.

"It all goes to show," said the husband, "if you don't have good wall-paper, or cover it up the best we can, sometime it will show itself. In building our characters let us be sure that we do no shoddy work. Let us not put in any poor material, or patch up some spot and then hope to put on the outside of the looking wall-paper, for just as sure as the world, that paper will sometime crack,
and then no power can conceal the cause or hide the defect which had been for the time covered up.

"THE DAILY CONDUCT OF CHRISTIAN ENDEAVORERS."

BY L. W. SHENSTONE.

We have for our consideration at this time one of the most essential topics for Christian Endeavorers to meditate upon, for by our conduct we influence all with whom we associate. We need not go very far to find this true, for if we have among us good neighbors, or kind and good people, the weight of glory. I will not take your time to speak of what the daily conduct of Christian Endeavorers is, but rather of what it should be. We will now look at our pledge for a moment to see if we are doing right. Let us assume that the Lord Jesus Christ for strength, I promise him that I will strive to do whatever he would have me do.

The words "Whatever he would have me do," imply far more than all the rest of the pledge. It goes without saying that he would have us honest and truthful in all our ways, "for long prayers will not make up for a short yardstick or faulty weights," kind and loving in all our deeds, patient and long suffering in all our trials, for we can never know in this world the good a kind word or action may do.

You may not see, I may not know, The deeds to which our kind words go; But they are attract in heaven.

There is nothing so small but that we may honor God by asking his guidance, or insult him by taking it into our own hands.

Let your light so shine before men that they may see your good works and glorify your Father which is in heaven.

"You may not see, I may not know, The deeds to which our kind words go; But they are attract in heaven."

"There is nothing so small but that we may honor God by asking his guidance, or insult him by taking it into our own hands."

Let your light so shine before men that they may see your good works and glorify your Father which is in heaven.

"There is nothing so small but that we may honor God by asking his guidance, or insult him by taking it into our own hands."

The words "Whatever he would have me do," imply far more than all the rest of the pledge. It goes without saying that he would have us honest and truthful in all our ways, "for long prayers will not make up for a short yardstick or faulty weights," kind and loving in all our deeds, patient and long suffering in all our trials, for we can never know in this world the good a kind word or action may do.

When a Christian scolds and scowls there is always one smiling face near by—the devil's. Let us often read the third chapter of James, and be very careful to what use we put the tongue, for he says, "Out of the same mouth proceedeth blessings and cursings," and adds, "My brethren, these things ought not so to be."

We do sincerely hope and pray that such is the case with any of our Endeavorers; but are we sure we do not engage in idle, foolish words, jesting, exaggeration? Against all such talk we should guard ourselves.

Let us rather use our tongues in giving praise and thanksgiving to God, both inside and outside our circles. Christian and non-Christian, standing a silent listener when Christ is on trial, whatever it may be. If we as Endeavorers would follow the instruction given in these lines by C. Overton, we would strengthen many crooks in our daily conduct:

"They know me not." When you think, when you speak, When you read, when you walk, When you sing, when you work, To be kept from evil, at home and abroad, Live as always under the eye of the Lord.

Whatever you think, both in joy and in woe, Think nothing you would not like God to know. Whatever you say in a whisper, or clear, Say nothing you would not like God to hear.

Whatever you read, though the page may allure, Think nothing you would not like God to know.

Whatever you write, in haste or in slow, Write nothing you would not like God to read.

Turning away from each pleasure you think of pursuing, God to look down and ask, "What are you doing?"

Finally, fellow Endeavorers, may we not be so deep in our own circle that our daily conduct may show us to be living examples of believers, in word, in conversation, in charity, in spirit, in faith, in purity?

"Turn away from each pleasure you think of pursuing, God to look down and ask, "What are you doing?"

"Finally, fellow Endeavorers, may we not be so deep in our own circle that our daily conduct may show us to be living examples of believers, in word, in conversation, in charity, in spirit, in faith, in purity?"

"Turn away from each pleasure you think of pursuing, God to look down and ask, "What are you doing?"

"Finally, fellow Endeavorers, may we not be so deep in our own circle that our daily conduct may show us to be living examples of believers, in word, in conversation, in charity, in spirit, in faith, in purity?"

"Turn away from each pleasure you think of pursuing, God to look down and ask, "What are you doing?"

"Finally, fellow Endeavorers, may we not be so deep in our own circle that our daily conduct may show us to be living examples of believers, in word, in conversation, in charity, in spirit, in faith, in purity?"

"Turn away from each pleasure you think of pursuing, God to look down and ask, "What are you doing?"

"Finally, fellow Endeavorers, may we not be so deep in our own circle that our daily conduct may show us to be living examples of believers, in word, in conversation, in charity, in spirit, in faith, in purity?"
are in regular attendance at the weekly prayer-meetings; 22 societies report an aggregate of 129 conversions. Milton has the largest membership, or 114, with 29 conversions, while Leonardsville had 25. The whole amount of money as reported as raised is $1,728 60, or $231 08 for the Tract Society; $286 92, Evangelistic work; $301 90 for foreign missions, $240 61 for foreign societies; and $342 06 for unspecified purposes. In the raising of money, Plainfield excels, reporting $289 56.

Last year each society was allowed to judge of its ability to give to the different branches of work. A pledge card was given to each society to remit to each together with an apportionment sheet. Your committee realizes that an apportionment by 'members' is unfair; as in many cases there is a large membership in places where drouts have affected crops, or hard times visited them to such an extent that it is difficult to maintain their meetings or meet their local expenses, so that our apportionment this year was based upon a former apportionment and the amounts the societies paid last year. That this was quite satisfactory was shown by many of the amounts pledged; some falling below, some pledging the amount suggested, some doubling, while one nearly trebled the amount of their apportionments. Yet we feel that better results have been reached by apportionment and pledge cards.

The advisability of our assuming one-half of Dr. Palmborg's salary, or three hundred dollars a year, was brought before the young people in July before the last Conference, and again at the General Conference, when it was unanimously agreed upon, and although nearly half the year is past, the other pledges are to be paid as yet is before us, your committee are glad to report more than this amount, or $301 90, is paid.

The deep interest manifested in Dr. Palmborg's work upon the foreign mission field is steadily increasing. Marked interest in other lines of mission work is also noticeable. Several societies are regularly contributing to some branch of foreign mission work. One report $100 given toward the support of Miss Van der Steur. One is paying the expenses of a missionary, while another has helped their church by bearing a part of the current expenses or the expense of a revival, while others aid the Mizpah Mission. The interest shown by the young people in their work is exceedingly gratifying, yet we feel that some are permitting their sister societies to carry too much of the responsibility, and we wish that all might feel how dependent we are upon each one of them for the carrying out of plans which, unless adopted by all, fail to accomplish their aim. As an example, 19 of the then 28 societies responded to the annual letter as requested. Each of the others were written to, once, twice, and in some instances as many as five times, with no replies. Whether the plans are satisfactory to them or not we were unable to determine. We can tell you the names of the schools they attended, making a total of 18, with a membership of 510 active and 50 associate, or a total of 560; 16 report $143 25 raised, but do not specify in full what distribution is made of the amount.

The Mission, 1895, is generously renewing this year, not only with money, but by many little gifts prepared by willing hands in remembrance of special occasions. Dr. Palmborg also holds a prominent place in their work, while some societies bear the expenses of a district convention, while others are permitted to take a charge of the Leonardsville organized in July, 1894, with a present membership of 18, leads in the amount of money raised, as $35 is reported. Three others organized in 1894 report: $12 15, $14 90, and $15 respectively. Yet not all the junior societies are bearing the expenses of their missions. Therefore, we feel that West have not raised, for many a person's daily work is represented by the money they gave instances to show that their hearts were growing better in every way since they had a Christian Endeavor Society.

In our little mission we have two Christian Endeavor Societies, one in the Girl's School and the other in the Boy's School. Of these, I am satisfied that my work is exceedingly gratifying, yet we feel that West are some are permitting their sister societies to be re-established there. Many of the members of the society in the Girl's School, or $301 90, and NAGASKI, with $100 given by the schooL of money, Plainfield present membership of 18, leads in the amount of money raised, as $35 is reported. Three others organized in 1894 report: $12 15, $14 90, and $15 respectively. Yet not all the junior societies are bearing the expenses of their missions. Therefore, we feel that West have not raised, for many a person's daily work is represented by the money they gave instances to show that their hearts were growing better in every way since they had a Christian Endeavor Society.

In our little mission we have two Christian Endeavor Societies, one in the Girl's School and the other in the Boy's School. Of these, I am satisfied that my work is exceedingly gratifying, yet we feel that West are some are permitting their sister societies to be re-established there. Many of the members of the society in the Girl's School, or $301 90, and NAGASKI, with $100 given by the schooL of money, Plainfield present membership of 18, leads in the amount of money raised, as $35 is reported. Three others organized in 1894 report: $12 15, $14 90, and $15 respectively. Yet not all the junior societies are bearing the expenses of their missions. Therefore, we feel that West have not raised, for many a person's daily work is represented by the money they gave instances to show that their hearts were growing better in every way since they had a Christian Endeavor Society.

In our little mission we have two Christian Endeavor Societies, one in the Girl's School and the other in the Boy's School. Of these, I am satisfied that my work is exceedingly gratifying, yet we feel that West are some are permitting their sister societies to be re-established there. Many of the members of the society in the Girl's School, or $301 90, and NAGASKI, with $100 given by the schooL of money, Plainfield present membership of 18, leads in the amount of money raised, as $35 is reported. Three others organized in 1894 report: $12 15, $14 90, and $15 respectively. Yet not all the junior societies are bearing the expenses of their missions. Therefore, we feel that West have not raised, for many a person's daily work is represented by the money they gave instances to show that their hearts were growing better in every way since they had a Christian Endeavor Society.

In our little mission we have two Christian Endeavor Societies, one in the Girl's School and the other in the Boy's School. Of these, I am satisfied that my work is exceedingly gratifying, yet we feel that West are some are permitting their sister societies to be re-established there. Many of the members of the society in the Girl's School, or $301 90, and NAGASKI, with $100 given by the schooL of money, Plainfield present membership of 18, leads in the amount of money raised, as $35 is reported. Three others organized in 1894 report: $12 15, $14 90, and $15 respectively. Yet not all the junior societies are bearing the expenses of their missions. Therefore, we feel that West have not raised, for many a person's daily work is represented by the money they gave instances to show that their hearts were growing better in every way since they had a Christian Endeavor Society.
Sabbath School.

INTERNATIONAL LESSONS, 1895.

JULY 6.
The Ten Commandments.

LESSON X.—CALVIN’S REWARD.

FOR SABBATH-DAY, SEPT. 7, 1895.

LESSON Text.—Joshua 14: 1—14.

GOLDEN TEXT.—He wholly followed the Lord God of Israel. Joshua 14: 14.

INTRODUCTORY.

As the children of Israel left their home in Egypt for the promised land, and while encamped in the wilderness of Paran, the Lord directed Moses to send twelve men (a, ruler from each tribe, Num. 13: 2) to search out and report the country of the promised land. The men were sent forth in a caravan of thirty persons; ten to each tribe. The men went and sent back information of the country. They were to ascertain if the land was “good or bad,” if they found it well watered, or if there was much need of agency to bring forth a harvest, and also what kind of cities they dwelt in, whether in tents or in strongholds. After spending forty days searching the land, they reported their findings to the Lord, and assured him of the natural resources: “a land that floweth with milk and honey.” But they represented the people as very large and powerful, their cities as walled and very great; whereas, upon the children of Israel are very much discouraged and fear to attempt to drive these great men out, for the spies said, “We are not able to go up against the people for they are stronger than we.” There were two, however, among these spies who were not discouraged. These were Caleb, from the tribe of Judah, and Osha (Joshua) from the tribe of Ephraim. Caleb and Joshua (Joshua) rebuked these cowardly spies, encouraged the people, and reminded that their strength was in the Lord. As a reward for their faithful Joshua became Moses’ successor, and Caleb was promised the land that he trod upon (Hebron) for his possession. Deut. 1: 36. The lesson gives an account of the fulfillment of this promise.

EXPLANATORY.

v. 5. “And they divided the land.” According to Num. 35: 9, and Josh. 21: 2, v. 6. “The children of Judah came . . . and Caleb.” Caleb as a member of the tribe of Judah, and having been called to his tribe of Judah (Num. 26: 54), the place of their first encampment near Jericho, they occupied the land of Judah. Caleb and Joshua “the sons of Nun,” Deut. 1: 38; they were chosen by Moses and Joshua as the leaders of the people, and were those who could be trusted to do well in every situation. They were the only two who entered the promised land, and were given a good inheritance. “Two were sanctified,” Num. 1: 36; they were sufficient to conquer the land.

v. 7. “Forty years old.” New eightv-eight. “Brought him word again as it was in my heart.” While his companions discouraged him; while they feared he would not be able to conquer the land, Joshua trusted God, and went forward with the promise which God had given him. He had confidence in God. “My brother . . . the heart of the people of Israel.” Imported a like distrust and fear to the hearts of the people, as was in their own hearts. But I wholly followed the Lord.” Had the courage of his convictions. v. 9. “Moses swore . . . saying,” etc. See Num. 14: 24, Deut. 1: 36. “The land whereof ye have trodden shall be thine.” A promise made forty-five years before. Though long deferred, it is verified at last.

v. 10. “The Lord hath kept me alive as he said.” The fulfillment of this promise was a guaranty of the other. v. 11. “Yet I am as strong as I was.” As capable ofcontending in battle, and therefore a confident assurance of the grant in the land. v. 12. “Therefore give me this mountain.” He has proven his right to it. Perhaps not the particular mountain of Hebron, but any mountain in the region. “The Anakim.” A race of giants; the sons of Anak. “If so be the Lord will be with me.” Not an expression manifesting doubt, but recognizing the assurance God had given him. He believed in God. As the only hope of success. v. 13. “And Joshua blessed him.” Joined with his gratitude for the courageous declaration, as an expression of his good wishes and prayer for the success of his undertaking. Long.

REPORT YOUR RALLY.

The Boston Convention will long stand as a monument of Christian endeavor journalism. The effect that the splendid reports of the sessions had upon the public can be continued, repeated, and enlarged now; and union officers would see that to their Convention echo meetings are all fully noticed by the local and religious press. A very little effort will bring this about. If your paper has a large enough staff, ask to have a reporter assigned to the meetings; or, in the other case, write the article yourself. Especially should your denominational paper be remembered. Be brief and bright, and aim to convey the Christian endeavor Convention spirit through your works. Thus shall the blessings of the Boston Convention still go on, and grow stronger throughout the world.—Golden Rule.

Not more necessary are constant supplies of water to the growth of vegetation in the sultry regions of the East, than the influence of divine truth to the existence of human appetites. There is in the promise that a fountain of a refreshing river is proof against the heat of the sun, or the unfavorableness of seasons, health, and life. The continued supplies of religious wisdom, is flourishing and happy amidst all the inconveniences of life.—Bishop Jebb.

He often acts unjustly who does not do a certain thing; not only he who does a certain thing.—Marcus Antoninus.
There has long been felt a want of a substitute for wood that would combine lightness with strength, and would not crack, or splinter, and be free from dampness. The beam of timber yet found is made from waste wood, or for that matter, of any kind of wood. The cork is cut into small pieces, and being nearly non-combustible, is subjected to any degree of heat, which melts a resinous gum that holds it together, then it is sawed into blocks, or timbers, in any desired shape, under heavy pressure, which glues the particles, and holds them together firmly, so that they can be grooved together. These blocks, or timbers, can be sawn into boards of any form, and worked or worked the same as wood. Cork is also quite a non-conductor of heat, and therefore is being used in the manufacture of various articles, such as refrigerators, etc. Cork boards are used to quite an extent in the building of many German vessels, and our navy construction is going to make a trial in some of our ships now under construction.

Half a century ago, on my first visit to New York, one of the first things that attracted my attention was a high tower standing near the foot of Beekman Street. On inquiry I was told it was the “Shot Tower,” and afterwards I saw all the way the shot towers. I was just verdant enough to believe that they were to shoot from, and that the tower was made as a means of defence for the city; however, I was not long in finding out it was a factory for the manufacture of shot. There has been no marked improvement in making shot since the very start, and it is the only industry known, of long standing, that has not shared the benefits of modern science or invention. New York and St. Louis are the only important places where shot is made in the United States. The tower first saw is 215 feet from the water tank at the bottom to the top floor, where the lead is melted and poured into forms, from which the falling in the 215 feet cool before striking the water. The bottom of the water tank being on an inclined plane, the shot drops into the pockets of an endless chain and are carried back to the top of the tower, where they are run into a dry well and sent into a polishing one, where, by rolling over each other with a little black lead they receive the final gloss. The shot is then set at angles with a space between. The first is set at an angle of 30 degrees, and the others, some four in number, from 5 to 10 degrees less, over which the shot is to run. The perfect shot will gain momentum sufficient to shoot over the open space from one table to the other, while most of the imperfect ones will fall between the first and second tables, but if successful in jumping the first, and even the second, they are certain to meet defeat and destruction before the last one is reached, so that none but perfect shot is landed into the sorting machine. These machines are all divided, or the traps as they are called, having holes punctured of the size of the shot desired, beginning with the finest and so on to the coarsest. They are sliced to the fraction of a hundredth part of an inch, so that a No. 5, or a No. 8 shot is the 5th or 8th hundredth part of an inch in diameter. After being sized they are put into bags containing 25 pounds each, when they are ready for market. In proportion as the muzzle loading gun is adopted and used, the market for the shot has diminished, and except in the South but few are used but by cartridge manufacturers. The demand for shot between lead, bar, and in shot ready for market is said to be only a cent a pound.

New York.

Watson.—Previous writings mentioned very dry weather in Waton, but on the 21st day of July rains came in quantity to stay the drought in time to insure a good crop of potatoes, but the grasshoppers have injured them in some places. At the present writing there seems to be sufficient rain to make the parched earth bring forth grass again. Corn and beans are in good condition, but the grasshoppers and drought. The hay crop is very large, and many farmers are selling their horses and cattle because hay will be very high.

On the 17th of July, Mr. Stephen R. Burdick, with his horse and buggy, took the pastor on a visit to Picturin, St. Lawrence county, where Brother Geer lives. He will be 88 in September. He is a firm Seventh-day Baptist. There are a few other Sabbath-keepers there, including at least Siset Geer, one son and his widows, who are Seventh-day Adventists. It was the custom of Eld. Reed and others from Watton to visit these people occasionally. The pastor of the Watton Church only preached three times, but attended two other meetings held by the Methodist Church. They both sent a man to assist his hospitality, and which he assisted by the courtesy of the minister. The pastor was urged to come to Picturin again, which he intends to do early in the fall.

U. M. B.

Wisconsin.

Albion.—We have been having very warm, dry weather all through the summer with but very little rain. The corn crop is very materially shrunken, yet will doubtless be much more than enough for home use. As a Society we have been highly favored with a number of visitors from the East, whose presence was greatly enjoyed.

None of our people seemed to feel that they could attend the Conference, yet there is a good degree of interest in our denominational work.

Some are giving regularly for our various lines of work, and it is truly to be hoped that the money will be found doing likewise in the near future.

The ladies’ Monday afternoon prayer-meeting, started at the close of the extra meetings last winter, is kept up with fair interest, and we feel is doing much good.

Thursday, August 22d, the Sabbath-school held its annual picnic in Captain Perry Saunders’ grove, on the shores of Lake Koshkonong. A good time was had by those who attended.

Sabbath-day, September 7th, will be the time of our next regular communion meeting. We shall be glad to hear from as many of the absent ones as can. It is truly hoped that all who can consistently do so will be present to enjoy this precious occasion.

Pastor.

Garnon.—Until the last few weeks we have had sufficient rain to keep everything in fine growing condition. Oats, wheat and early potatoes are all good. Corn and late potatoes are suffering from rain, but we are very thankful that it is not nearly so bad as last year.

Possibly the spiritual condition is not as much in advance of last year, as the above would indicate in regard to the crops.

We have our regular appointments, but since the Adventists have been here we have not had the weekly prayer-meeting, attending the same at the house of the brethren or in the open air. We have been either spoken or given Bible reading for us on the Sabbath. They will probably remain until some time in September. What the result will be we cannot say.

A number of people are making arrangements to attend the Annual Meeting at Grand Junction. Some will go this week, others later. Eld. Socwell and family are expected to join the company, and we expect them here over Sabbath (August 24th) and therefor the two days to Grand Junction. Pray for the meeting.

Special Notices.

ANNIVERSARIES.

South-Western Association, Fouke, Arkansas, Oct. 31, to Nov. 4, 1895.

To any desired to call attention of those interested in the California Colony to their ad. in this issue of the Recorder, and shall be glad to meet any such at Plainfield, N. J., during the General Conference.

J. T. DAVIS.

The Seventh-day Baptist keeps in Utica, N. Y., will meet the last Sabbath in September and in each month following for public worship, at 2 P. M., at the residence of Dr. S. C. Brown, 140 Clinton St. to the city and adjacent villages, and others are most cordially invited to attend.

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

M. B. KELLY, Pastor.

The Chicago Seventh-day Baptist Church holds regular Sabbath services in the lecture room of the Methodist Church Block, corner of Clark and Washington Streets, at 2:30 P. M., Sabbath-school at 3:30 P. M. Strangers are always welcome, and brethren from a distance are cordially invited to meet with us. Pastor’s address, L. C. Randolph, 6124 Wharton Ave.

The 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 elevator, Y. M. C. A. Building; corner 4th Avenue and 23d St.; entrance on 23d St. Meeting for Bible study at 7 P. M. Prayer-meeting at 8:30 P.M. Stranger services. Strangers are cordially welcomed, and any friends in the city over the Sabbath are especially invited to attend. Pastor’s address, Rev. J. G. Bardick, New Miraph, 509 Hudson St.

The Quarterly Meeting of the Seventh-day Baptist Churches of Heron and Shingle House will convene with the Heron Center Church, commencing September 13, 1895. The following programme, subject to necessary modifications, will be presented:

1. Introductory Sermon, by S. S. Powell, at 8 P. M. Sabbath, 11 A. M., sermon by G. B. Shaw.

3. Sabbath, 2 P. M., sermon by M. G. Stimmel.

4. Sabbath, 2 P. M., sermon by G. B. Shaw.

5. First-day, 11 A. M., sermon by G. F. Kenyon.

6. First-day, 2 P. M., sermon by S. S. Powell.

The Seventh-day Adventists have been holding Sabbaths services in the lecture room of the Methedist church, commencing September 1, 1895, at 11 o’clock. A. M.

Eld. C. W. Threshold is appointed to preach the introductory sermon. Eld. T. VanHorn, alternate. Papers on the following subjects have been assigned: "Some of the Inner Teachings of the Young People Astray, and how to Counteract them." Howell Lewis.

"How can our Evangelists and Missionaries more thoroughly arouse the Conscience of the People in regard to the Glories of the Bible Sabbath?" Eld. J. M. Dingley.

"Three Essential Conditions of Church and Denominational Growth." Mrs. A. B. Howard.

We hope to see good delegations from all the Churches, and pray for God’s blessing on the meeting.
Stopping the Paper.

Mrs. James Willis sat lost in thought, not a pleasant thought either, judging from the manner in which she knit her brows and wriggled her impatient foot. The fact was, Mrs. Willis had been complaining that family expenses were becoming instead of decreasing. Something must be done to cut them down, that was manifest; Mrs. Willis must be the one to devise some plan whereby the income must be made to go further, with the outgo of the family funds.

"The very foot with which I am tapping the floor this minute necessary food, clothing, rent, physician, and the impatience of the milk bill will be left. I owe a certain course expenses, I must be there for our religious paper for the year—that is, if we continue to take it. I wonder—" here she again became lost in silent thought, her brow wrinkled, her lips met with a blankly, "I've saving but to write and stop the.

Willis; the best fit to run man so lame that he walked gently, and Jennie, who need not only useful hints with which the religious paper might as well go about Sabbath-school lesson expenses, I must have no paper to-night, a,nd to-morrow him had he been able to afford it.

Friday morning a neighbor ran hastily in, asking Mrs. Willis if she would allow her to see her paper for a moment. "I heard," she said, "there is another list of those useful recipes, such as you allowed me to copy, and I know you would spare it a few moments, I've stopped my paper," faltered poor Mrs. Willis.

"And that is how Mrs. Mention the Sabbath School Order."

The children were very quiet for a moment, then Jennie asked thoughtfully: "And wouldn't it help if we didn't have raisins in the puddings?" 'Td a great deal rather have cake stories for a son every week than to have plum pudding.

"Very, pleasant, that would help," replied the mother; "and as Margaret is about to leave, I'll hire a less expensive girl and do more of my own cooking, that will probably be a great saving in more respects than one. I miss the information and pleasure derived from my paper enough to make the extra expense.

It was surprising how much happier they all felt, and when, after the last of the story, the paper came, impulsively Jennie actually kissed it. Why, it looks just like an old friend," exclaimed her mother.

"Yes, and it is a friend in more ways than we realized; and not only a friend, but a helper and a teacher," replied her mother.

Mr. Willis was silent; he saw the child's enthusiasm and heard the mother's comments, but afterwards, when only himself and wife were in the room, he said:

"Wife, I am positively ashamed that everything could have been so blind and stupid as not to properly appreciate the worth of a good religious paper. I fully ashamed that my poorer neighbors and my own children knew more of the worth and teaching of the religious press than I did.

We will economize in some other direction than this in order to do without something not actually indispensable to our comfort and solemnity, and you and I have heard the last from me you are ever likely to about not being able to afford one religious paper. We can't afford not to have it.

And that is how Mrs. Willis stopped in succeeding her religious paper—Selector.
The SABBATH RECORDER.

Sept. 5, 1895.

LOCAL AGENTS.

The following agents are authorized to receive all manuscript matter for the Publishing House, and pass receipts for the same:

W. W. COON, D. D., President.

L. A. PLATE, Secretary, Alfred, N. Y.

B. R. DAVIS, Treasurer, Alfred, N. Y.

S. J. WILSON, Assistant Secretary, Alfred, N. Y.

Business Directory.

Westbury, R. I.

THE SEVENTH-DAY BAPTIST MISSIONARY AND PREDICATING SOCIETY.

R. A. ALLEN, President.

E. E. GREENE, General Secretary.

E. E. GREENE, Corresponding Secretary.

E. E. GREENE, Treasurer.

L. A. PLATE, Secretary.

S. J. WILSON, Assistant Secretary.

Alfred, N. Y.

PROCESS GOWED MILLS.


W. H. WELLS, Pat. A. E. S. W. Z., Superintendent.

W. H. WELLS, Pat. A. E. S. W. Z., Superintendent.

THE SABBATH RECORDER.

Published weekly by the American Sabbath Tract Society, at Plainfield, New Jersey.

Terms of Subscription.

Per year, in advance, $2.00

Papers to foreign countries will be charged $3.00 additional, on account of postage. No paper discontinued until surcharges are paid, except at the option of the publisher.

ADVERTISING DEPARTMENT.

Transit advertisements will be inserted for foreign countries, by commission at London, and contracts made with parties advertising extensively, or in special line.

Legal advertisements inserted at regular rates.

Tenancy advertisers may have their advertisements changed without extra charge.

No advertisements of objectionable character will be admitted to the publication.

L. H. STEINLAGE, Agent.

Kenyon, R. I.

The Sabbath Recorder.

PUBLISHED WEEKLY BY THE AMERICAN SABBATH TRACT SOCIETY

AT PLAINFIELD, NEW JERSEY.

Terms of Subscription.

Per year, in advance, $2.00

Papers to foreign countries will be charged $3.00 additional, on account of postage. No paper discontinued until surcharges are paid, except at the option of the publisher.

ADVERTISING DEPARTMENT.

Transit advertisements will be inserted for foreign countries, by commission at London, and contracts made with parties advertising extensively, or in special line.

Legal advertisements inserted at regular rates.

Tenancy advertisers may have their advertisements changed without extra charge.

No advertisements of objectionable character will be admitted to the publication.

L. H. STEINLAGE, Agent.

Kenyon, R. I.

The Sabbath Recorder.