The beauty of morn, and the sun-setting sky,
The much adorned landscape between,
Gay birds and sweet flowers have delighted my eye,
Endless beauty with pleasure I've seen.

And often my soul is inspired by my ear;
In thunder I bow and adore;
And manifold strains of melody cheer,
And draw toward perfection the more.

But what are the eyes I shall open in heaven?
And what shall those eyes then behold?
What ears to my soul shall be graciously given
In the city of music and song?

All new will the universe be to me then,
As I look from my place near the throne;
The past will all seem like a dream to me when
Light shines such as here never shone.

God all as he is, and things as they are;
No defect in my eyes or the light;
What beauty and melody then shall I share!
I wait for the sounds and the sight!

—The Advance.
ROCK OF AGES.

"Rock of Ages, cleft for me,  
Let me hide myself in Thee,  
"Let me hide myself in Thee,  
Twas a woman sung then,  
"Twas a woman sung then,  
"Twas a woman sung then,  
Lips grown aged sung the hymn  
Trusting and tenderly--  
She was one of the most popular writers of her time.  
As a sample of Mr. Canright's homilies in quoting Scripture, we give him only one (number 47) of his "Facts" as follows:-- "Man is the Lord of the Sabbath. Mark 2:28. But man cannot be lord of a moral law." This as found in the Christian Standard of July 4, is a very strange perversion of the Word, which reads:-- "Therefore the Son of man is Lord also of the Sabbath." When a man is driven to such dishonesty to cover his change of faith and practice, there is no need of attempting to refute his statements. He stands refuted in the evidence of all honest men; and how any self-respecting religious paper can publish such statements without rebuking the author is beyond our comprehension.

The case of a man who laughed himself to death has been reported in the newspapers. This is indeed remarkable—a very rare occurrence. It is not so uncommon to hear that a person has died from grief or despondency. Laughter and good cheer are health-promoting. And yet people can be found who depurate a happy, sunny, joyful, laughing man or woman. We are sometimes told, by way of proof, that laughter is not approved in Scripture, that Jesus said, "He that laugheth, shall be written in heaven," and have laughed, while we are informed that he wept. But how long can one rejoice and still keep his face and heart solemn and downcast? How much can one rejoice and not laugh? To rejoice is "To fill with joy or gladness; cause to exult, to gladden; to feel joyful or glad and express such feelings." Now, while the Scripture narrative does not tell us the Saviour laughed, he himself repeatedly urged his disciples to rejoice. He said also, "If ye loved me, ye would rejoice." Paul says, "Rejoice in the Lord always, again, I say, rejoice." And, indeed, if rejoicing implies laughing, then we cannot affirm that the Saviour always looked sad and sorrowful, for in Luke 10:2, he said, "In that hour Jesus rejoiced in spirit." "Rejoice in the Lord, and again I say rejoice." Phil. 4:4.

HARBERT BRIDGER STOWE, one of the most famous women of this country, died weak before last, in the eighty-sixth year of her age. For several years her- once active, well-disciplined and thoroughly humanitarian mind has been overshadowed by infirmities, and in the simplicity of second childhood she has dwelt in her home in Hartford, Conn., tenderly cared for by loved ones, whom she had looked after in their own childhood.

Mrs. Stowe's greatest literary work, which made her one of the most popular writers of her age, was "Uncle Tom's Cabin." This story was first published in The National Era and was published in book form. Two editions were published during the first year and more than
Preceptress E.

The rule and glory of the Infinite Maker—truths act as engross our closest thoughts, stir in our hearts, and fix our most permanent choices.

Monday night a splendid audience greeted the Idunas at their session, and listened to an exceedingly interesting program; in fact, one of the most interesting ever given by the society. They are certainly to be congratulated upon the success which Mrs. Helen Howarth Lemmel, of Whitewater, the gifted soprano. The fan drill by young ladies was a novel feature, and reflects no little credit upon Missess Beissie Clarke and Ann M. Cox. The program was as follows:

Piano Solo, Grace P. Spaulding.

Letter from Former Iduna, read by Jessie E. Clarke.

Oration, Through Preparation a Necessity, Abbie I. Baldwin.

Address, The Woman of to-morrow, Miss Alice Miller.

Recitation, Bobby Shafot, Edith Palmer.

Paper, Iduna, Wast Basket, Susan B. Davis.

The letter was written by a former Iduna was furnished by Mrs. Miranda Fenner Isaham, the Preceptoress of the College from 1865 to '69. It was a very interesting review of the society during those years.

Tuesday evening occurred the Annual Concert of the School of Music, under the direction of Dr. J. M. Stillman, with Miss Grace Spaulding presiding as hostess in Mil- ton, and every one who has ever visited in Milton, knows what that means. It is an event eagerly anticipated year after year, and which has never yet proved disappointing. Of anything, the concert this year surpassed all previous occasions. This was the program:

**PART FIRST.**

Chorus, The Forest Festival. Arr. from Oratorio, Chorus Class and Orchestra.

Instrumental Selection, Grand Heroic March, Vr. Schultz.

Nellie Crandall, First Violin; Alberta Crandall, Violin; Florence B. Sayre, Second Violin; W. R. Maxson, Flute; George S. Page, Oboe.

Baritone Song, O Hear the Wind Blow, Titus Mattel, Paul W. Johnstone.


Waltz Song, Dorothy, W. L. Blumenstein, Alberta and Nellie Crandall.

Pianoforte Duet, Fanfare Militare, Carl Bohm, Leo Ninett Coon and Gustav A. Seeger.


Flute Fantasia, I Cannot Sing the Old Songs, J. L. Cox, W. R. Maxson.

Glee, Roll, on Magical Ocean, From Pilgrim Fathers, Chorus Class.

**PART SECOND.**

Instrumental Selection, Nunetz, Luigi Boccherini, Orchestra.

Glee, Oh Thee Hast, My Babe, Arthur S. Sullivan, Chorus Class and Orchestra.

Pianoforte Duet, Galop, Pasillian d'Armorial, Ed. Behar, Eveline Yeager and Nellie Crandall.

Song, with Flute Obbligato, Maidens and the Bird, Gil- san, Leo Ninett Coon.

Pianoforte Solo, Silver Spring, William Muenno, Alberta Crandall.

Soprano Song, When the Heart is Young, Dudley Beck, Charlotte Muenno Care.

Violin Solo, Listen to the Mocking Bird, A. S. Bowman, Nellie Crandall.


Chorus, O, Italia, Beloved, Chorus class and Orchestra.

The Commencement Exercises proper took place Wednesday morning, July 1. Long before the hour appointed, friends of the graduates filled the large room in the campus. It was certainly an impressive sight, and the decoration done by the Juniors was very pretty, they having used the class colors—green and white—exclusively. After prayer by Rev. W. J. Whitford, D.D., of Westbury, L. I., followed the orations, interspersed with music by the Edgerton Brass Band, and the Imperial Quartet, from Chicago, Ill. The first oration, with the salutatory, was that of Miss Helen Adelaide Davis, of Janesville, who spoke of "The Character of the Puritan. After an exceedingly graceful tribute of veneration, in part she said:

While England, flushed with all the beauty, was losing low in sublimation before her loved Queen Bee, a sect called Puritans became prominent. The people were the triumph of luxury and voluptuousness. Surfeited with a never-ending diet of comfort and pageants, they turned with loathing from everything which had been the appearance of pleasures. These Puritans were, above all else, ascetics; men of mighty earnestness, who believed themselves appointed of Jehovah to accomplish a great work. They were the burning glass by which the lustre clouded the Renaissance was focussed, and sensuous life given a moral concentration. To be sure, they were extremes, but extremes have ever been the bulwarks above all other things invisible, until all earthly objects appeared distorted. Doubtless Puritanism did for a time check general action; it would be false to say with John Milton, the prince of allegorical writers, and Hawthorne, our own foremost literary artist. When justice makes her amends, a hunger was aroused from the gloomy brow of Puritanism, for it has freed religion from its narrow necessities, and given a new meaning to the words, "God in a spirit, and they that worship him must worship him in spirit and in truth." It has shown in its purity by its morality and earnestness, been instrumental in making England the brightest jewel in a rosy-tinged setting, angelic and supreme, and formed the principle, and in the words of Lowell, "although it has left an abiding mark in politics and religion, its grandest movements are the prise of Bunyan and the verse of Milton."

Hylen Thoron Plumb, of Milton, next spoke on the subject "Study Nature." He likened the human mind to a tree, and education the spreading or growing power through its life. His delivery was very pleasing and effective. In part he said:

Nature is the existing universe as an effect, with all things that it contains, and their phenomena and laws. When a knowledge of sciences, with their data; as is found truth. God seems to have prepared his universe and standing, perpetual study to his intelligent creatures. There have been given us a study but two great books, and it was never meant that either should be neglected. The geologist tells us, "External nature is a revelation of being. God is then the duty of every thinking person to compare the two divine books. The God revealed in the one is the same as the God revealed in the other. A just conception of the Creator cannot be gained from either volume alone. For the study of nature is the art of God. To-day we have reached a great height of scientific development, but in whatever way the study may be made, we must be perfectly adapted to the intellect, as an educating power. Above all, if we look at the varied forms as the material expression of the thoughts of the creator, and define science in the way great scientists have done, as "Thinking again the thoughts of the Divine One," then shall we look through nature up to nature's God."

"Physical Effects of College Athletics," the subject chosen for his oration by Channing Richardson, of Milton, was treated as follows:

An essential to a successful life is a sound body. Interest in athletics is a test of civilization. Athens and the Olympic Games, as well as the modern college, where the tournaments are closely connected. All educators see the necessity for physical training, from Plato down. Popular confusion of the meaning of Athletics as football and baseball alone. True meaning, a training to strengthen the whole body. Physical training is the best and health promoting. Foods and exercises, under Father Jahn, aided Germany against Austria, and fighting for Ins and clinging for natural products, and finally enlivened the word. Although in the thoughts of the Divine One, shall we look through nature up to nature's God."

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contributed editorials.

and the good things at the North-Western Association, Sabbath reform was easily the main issue and Doctor Lewis the recognized champion for its defense before the world. Interest in our special mission as Seventh-day Baptists plainly is on a rising market. While the North-Western is more interest in the world at large, it is at least becoming more apparent. Said one brother to me: "I never thought of it before in the strong light that Doctor Lewis puts it. It is a question of any sabbath at all which is now at issue."

The enjoyment of a representative to give his entire time to Sabbath reform work means much just now. It would seem very vital to our work as a people that the next step be forward and not backward. Your Western Editor watched the inception of the movement at the last Conference with great interest. He has seen it half way and has thought he knew some of the reasons therefor; but, being somewhat perplexed as to what it was best to say, he kept still. Believing there are many others who have done the same, we are assured that their silence is not indicative of apathy by any means. We are of the opinion that obstacles and misunderstandings will be removed and the work go triumphantly forward. We shall have something to say about the argument but cannot promise that it shall be smooth, we will try to make it sweet. Time is short. The question must reach its natural conclusion before the closing hours of the coming General Conference.

What do you think and what will you do?

I have a bad habit of not watching the road when some one else is driving. That route from Milton to Albion—in spite of several trips over it—I never knew it until the June day when I covered it on one of the bicycles which Bro. Saunders thinks was invented a hundred years too soon. I know the way now. People come to see the sights of the city sometimes. Three out of four will not walk the streets so long as we round and escort them. Throw them out on your resources and in a magic space of time they know a good share of what the city people know and some things they don't.

It is somewhat that way with the journey of life. It is rather pleasant to let other people do our thinking for us. Many a man glides along in cheerful indifference to the problems of the church, until one day they make him chorister and a new world opens before him. Questions which did not interest him before now touch him. We are apt to leave denominational questions to our boards and officers, criticising, of course, on general principles, after the manner of a free people; but offering no solution and pledging no support, until, bye and bye, one corner of the responsibility falls upon us, and then a great light dawns upon us.

Young men and women, take an interest in our denominational matters. Know what is being done and why. Know the times in which you live and the relation of your church and our people to these times. It may sometimes seem to you that the leaders do not care for your interest, that everything is planned by the inner circle and that those outside have no influence in the counsels. But this is in the seeming rather than in the reality. Those who carry the load of management want help and support for the interest of all the people. We owe that interest to them, to ourselves and to the cause which is far above us all.

REV. LYMAN J. FISHER DESIGNS AS EXAMINER.

The Board of Education met last night with all members except Palmer present. After the reading of the minutes of the last meeting, an examination from Rev. L. J. Fisher was read, in which he tendered his resignation as a member of the Board of Examiners. The resignation is as follows:

MIDDLETOWN, O., June 15, 1896.

To the Board of Education for the Schools of Middletown, Ohio:

Dear Sirs—I have come to feel that I owe you a statement about my official relations to you and to the City Schools, as one of your examiners. I have had a growing impression which has finally reached a conviction that I should surrender the responsibility with which you honored me. I do this with regret, because the work is congenial, my associates are pleasant gentlemen, and to be brought throughout the year into the sphere occupied by the best culture of our citizenship, in the choice of proper lessons, of a nature not merely amusing but instructive and disagreeable. The step I take is solely on conscientious grounds. You are aware that the day commonly set apart for Teachers' Examination is Saturday. Inroads of the Sabbath into this custom additional to existing upon this subject might easily and naturally be multiplied during the vacation periods, but not so easily to all concerned during term time. A large number of teachers who attempt the examinations are likely to be teachers actively engaged, who wish to renew their certificates. If any other day than the appointed, a salary-earning teacher would have to be invaded, and the wages of this class would be so much diminished without their consent. The natural expectation to expect examination at the last day of the week. Long usage has intrenched it here, and now I will be frank with you. The custom does violence to my religious sense. Remember the Sabbath-day to keep it holy for me: the seventh day of the week.

You can understand how more than a surprise would be visited upon all the candidates for examination, if for the next assembling some Sunday should be designated. You will permit me, therefore, with this simple statement, to place my resignation in your hands. Permit, it, with the assurance that my earnest wishes will follow the fortunes of the schools—indeed under their present able superintendency, reinforced by so efficient a corps of teachers, I hope the salvation and highest hopes and enlist my fullest confidence. You will not expect me to array the arguments that weighed to influence me. They would not be necessary. It is natural for you to ask the question, why I could accept the service at all, if, with such views, I must surrender it so soon, I reply, it is a wonder to me, and I will attempt no self-justification further than to say that my convictions of personal responsibility in the matter have been gradually cumulative. As a life-long investigator of the Scriptures, it is not strange that for a longer period than I've held the position to which you called me I should have been persuaded that the seventh day is the Sabbath of the Lord. But it was at first a decided, mainly to my intellect; meanwhile the immensity of the fact of the Sabbath-pervasion dared me and left me with a feeling that there was a current in it, still feel like a breaking, momentary bubble on the bosom of a resistless tide. But not wholly so. At last no appeal bears—tender directness—of the day into the house of the conscience and heart. It lingers like a strain of music and I feel my littleness enfolded in the presence of a duty which I am sure I can do for my King.

Yours,

LYMAN J. FISHER.

Teach Sabbath Truth.

Not simply to combat error, or to correct misstatements, but for spiritual improvement, and to help others to a better life. It was a duty of the minister to have preached Sabbath truth if Sunday had never been substituted for the Sabbath of the Lord. It may be difficult to know just how to introduce the reforms of the day into themes prepared for revival efforts; but we are all interested in the defense of Sabbath truth, and sympathize deeply with the work of Sabbath Reform.

Some may suppose that the people know all about the subject. Yes, they know about it; but they do not know about the gospel; it is through the preaching of the Word that we are led to believe and embrace the truth.

How shall the membership live up to the secular, claims of the world unless their attention is called to it by public instruction? If the minister does not make much of it, how can the young and the inexperienced stem the tide of opposition and the persuasions of the world. Many are thinking about the subject, but they wish to hear the prayers of the church for this truth. They would enjoy a warm-hearted reference to it from the pulpit.

It is thought, perhaps, that it might give offense. No; not if we make it a familiar text. It is the right to refer to it by the love of Christ, how easy to ask our hearers to consider the importance of this subject, for the sake of the Word of the Lord.

In this line of teaching it comes to be a pressing question of the gospel. Is it not to teach Sabbath truth by illustration. We may find noble examples of self-denial and devotion to this truth, in and around the Mill Yard church, or the church at Newport in the days of Eld. Wm. Hiscox.

Many near home have suffered for truth sake. Illustrations drawn from these trials are interesting, and have in them convincing power.

It is said converts must seek converts. Those who have embraced the Sabbath are zealous in the defense of the truth. Some have thought if they did not preach the Sabbath, they would lose in some measure their enthusiasm and high state of Christian enjoyment. The great joy of those who are converted to the Sabbath has been a real encouragement to large numbers of zealous Christians.

The motto for the next century is: The world for the Sabbath of the Lord.

EMULATE YOUR DOG.

A source of great evil among all workers in America, where few people know the real meaning of leisure, is the widespread habit of eating a hearty meal hurriedly when the body is in a state of exhaustion; too often, alas, the evil is enhanced by the fact that the food is inedible, badly cooked, and clogging in the stomach of the quick, instead of relieving the condition of exhaustion caused by a long train of evils which are usually attributed to overwork. Now it were better to eat without food than to take it under these conditions. Your dog knows better than to eat when he is tired, and, if you watch him, you will notice that he is always reluctant to be enticed into play after eating; left to himself he will take a nap, or, at least, drop care free, and really enjoy the day, and might raise his standard of health by following the example set by the instincts of the brute creatures.

—Denoyer's Magazine.

When the joy of religion in the soul shines forth in the face and speaks hope and good cheer through the behavior of its possessor, then it is the result of the persuasive power over the minds of the unconverted.—Religious Telescope.
THE MIZPAH MISSION.

The church has finished its work for the year. The year has been fairly prosperous. The monthly prayer-meetings have been continued. The church house so long held as at last been sold. Trouble in getting tenants and collecting rents has been quite a task on our trustees.

We have enjoyed our work very much with this church and shall always carry pleasant memories of the kind friends, who through these years have been true friends. Nearly three months ago we tendered our resignation. The church voted to extend the time of our pastorate until July 1, 1896. It was also decided to employ a supply instead of a regular pastor, thus giving assistance to young men who might wish to study in the Seminary.

"The Mission." Many letters of inquiry in regard to the mission have been received. We can only say that we hope that God will open some way to us whereby the work can go on. The records show an attendance of 6,302 sessions, an average of over seventeen for each night of the year. No special systematic effort has been made to raise funds from our people. Many in this respect. If the work be continued we must ask for some systematic plan as to the financial support. Our work must have stopped long ago but for help which has come from outside our own people. And could the work continue, this financial help would grow steadily larger. We are not ashamed of our mission and should feel proud if it could be continued under the present management.

The Convalescent home has opened a new and fruitful field of opportunity. Twelve men and twelve women have visited our mission during the year, and it has been joyous in this respect. If the work be continued we must ask for some systematic plan as to the financial support. Our work must have stopped long ago but for help which has come from outside our own people. And could the work continue, this financial help would grow steadily larger. We are not ashamed of our mission and should feel proud if it could be continued under the present management.

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PEOPLE ONE CANNOT HELP.

BY MRS. MAGNAE B. BAXTER.

Among the most vexing questions of life is the problem of people one cannot help. We meet them constantly, the unclassified who come under no designation familiar to our ears, whom organized charity cannot assist, who must themselves be made over before they can be saved. They are the Slough of Despond and started anew on their way. Some of them never fall into any Slough of Despond, and indeed, would be more hopeful from our point of view if they did, since the cheerless, the man who is content to be carried and does not resist dependence, is the most deplorable of all members of the social order.

It cannot be denied that in this world our chief business is to assist in the crises and scrambles of life those who are down, or who are going down and unable to walk on of this. The man or woman who does most in the way of lending a hand to those in need of a hand is living most nearly the Christ life on earth. And the experience disillusioning for all beyond every other is that of the one who discovers that those whom one cannot help. These persons are usually improvident and untruthful, and sometimes they are very extravagant, but often their difficulty is that they are wholly unsuited to their conditions and out of the groove where they properly belong.

A woman, for example, whose tastes and whose training, such as it has been, are purely domestic, who could successfully keep house if she would, oversee linen or silver in a hotel, assist the overburdened wife of a farmer in her daily work, or perform some useful manual labor, aspires to art or letters. She is engaged in the office of the papers which brings in her "stories" with pathetic insistence, grows wanner and thinner with her losing battle, and at last drops under the surface. She could not help in the simple place where she was willing, because she was wholly unfitted for its requirements. Others, who have done some good, or might have done some, saw this and delicately or roughly made it plain to her, but her own eyes were held and she could not or would not see. Every such instance, and there are many, weeps on with some sympathy when she makes the forlorn endeavor to help where help is out of the question.

On none do life's burdens press more heavily than on the widow with a growing family and aspirations for them beyond their natural position in life. I have met the one woman who has bent her strong shoulders to the task of feeding, clothing and educating a family of five. Her husband was a laborer, and their home was and always has been a hot, uncomfortable, unhealthful, unremunerative, temenent. A maid of all work before her marriage, this good woman goes out as laundress and house-cleaner, and has her regular round of employers. Latterly she is breaking down, and needs more leisure, she cannot safely work so many days a week. But she is sending Mary and Kitty through the normal school that they may become teachers, and Lottie is to be apprenticed to a dressmaker, and not creased, though old enough to bring wages to the little house, is earning a penny. I cannot discover in the girl's any reason why they should enter the profession of teaching beyond the American desire to rise in the social scale and their feeling that teachers are well paid and 'have a long vacation;' they have no drawing power toward it themselves. But to become somebody's next second girl or lady's maid brings at the thought of an extra pair of hands and a blush to their cheeks. Meanwhile, Patsey and Jimmy are running wild on the plantation, and their mother a slave, the years go on and the family cannot be helped.

Of tough fiber and of studio common sense is the man who can keep his work, takes whatever he can get, with no distinction of the higher or the lower, and does it with honest integrity. Such men can be helped, because he helps himself. But let us not disclaim our share of the responsibility for those among us, regard some kinds of effort as honorable and praiseworthy and look from a lofty plane on other people. If a generally existing department of health, school, and welfare prevail, there will be fewer people whom one cannot help.—Congregationalist.

"HELPING SOMETHING."

"Is your father at home?" I asked a small child outside our village depot one stormy day.

"No," he said, "he's away."

"Where do you think I could find him?"

"On the railroad, of course."

"You've got to look for some place where people are sick or hurt, or something like that, don't you? I don't know where he is, but he's helping somewhere."

And I turned away with this little sermon in my heart. If you want to find the Lord Jesus Christ you've got to look for some place where people are sick or hurt, or something like that. Don't know where he is, but he's helping somewhere."

"New Orleans Christian Advocate."
Missions

A SABBATH-SCHOOL INSTITUTE was held with the Winworth church, Wis., June 27 and 28, conducted by Rev. H. D. Clarke, of Dodge City, Kan., which we had the pleasure to attend and assist in the work. The attendance was good and much interest was manifested in the various exercises, which consisted of short sermons, addresses, papers, question and answered, blackboard illustrations, reviews, all upon Sabbath-school topics; methods of teaching the lessons, and how to beget and hold interest in the Sabbath-school work. Bro. Clarke is a good conductor, and as a blackboard artist he is capital. I like to see a man who had such a blackboard artist among us. It seems to me that our Sabbath-school work should be kept abreast with all of our other lines of work, and Sabbath-school institutes held here and there will aid greatly in doing it. Very good things come to us from the gospel-test work in South Dakota. Bro. George W. Hills reports as follows of the effort with the Pleasant Grove church, Smyth, S. D.:

"We have had very successful meetings here. The Lord has secured a powerful hold on these places and think as I ever saw in so short a time. Yesterday I baptized seven, in the Big Sioux, into the church; two come by letter and two others go to the Methodists, and some others claim conversion. Sunday night I gave about one hour and forty-five minutes talk on the Sabbath question to the largest crowd, by far, we have had here. This makes four times this quarter I have spoken on this question, and addresses to the largest congregations. Some are well pleased and own it all up. Some are astounded at the facts and say nothing. Some get angry and fly to pieces. But I do it to God's glory and for his truth's sake, and leave results with them. These discourses all come by request and are well announced previously, so no one can think I am taking advantage of them, by springing it upon them without notice. To-morrow we pull up and go to Dell Rapids."

Last Sabbath, July 4, we spent with our church in Chicago. It was the children's day. They gave the service, consisting of singing, class recitations, declamations, and other exercises. They did finely. It was a surprise to us to see so many children of our own people. There is a hopeful outlook for the Chicago church, with so many children and young people, and with the musical talent it has. After the children's service, short addresses were given by brethren T. J. VanHorn and George B. Shaw, and by the writer. Our people in Chicago hold their services in a much more desirable place than they have been holding them the last two years. It is much freer from noise and the room is nicely furnished and very pleasant. The regular Sabbath-school services are held in the Le Moyne Building, on Randolph Street, between State Street and Wabash Avenue, at 2 P. M. Let every Seventh-Day Baptist who happens to be in Chicago get to this Sabbath church, and the Sabbath remember this place of meeting.

"STAND UPON THY FEET."

It was when he last saw Daniel had fallen on his face before the vision of the ineffable glory of God that the voice said to him, "Son of man, stand upon thy feet." God would have the worship of man, but that worship in a manly fashion.

To stand upon one's feet before God is a figure for the use of the faculties God has given us. It means the use of the reason in the study of the truth of God, and the search after ways to serve God. We are to use reason just as much, and authority just as little in our religious connections to God as in our relations to God's physical laws. When God's law is known, it must be obeyed. The laws which forbid one to step into the fire, or to covet his neighbor's goods, or to drink water polluted with sewage, or to touch a live wire, command one to plant corn in the spring, or to send the gospel to the heathen, or to give laborer his fair share of the profits of manufacture, or to substitute steam for hand power, these laws we have to learn for ourselves, or else to be told of them by other people. It may be dangerous to trust to our own judgment; but it is more dangerous not to do so. For a time we must depend on others' judgment, perhaps for all our lives, on some difficult subjects; but the fewer the facts on which we depend on others, and the more we depend on our own, the better, always provided we do not run beyond the capacities of our own reason, as compared with the capacities of the reason of our advisers. There is room for humility in religious matters; but there is need, and perhaps more room for self-assertion. No man can throw the final responsibility for his religion on any substitute; for himself he must stand or fall.

Even so, humbly but with boldness, we can come to God, and with that, with full faith, not ashamed. God has given us eyes to look upward to his throne, ears to hear his voice, and the Holy Spirit is given to every disciple.

"Let us then come boldly unto the throne of grace. "Son of man, stand upon thy feet."

—The Independent.

THE PROFIT OF GIVING.

In Connecticut a few years ago lived a lady who had a beautiful flower garden, in which she took great pride. The whole country was proud of it, too, and people drove miles to see it.

She fastened two large baskets on the outside of her fence next to the road, and every morning they were filled with cut flowers—the large showy kinds in one basket and the delicate, fragile ones in the other. All the school-children going by helped themselves and studied the better for it; and the business men took a breath of fragrance into their lungs which helped the day's work. Even the tramps were welcome to all the beauty they could get in their forlorn lives.

"You cut such quantities," some one said to her, "how can you stand to give it away?

"The more I cut the more I have," she answered. "Don't you know that if plants are allowed to go to seed they will stop bloomin' I love to give pleasure, and it is profit as well, for my liberal cutting is the secret of my beautiful garden. I'm like the man in Pilgrim's Progress:

"A man there was (though some did count him mad),

The more he gave away the more he had.

—Gospel in All Lands.

TREASURER'S REPORT.

For the six months, June, 1896.

George H. Utter, Treasurer.

In account with

The Seventh-day Baptist Missionary Society.

Balance in treasury, June 1, 1896........ $518.00

Greeneville Bible-school, Tenn.............. 1.00

W. C. Crofoot, Clark's Falls, Conn........ 1.00

Boston Mission (W. J. church)............. 30.00

Collection at Semi-annual, all Coloma..... 10.00

Win. ........................................ 1.00

Mrs. Emilie Rogers, New London........... 3.50

Collection at Central Association........ 40.00

Fainland N. J. church..................... 31.55

Mr. and Mrs. W. F. Church, Goshenou, Ohio received by E. E. S.,........ 10.00

Collection at Middle Island.............. $2 50

F. P. Randall and Mrs. P. Middle Island... 2.00

John Davis, Black Link................... 1.00

Dennison Davis,........... 3.00

Collection at the cemetery................. 13.30

Singing books sold...... 10.10

First Seventh-day Baptist church of N. Y. City (Charities)........ 30.00

Mr. W. B. Bennett, B. B. church, China.... 5.00

Mrs. H. E. Maxson, Alfred, N. Y. boys' school, China................ 5.00

Mrs. Jas. Cranfield, Milton, Wis........ 25.00

Mrs. W. A. Brown, West Bridgewater, Mass.. 4.55

Chicago (Ill.) church..................... 60.00

Missionary fund........ 13.75

C. E. Cranfield, Chicago, Ill., boys' school........ 19.00

Pawtucket (R. I.) church........ 69.00

First Generous (N. Y.) church........ 6.19

V. P. Holbrook (Ill.) church.............. 15.00

Allison (Wis.) Sabbath-school............. 5.06

Mrs. J. D. Washburn, Brookfield.......... $ 3.00

Oseola (N. Y.) church........ 3.00

Defoerter (N. Y.) church........ 4.00

Glenville M. Church........ 50.00

Samuel Wells, Little Genesee, N. Y. boys' school, China...... 5.00

Mrs. Mary Wells, Little Genesee, N. Y. boys' school, China........ 10.00

Mrs. Carrie Maxson, Little Genesee, N. Y. boys' school, China...... 10.00

A Sister, Alfred, N. Y., boys' school, China........................ 5.00

Windfield Wells, Little Genesee, N. Y. boys' school, China........ 20.00

H. L. Adcock (N. Y. Y. C. P. C.)........ 2.25

Rev. A. G. Crofoot, New Auburn........... 5.00

Missionary fund........ 5.00

Collection Minnesota Semi-annual........ 96.00

M. E. Church, New London........ 85.60

Mrs. Ellen B. Place, Cere, N. Y. 15.00... 84.35

Seventh-day Baptist church, Anna, Denmark........ 2.70

Loans................................. 4,500.00

Total................... $5,450.00

Ex:

B. H. Davis, Shanghai, China, salary, July 1 to Dec. 31, 1896. $1,000.00

Dr. Rosa M. Palmlin, Shanghai, China, salary, July 1 to Dec. 31, 1896................ 3,000.00

Appointments for schools in Shanghai, China for 1896.................. 900.00

Appropriation for meals in Shanghai, China for 1896........... 250.00

Wm. C. Daland, London, Eng., salary, July 1 to Sept. 30, 1896........ 1,500.00

G. Velthuiusen, Haarlem, Hol., salary, April 1 to Sept. 30, 1896........ 1,000.00

Freight, etc., on goods of Wm. C. Daland, to China........ 94.18

Evangelistic Committee—Orders Nos. 22 and 23........ 54.17

Interest on Loans.......................... 94.18

Washington National Bank—Notes No. 5 to be collected........ 2,500.00

Balance in treasury June 30, 1896........ 392.22

Total................... $5,450.00

Geo. H. Utter, Treasurer.
HOW SPURGEON PRAYED.

The great men of God have been men of power. The greatest preacher of our day, to say the least, is Hay— and I mean a preacher; I don't mean the most brilliant sermon maker, or the most learned Bible student, but I mean the most extraordinary proclaimer of Christ to dying men—was my beloved friend, into whose eyes I looked at his empty chair, his dear widowed wife and his son Tom, I had a good cry over that empty chair. There has not been a left a chair like that in my day or yours. Once I saw that man in that chair. It was Saturday—my last Saturday afternoon with him at his home in Upper Norwood. He said: "When you are gone I am going to get something to feed my chickens with tomorrow. That was his way, to select his text about six o'clock Saturday night, and then in thirty minutes to prepare his sermon, which he delivered to thousands next day. That was his way—to fill up the cask with the Bible, turn on the spigot and let it run. We went into his study—that great workshop where he sat and thought, and we had prayer, and when I had finished prayer he was in such awful pain with his neuralgia that he could not even kneel down. He sat at the end of the table and dropped his head between his hands and began to call on God like a child at his mother's knees, sweet, simple, fervent, grasping, glorious. When he had done I said to Dr. Newman Hall, who was with me: "Newman, did you ever hear such a prayer as that in your born days?" He said: "Never, never," was his reply. That was the time he got into the secret power. A man that could pray like that could influence the world—T. L. Cayer.

The statistics of the Baptist denomination just published show a total membership of 3,729,285; there are 40,064 churches and 27,774 ordained ministers; the year's record of baptisms is 176,058, less than those of the preceding year by nearly 30,000. The total number of children born off is about 250,000. The number of Sunday-schools reported is 23,302, with 1,777,886 pupils. The number of students preparing for the ministry is 2,910; and the Baptist denominational institution, Riverbank, with 2,007 instructors and 30,011 students. The total number of Baptists throughout the world is put at 4,447,074, including 437,805 in Great Britain, 29,000 in Germany, 37,601 in Sweden, 17,600 in Russia and Poland, and 111,177 in Asia, of whom 64,939 are in India.

MUSINGS.
By W. D. RUSSELL.

The dealings of God with his creatures are most wonderful, and we cannot understand them. Search as we will, his ways are beyond our comprehension. Sometimes they appear unreasonable and sometimes unjust.

Man criticize and complain as though they could do better if they only had the management in heaven, and why not? It is easier to judge the affairs of this world appear entirely out of balance. Everything seems to go wrong. What and where is the trouble? Surely not with God; but the trouble is with us. We are continually placing ourselves in opposition to the Divine will, because we are not understanding the will of God in our lives.

The submission, on our part, to the will of God, is one of the first steps in the process, as he has revealed in his Holy Word. Are we satisfied with the things of this life? Do they fill the want of the soul? Can we live a life with having gained an abundance of this world's goods? Is the eye satisfied with seeing or the ear with hearing?

This life on earth soon passes away. What then are the preparations that have been made for us in the future life? Having lived a life of self-indulgence, away from God, disregarding his laws, having no sympathy with his people, nor interest in his worship; as we enter the valley of the shadow, are we conscious of being fitted to enjoy the society of the God whom, all through life, we have treated with neglect? Don't think for a moment that God will do your work and his, too. He is ready to do his part now; but if you will not do yours, you can not blame him if he sees fit to make a distinction between those that serve him and those that serve him not. If his service is distasteful to you now, in this life, do you imagine it will be a joy to you then, when a more perfect service will be required?

"Be not deceived, God is not mocked." He would not and will not fill up his creation and make it right for us. The God who fashioned us has given us an abundant provision, that a society life does the same thing.

"What God acts arbitrarily in the matter; that he takes as we are in our fallen, earthly condition, and fashion us into a glorified, spiritual body, without, so much as asking our consent; that he forgives all our short-comings without our asking him to do so; that he freely pardons all inculs that we offer to him although we remain inimical. One important fact is this, i.e., that justice and mercy is as inherent in God's character as is love, mercy or truth. Justice must not be imper-ative because of love and mercy. That God is charitable toward our failings does not imply that he will not punish the wicked or the vilif transgressors.

To forgive the iniquitous, take him to glory, and allot him a portion with those who are cleansed from sin, would be an injustice to the lovers of truth and righteousness. There would be no congeniality. They could not enjoy each other's society, and heaven itself would be something less than the profane and profligate could not be happy in the presence of a pure and holy God. He cannot here enjoy the society of the true worshiper of God. Much less could he enjoy it there, where all is peace and harmony with God's will. In justice to the sinner, God could not place him in such an embarrassing position. There would be nothing that he could enjoy. The very purity of the place would make him miserable. In order to appreciate any society our nature must be a prepara- tion for it. God has prepared great things for his children. What they are we cannot know, but he has put us into training in order to appreciate any society that we may have enjoyed in the life. He has provided great things for his children. What they are we cannot know, but he has put us into training in order that we may know and appreciate them when this earthly life is ended and we are called to enter the new life.

One feature of this training is that we "walk by faith." It is difficult to do this at all times. We essay to do so, but we make many mistakes and become fearful, as did Peter when he attempted to walk upon the rolling waves of Galilee. When on a humble, earnest follower of Christ makes a mistake, God is ever ready to forgive the error. His mercy is ever extended to those, who, while seeking to do the will of God, fail through the infirmity of the flesh. God loves purity and holiness. He would have us holy and without blemish. He would bestow all the blessings and enjoy the possession to the higher spiritual life. We are incapable of accomplishing this ourselves.

The process is beyond our comprehension, but the all-wise Creator, who fashioned us, and has given us life, and the properties of the spiritual existence, know how to do it, and will do it for us if we ask him to do so.
The “Hour” of the Association is the opportunity of a year for the advancement of Woman’s Work. Under the most favorable circumstances it is entirely inadequate, and this year in the Western Association, the last hour of the last, when many had gone, we must all work to the best of our ability and have our voices raised in the cause for which we have been laboring all year. Let us not suffer defeat; it may be, in some shape, probably the kind which our Board closes before raising Five Hundred Dollars for it before the last meeting of the Missionary Secretary with members of several churches called in the session-room at the same time, distinctly audible,—and audience restless because of threatened rain, it seemed almost a lost opportunity. We have had the hour before dinner, when the women of the church entertaining could not be present; and we wonder if there is a good time coming, when we shall raise a wave of enthusiasm that shall bear with it the conservative and apathetic. The program arranged was one of unusual excellence, and we are gratified for the wider audience that present papers will reach through the Recorder. In the absence of the Secretary (whose removal to another Association gives us a sense of loss), Mrs. E. A. Lyon conducted the hour, which opened by singing “Blest Be the Tie That Binds.” Scripture reading by Mrs. Lyon and prayer by Mrs. P. Smith, of Richburg; reading of Secretary’s Lyon; paper by Miss Langworthy, and Mrs. W. C. Whiford, “How Can We Interest Children in Missions; one by Mrs. Elizabeth Powell, “God’s Tenth;” address by Miss Susie Burdick on some phases of our work in China, especially the needs of the Boys’ School; followed by a very brief display of Chinese costumes and talk on Chinese customs. The collection which followed was only $5.18, owing to the fact, probably, that the collection for Tract and Missionary Societies was taken on the same evening just before the beginning of the hour. Closed by duet, “Watchman, What of the Night?” sung by Miss Lu Langworthy and Mrs. Alice Prindle. Comment on the papers is unnecessary, as all will appear in the Recorder. 

MARY L. BOWLER.

WOMAN’S WORK—WESTERN ASSOCIATION.

Dear Sisters of the Western Association: 
Again I am moved in our annual gathering to enjoy a spiritual feast, and to commune concerning the things of the kingdom, and while we have not accomplished all that we hoped to do before this meeting, not quite as much money raised as at this time last year, still I come to you only with words of commendation and encouragement. Dear sisters, may I not urge you to greater effort during the remainder of the Conference year. Oh, if I could in some way help each one of you to feel that you have a personal responsibility in this work, and help you to see by that if you do not do the work God has laid upon you, it will never be accomplished. There are golden sheaves for each one of us to gather. There is work for each of us to do. If we do not sow the precious seed, or gather the ripe grain, if we do not speak the kind word, or lift up the fallen one nearest us, or do the work, whatever it may be, that God has intended for us, the cause must ever lack and suffer defeat; it may be, in some instances, because of our carelessness or lack of interest.

“You have a work that no other can do; Do it so bravely, so kindly, so well, Angels will hasten the story to tell.”

Oh! if we may comprehend the value of one immortal soul; if for one moment we could catch the spirit of loving self-sacrifice that was in the heart of Jesus as he went about this earth, we could never again be thoughtless or indifferent as to the work God asks of us personally. Time is short; we must be prompt; for He has a few hours in which to do our work, and the rewards—how great! “Eye hath not seen, nor ear heard, neither hath it entered into the heart of man the things that God hath prepared for them that love him.”

With every way we may lift up our eyes and look, we see the same sight. Souls are perishing, going down the broad road of sin that looks so pleasant at the beginning but ends in such blackness and utter despair. Dear sisters, there are souls in that vast throng that God has made possible for you to reach out your hand to and draw them towards the “Lamb of God,” your Saviour, until beholding him in all his loveliness they shall embrace Him and be saved.

Workers together with Christ! Is it not a blessed privilege? That we not treat it lightly, but consecrate ourselves and all we possess to this work, to be used of him as He wills. Some of you may feel that you can do so little it will not make much difference. Let me remind you that it is not the large sums of money that God most needs, but the sum given out of love for him. Will you bear with me if I speak plainly. We Seventh-day Baptist women ought to reach a higher plane of living in the matter of mission work. God has called us to be a people of prayer. He has called us to be the conservators of the whole Bible as an unfailing and only guide for Christian living, and we ought to be a people “zealous of good works” beyond all others. We ought to be the greatest missionary people that the sun shines upon. Are we? Let us study the work that women in other denominations are doing. Let us inform ourselves along all the lines of mission work, both home and foreign. Then with our hearts filled with the spirit of missions, as revealed to us in the Bible, let us come to offer gifts to the Lord, and he will not turn us away empty, but will give us such a rich blessing as we never before enjoyed. Let me urge upon you the work of teaching our children the true value of missions, to feel that they can have, and ought to have, a place in the work of the Master.

Why are our women so conservative? I think it is largely a lack of education and information along missionary lines. I think it would be impossible for one of us to be a constant reader if it were permitted us to read Tidings, or Woman’s Work for Woman, or The Missionary Link, and other like books and papers, and not become more earnest workers. We have this year, formed in this Association four Mission Bands for children, one at Alfred, called Snow Flakes; that is all that has been reported to me thus far; one in the Portville Sabbath-school—“Little Helper”s”—with the following membership: Arthur Allen, Martin Burdick, Ashley Packard, Irving Page, Max Allen, Floyd Maxson, Winnie Langworthy, Dorothy Allen, Mrs. Little Maxson, Hallie Cross, Minna Evans, Edna Hornblower, Corinne Langworthy; another at Richburg, for which the name “Little Light Bearers” has been suggested. They have eight members: Helen Gardner, Ward.
English evoked much discussion. Mr. Pott, a young man, who is president of St. John's College, near Shanghai, presented a very enthusiastic address in favor of teaching all branches of Western science, in the English language, believing this to be come the language of the world, and that it is impossible to find suitable expression in the Chinese language for many scientific and medical terms, etc., etc. But Dr. Mater, of North China, with an experience of thirty years as a teacher in a boys' college, and translator of many Western text books into their Oriental language, also Dr. Fryer, who has been nearly disconnected with the translation work, quite exploded many of Mr. Pott's theories and brought us back to more rational ground. Those who have had the longer experience approve of teaching English as a particular branch of study, but not as the only medium of teaching Western science; in this keep the Chinese to their own language, the meaning of which they more readily comprehended, and through which they can communicate their knowledge to those who have not had the advantages of our mission schools.

In regard to native churches, school buildings and customs not opposed to Christianity, it was thought advisable to keep the Chinese in their own elements as much as possible, so that when they go out from under the foreigners' influence and protection, they will not be dissatisfied with their surroundings and life among their own people. The great desirability of bringing the native teachers, in our schools, up to a higher standard, was also discussed to this end: it was proposed to establish Normal Schools for teachers, with a system of examinations. A resolution was also passed to memorialize the throne on the subject of reform in education, and establishment of an improved system of schools throughout the Empire.

This Education Society has some of our most able missionaries at the head of it, and Dr. Fryer for many years has put much of his time and thoughts into it. It has required much patient, persevering labor, which is beginning to bear fruit. One evening of the session, there was a public meeting in which several of the prominent men in Shanghai gave addresses on the following subjects: "The value of the work of the Association to the government of China," H. B. Morse, Esq. "The value of the work of the Association to the commerce of China," R. W. Little, Faq. (This gentleman is editor of our largest daily newspaper published by foreigners in China.) "Education one of the most essential factors in the reformation of China," H. S. Wilkin- son, Esq. This meeting was opened by Sir N. J. Hume, and the speakers, Bishop Graves and other missionaries spoke on the influence and value of the work of the Association toward the spread of Christianity in China.

Atogether the meetings were very helpful and interesting, and we hope there will be another triennial meeting its influence will tell much for the work of education throughout the Empire. Dr. Fryer is soon leaving China, but we hope only temporarily.

Immediately following this gathering, came the year meeting of the Y. P. S. C. E. of China. Some of these meetings occurred on the Sabbath, so we were not able to attend. The roll-call and rally on Sunday afternoon was a most enthusiastic meeting, and Monday a day full of good things. The talk given by Mr. O. W. Lyon, on methods of Bible study, was so right thing in the right place. He spoke of the things we should have for the Bible above all other books, which is something the Chinese need to feel and believe far more than they are wont to do.

All of his talk was simple and yet so effective. All of the Spiritual things that most of our boys and girls were there that afternoon. Mr. Lyon is sent out by the Y. P. S. C. E. of America, has been in China only a few months, so of course had to speak through an interpreter. He has been working in Tientsin, among the medical students in the Imperial Medical College and has been used of God in bringing many of these students to accept Christianity. One of these students is promised in marriage to Kwei-hu, daughter of L. Erle. She was formally a pupil in our boarding school, but now a student in the hospital. Word came the other day that this young man, with one other student, had been chosen, by a Christian lady, who has just been traveling in Western nations, who runs a medical school in Cleveland, Ohio. This was quite a blow to our young lady, but after explaining to her the advantages of such an education in America over those to be gained in China, she seemed more resigned. I wish we might have the same opportunities. Don't you?

But to return to the meeting. Following this talk was a conference on the "Ministry of the Holy Spirit and Christian Endeavor." It was very evident that the Holy Spirit was in our midst and directed the work of this meeting to all the previous gatherings. The spirit of our Lord is certainly moving in China as never before. We hear of real revivals in many parts and even here in Shanghai, where the work seems so hard, there are many indications of God's blessing.

Since commencing this letter our hearts have been made very sad by the sorrow which has entered the home of one of our church members. You perhaps remember Mary, the oldest daughter of Dr. Lyon, who was formerly teacher in our boarding school. Yesterday morning her dear little girl, about four years old, was taken with convulsions and was quickly beyond all human help. The blow came so suddenly upon the poor mother the cold was such that she could not endure it. Dr. Palmberg and myself remained by her all the afternoon, and about six o'clock the precious remains were laid to rest in the native cemetery by the side of our school. This will be a shock to Dr. Chimney and Miss Burdick, for the little child had been hope in all our hearts. The parents were both very fond of their little girl, which is not always the case in Chinese homes. They have a little boy a few months old. As the hot weather approaches I find myself looking forward to the vacation which, of course, must come, yet dread very much to have the girls and boys go away to their homes; and we shall make the vacation as short as seems possible. Dr. Swinney will be a great relief to me when Miss Burdick returns, to take charge of the girls' school again. We shall all rejoice when Dr. Swinney is able to manage the work, and believe other workers will come in God's own time.

Your sister in the work,

Sara G. Davis.

Shanghai, China, May 26, 1896.
Young People's Work

"PRACTICAL SUGGESTIONS."

It has been said that it is easier to make suggestions than to carry them out, so I have endeavored to suggest only what may be—with little difficulty—carried out by each of you.

Take the Recorder, Golden Rule, and state paper. Without the Recorder, to know of what is going on in the denomination, and how we can be interested and loyal unless we know what is being done and plans for the future. In the Golden Rule is found excellent suggestions for conducting meetings; what is being done in the Endeavor world, bringing one into closer sympathy with the young people's work. And the state paper brings new news of what is being done near our homes. These papers, with a good supply of reading matter, cannot fail to elevate one's thoughts and quicken their interest.

It is surprising how few of our young people read the Recorder, many not having access to it, while not a single copy of the Golden Rule is found in some societies. How do our young people expect to be loyal Seventh-day Baptists and Endeavorers when they know nothing of what is transpiring?

Begin long before Conventions, Associations and Conference to talk of them, and keep talking of them; then when the time comes, go, as good earnest workers bringing luck to those who cannot go, all the spirit of sessions possible. This year the state convention is held at Madison, which is such a short distance that the societies of Southern Wisconsin should be well represented. Go and become familiar with what is being done in the state.

Aid your own church in every way possible, especially by being present at its services. What is your attitude in attending the prayer meetings? Do you go when the weather is neither too hot nor too cold; when you are not too weary, or can find no other excuse? If you do, then turn over a new leaf. Try not being absent unless you have such an excuse that you can conscientiously give to your Master promptly on time; sing when you are a singer, and if not show your interest in what is being sung.

Don't criticise the leader (in your own mind) throughout the time he occupies and then those who take part until there is about five minutes left, and then tell them of your anxiety to be of some service. Perhaps your leader feels his inability to take charge of the meeting, yet does not wish to refuse; you can help him, by showing in your attitude, that you are not indifferent to what he is saying, and then by promptly taking that part which you may dictate. The success of a meeting lies with each individual present.

Don't feel slighted because they have not made you president, or put you on a number of committees. There is more work to attend to, in the society, than the president or committee can possibly do, and they are frequently times when it is necessary for them to ask for assistance; then what a pleasure it is to find willing workers upon whom to rely. Choose your officers with care and be very sure they understand the work they are assuming. You may think the corresponding secretary's work is only to answer what letters are written to them (many do not do this), but the corresponding secretary of every society is the connecting link between the society and the outside world, so it is especially important that a qualified person be chosen for this responsible place. They should answer carefully to each question; keep themselves well posted on Christian Endeavor news, and give this information generously to the society. The older workers must more and more put themselves in the background and place in positions of the young people, assisting them in sustaining them until they are able to sustain the society. Attend the Junior Society often. The Juniors need your help, while it encourages the Junior workers; especially is it desirable that the parents attend.

Be sociable at your meetings, it requires such a slight exertion! Have a cheery word and smile every day in the week for those with whom you come in contact. Have some definite outline when reading your Bible. An excellent help is the U. E. Year Book, giving the topics and daily readings connected with it for the year.

Make a link in the Prayer Chain, thus strengthening yourself and perhaps bringing cheer and brightness into many lives. If there is any straight-out, all-around, ever-present Christian Endeavor issue, it is missions. Hold missionary meetings often and vary the methods of conducting them so that they will be interesting. An excellent program, for a service of meetings to be held in June, was recently prepared by an Endeavor over, in the Eastern Association. Let every Endeavor Society become auxiliary to the Missionary and Tract Boards. It will be a great step in advance if the committees and boards know that they can count on every society to take an interest in missions.

Silent Evangelism embraces the use of a series of cards, each bearing a word of personal interest and sympathy and a verse of Scripture appropriate to the condition of the person to whom you give it, which person is thereby pointed to Christ. It can be given everywhere and at all times. It enables the humblest Christian worker to silently say just the right thing to just the right person at just the right time, without offending. The benefit may be determined by using them.

Why are there not more C. E. pins worn? To be sure, wearing a pin does not make an Endeavorer, but it is a constant reminder, teaching one to be careful of his words and actions; silently acknowledging Christ before the world, shielding one in times of temptation.

Is it all worth your while? Is it worth while to add to the world's brightness or cheer in even the smallest way; to speak an encouraging word to a disheartened neighbor, or a sentence that may become strength, guidance, and comfort to another; for an artist to paint a worthy and noble picture that its beauty may stay in the world? Is it worth while to live a true, courageous life amid temptations and trials, struggling to do right, thus making it a little easier for others to climb the upward road?

Is it worth while to accept Christ's boundless love, that will sweeten and brighten the whole world throughout all ages, that passes all description? Ah yes! It is worth while. "One is your Master, even Christ."

CHARACTER AND REPUTATION.

Northern expos a look up an ice-bridge, lifting its glittering peak high above the sea upon which it floats. To all appearances it is as stable as a rock-rubbed mountain. But it is two-thirds submerged, and down in the depths, warmer than the air, the Gulf Stream works unceasingly, under mined by the tepid currents, it topples over and sinks in the sea. It is often so with reputation when disintegrating influences are at work upon the foundations of character. The shining summit is held in high esteem; but, suddenly, it is turned into dismay, when the base, honey-combed by secret sins, fails to support, and all crumbles and disappears that seemed so brilliant and lasting. The swift descent of so many to the oblivion of shame is the product of unseen faults long at work to produce the sudden and surprising ruin. When character is lost, reputation will soon be wrecked. Be what you see.—The Ram's Horn.

He who puts off until the last minute generally finds that he needs two.

OUR MIRROR.

Now is the time to make arrangements for attending Conference. Let every society be represented! Have you ever tried sending one of your members? If not, try it this year. There will be benefit to those attending and the society who sends them. Begin at once to talk and plan, have a social, use the proceeds for a Conference fund. Let young people be well represented!

The Dodge Center Y. P. S. C. E held an "ab sent-friend's meeting" on the evening of June 6, with music interspersing. Interesting letters were read from the following former residents of Dodge Center: H. H. Wheeler, Rev. G. W. Hills, Rev. S. R. Wheeler, Mary Olson, Rev. Martin Sundell, Clara Cummings, Welcome Wells and Maggie Ayers. It was a very interesting service.

The second of the series of missionary studies conducted by the Ashaway Society dealt with the Seventh-day Baptist church in Holland and London. Rev. A. E. Main held the attention of the children by explaining the nature of the dike of Holland, whose walls tower in some places sixteen feet above the level of the land and prevent the sea from inundating the low-lying country. He told of the conversion to the Sabbath of Rev. G. Velthuysen and about twenty of his church, thus founding the first Seventh-day Baptist church in Holland. Miss Sarah Velthuysen established the first temperance school in Holland, and has for several years taught about forty boys and girls the lessons of temperance. Gerard Velthuysen organized a midnight mission, working for social purity. One of the young women of the church for a number of years acted as "the ghost of the church," who carried the gospel message to the soldiers, sailors, and emigrants at the docks. One man and his sister are carrying on a mission among the soldiers in Java, and have made a home for forty orphan or forsaken children.

E. E. Main conducted the church in London. It was from this church, over two hundred years ago, that Stephen Munkford came to Newport, introducing Sabbath-keeping into America.
THE SQUIRREL.

"Little squirrel, living there in the bank there! I've a pretty cage for you; you can live in it! You may turn the little wheel—That will be great fun!" Slowly replied the very sad If you faster run.

"Little squirrel, I will bring you my basket here. Every day a quart of nuts! Come in and live!" But the little squirrel said, from his hollow tree.

"Oh! I'd rather not Live here and be free!" So my cage is empty yet, And the wheel is still.

But my little basket here Off with nuts I fill. —Baby bear.

A BOY WHO RECOMMENDED HIMSELF.

John Brent was trimming his hedge, and the "snip, snip," of his shears was a pleasant sound to his ears. In the rear of him stretched a wide, smoothly-kept lawn, in the center of which stood his residence, a handsome, massive modern structure, which had cost him not less than ninety thousand dollars.

The owner of it was the man who, in shabby attire, was trimming his hedge. "A close, stingy old skinflint, I'll warrant," some boy is ready to say.

No, he wasn't. He trimmed his own hedge for recreation, as he was a man of sedentary habits. His shabby clothes were his working clothes, while those which he wore on other occasions were both neat and expensive; in deed, he was very particular even about what are known as the minor appointments of dress.

Instead of being stingy he was exceedingly liberal. He was always contributing to benevolent enterprises, and helping deserving people, often when they had not asked his help.

Just beyond the hedge was the public sidewalk, and two boys stopped opposite to where he was at work, he on one side of the hedge and they on the other.

"Halloa, Fred! That's a very handsome tennis racket you have there," whispered one of them said. "You paid about seven dollars for it, didn't you?"

"Only six, Charlie," was the reply.

"Your old one is in prime order yet. What will you take for it?"

"I sold it to Willie Robbins for one dollar and a half," replied Fred. "I have promised it to Willie.

"Oh! you only promised it to him, eh?" and he's simply promised to pay for it I suppose? I'll give you three dollars cash for it.

"I can't do it, Charlie."

"You can if you want to. A dollar and a half more isn't to be sneezed at."

"Of course not," admitted Fred; "and I'd like to have it only I promised the racket to Willie.

"But you are not bound to keep your promise. You are at liberty to take more for it. Tell him that I offered you another time as much, and that will settle it."

"No, Charlie," gruffly replied the other boy, "that will not settle it—neither with Willie nor with me. I cannot disappoint him. A bargain is a bargain. The racket is his, even if it hasn't been delivered.

"Oh, let him have it," retorted Charlie, angrily. "Fred Fenton, I will not say that you are a chump, but I'll predict that you'll never make a successful business man. You are too punctilious.

John Brent overheard the conversation and he stepped to a gap in the hedge, in order to get a look at the boy who had such a high regard for his word.

"The lad has a good face, and is made of the right stuff of it," was the millionaire's mental comment. "He places a proper value upon his integrity, and he will succeed in business because he is punctilious.

The next day, while he was again working on his hedge, John Brent overheard another conversation. Fred Fenton was again a participant in it.

"Fred, let us go over to the circus lot," the other boy said. "The men are putting up the tents for the afternoon performance.

"No, Joe; I'd rather not," Fred said.

"But why?"

"On account of the profanity. One never hears anything good on such occasions, and I advise you not to go. My mother would not want me to go."

"Did she say you shouldn't?"

"No, Joe."

"Then let us go. You will not be disobeying her orders."

"But I will be disobeying her wishes," insisted Fred. "No, I'll not go.

"That is another good point. In that boy," thought John Brent, "I see a man who respects his mother's wishes very rarely goes wrong.

Two months later, John Brent advertised for a clerk in his factory, and there were at least a dozen applicants.

I can simply take your names and residences this morning," he said. "I'll make inquiries about you, and notify the one whom I conclude it to be best suited.

Three of the boys gave their names and residences.

"What is your name?" he asked, as he glanced at the fourth boy.

"Fred Fenton, sir," was the reply.

John Brent observed the name and the boy. He looked at him keenly, a pleased smile crossing his face.

"You may have heard," he said, "I've been sojourner than I expected to be," he added, looking at the other boys and dismissing them with a wave of his hand.

"Why did you take me?" asked Fred, in surprise. "Why were inquiries not necessary in my case? You do not know me."

"I know you better than you think I do," John Brent said, with a significant smile.

"But I offered you no recommendations," suggested Fred.

"My boy, it wasn't necessary," replied John Brent. "I overheard you recommend yourself."

But as he felt disposed to enlighten Fred, he told him about the two conversations he had overheard the day before.

"Now, boys, this is a true story, and there is a moral in it. You are more frequently observed, and heard and observed, than you are aware of. Your elders have a habit of making an estimate of your mental and moral worth. You cannot keep late hours, listen to theARNERS, visit the low places of amusement, smoke cigarettes, and chalk boys who are better than you are, without other people's making a note of your bad habits.

How much more forcibly and creditably pure speech, good breeding, honest purposes, and parental respect would speak in your behalf!—Golden Days.

SOME WONDERFUL THINGS.

"Martin," said a wise grammar-school boy to his little brother of six. "Come here, and tell me what you have done of late."

"Nothing," said Martin.

"Yes, you have. Listen! You've got a telegraph stowell, isn't it? In your body, with the wires running down to your very toes and out to your finger-tips."

"I haven't," said Martin, looking at his feet and hands.

"You have, though; and that isn't all. There is a big force-pump in the middle of you, pumping seventy-five times an hour all day long, like the great engine I showed you the other day at the locomotive works."

"But there is, though; and besides all these things, a tree is growing in you, with two different branches, tied together with ever so many bands and tough strings."

"That isn't so at all," persisted the little boy, about ready to cry. "I can feel myself all over, and there's no tree or engine or anything else, except the flesh and blood."

"Oh, that isn't flesh and blood; that's most of it water. That is what you are made of—a few gallons of water, a little lime, phosphorus, and some other things thrown in," said his brother.

Tears stood in Martin's eyes, but the grammar-school boy went on: "And the worst of it is, there's so many little—but where is Martin?"

The poor little fellow had run away. When his mother found him he was kneeling, with his head in his mother's lap, and crying.

"I was only teasing him, mother, and kind of putting up my lesson about the body, which we're to have this afternoon. I didn't think it would worry him so."

The big boy kissed his mother, and ran away to school, while the little fellow had a talk with his mamma about the wonderful things inside of him.—Exchange.

GETTING IN, AND GETTING OUT.

"Just let me take hold of that stem, and I'll pull it out," said Charley, peering into a bottle his mother showed him with a large, fair quince inside. But when Charley pulled, he only lifted the bottle. "It won't come," he said; "it's ever so much too big! How did you get it in there, mother?"

"I put it in very carefully and she sealed it.

"Then I should think you could take it out easily. Could you?"

"No, I cannot take it out, at all, unless I break the bottle. It can never come out as it went in."

"I don't see why."

"That is my puzzle for you."

"I can't guess any quince puzzle," said Charley.

"Do you remember," asked his mother, "telling me that you crept through the round window at the top of Grace Church, when we were walking there one day, and I was looking up at it? And how, for a moment, I could not think you were telling the truth, because I knew no way you could have climbed to it?"

"Yes, but you see I did, though; when the window was new, on the other side. I just get through it. I know; when the quince was new it crept into the bottle and stayed there till it big!"

"Now, you have it, only it didn't creep in, exactly. Somebody hung the bottle on the quince branch, and put the tiny new quince into it, and it grew and till it had made itself a prisoner."

"I see," said Charley, "and it's a little lesson for me."

"I mean, whenever we are little, or else after a while we may not be able to get out."

"Oh, just what a clever thinking," said his mother, "only I should have said 'habilis' instead of places, very likely. As you are putting up the lesson, I think you will have the bottle for your curiosity room, and perhaps some little friend who sees it may think of the same thing that came into your mind."

—Congregationalist.
THE SABBATH RECORDER.

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W. B. S.

HOW WE DISTURBED THE DEAD PAST

BY A. H. L.

If you are not interested in dead things, skip this before you begin to read. My wife had been on a strum for more than two months. I had preached a poor sermon the day before, and was "too weary to think." The morning was as bright and clear as June can produce in the Northwest. The sky was as blue as June. There were few of us: the local pastor, Dr. B.; another man, known in this record as "the Engineer;" and I of the weary brain. We were armed with tools for digging. Climbing a ridge, we wandered thirty or forty miles away, where they rose in the earthly atmosphere, perfect in detailed outlines, islands of blue-tinted green floating against the sea-blue sky, with here and there a peak crowned by a cloud, gauze-like as a bridal veil. We talked of sky and heavens, of "glaciers," "drift," and "terminal moraines." The dead past we were seeking once stood on this ridge and talked of— theology, perhaps, or the latest news from Egypt, via, Yucatan; for, were not the Egyptians, who built the pyramids of the dwellers in Yucatan, who carved the ruined temples which now lie in her tropical forests, and these mound-builders, cousins, or brothers? If H. B., scientific writer for the Recorder, demands proof, let him note that this is a (?) record. The records are not all unearthed yet; we were guided by our guide-books.

A plain lies at the foot of this ridge, and "the river" is a half-mile away, to the north. I saw this plain for the first time nearly fifty years ago, before plowshares had desiccated it. Civilization and western farming are terrible iconoclasts. Several "mounds" were then scattered over it. It was once a river-bank cemetery. As a boy, I used to climb these mounds, long to open them and dreaming of their treasures. The fathers of the Indian boys with whom I hunted knew nothing of the makers of the mounds, and superstition kept their "trails" from laying them.

Near a "line fence," one mound, about thirty feet in diameter and three or four feet high, remains untouched by civilization. An 1895-6 wood-chuck had dug into the heart of it. Are wood-chucks archeologists, too? We could not find him for an interview, nor learn what he knows of "the dead past." Pastor D. B. began digging at the door of the wood-chuck's house—theologians are always on track of something—looking for a companion to an old text. The engineer and the pastor did most of the digging. Some people always find excuse for looking on while others work; "rhetoricians," or "no talent," or non-familiarity with hard work. A trench four feet had been made in the heart of the mound, from east to west. The original surface-level was reached at about four feet. Here a trench running north and south gave abundant evidence of the grave—there may have been more than one—over which the pyramids were yet half finished in Egypt and the foundations for the temples of Yucatan were being laid. The centuries that lie between those years and 1896 are quite short. "Let him who has ears hear," said those of us, "let him lift the dust return to the earth as it was." "Up the river farther," the engineer once helped to open a larger mound—a city cemetery—in which were many bones, skulls of braving men, square of jaw and long of limb. The true disturbance of the past learners as much by what he does not find as by what he finds. The curious world asks for occult demonstrations, tangible relics. The historian is content with a fact unearthed, touching what is not, as well as that which is "Old." Then shall the empty tomb!

In the afternoon we went over to "Dan's." He has a "stone pipe," on which is carved a "stone" Egyptian face, picked up in his potato field. How the known and the un-known, the ancient and the modern, mingle when potatoes are ten cents a bushel. Dan calls it a "pipe," but I have seen religious symbols and altar utensils from India to this pipe and the boy who claims kinship. Dan does not know that it is a "pipe" and I do not know that it is not. If the Editor of the Recorder had in hand he would give it up," I think—Dan wants twenty-five dollars before he gives it up—to some "collector." The implements and neolithic artifacts are scattered over all this land. Copper knives, fish-hooks and spear points are found; and beautiful stone arrow heads, some no larger than your thumb-nail, with edges serrated as if by machinery, are found. A line granite "skinner's edge," was found on the home-farm of my boyhood last year. The unknown and the impenetrable past is here, silent and sphinx-like, yet always telling something and teaching observant pupils. How long ago consult the authorities on "stone age," "mound-builders," and "prehistoric man," and then ask W. P. Clark, of Milton, Wis., to tell what he knows about it.

Thus did your correspondent spend Sunday. June 28, 1896. In the evening he preached to a crowded house a sermon on "Manhood-Making," according to the rules laid down in an old book with which one Moses was familiar; Moses, who knew more about the Egyptians than all of us put together, and yet have known the past we tried to unearth than we found it. If the young men who listened that evening were to be the influence of the old book, whose rules have never failed to develop that which is best in human history, that result will be the best part of the work of the June 28, which we sought to disturb the dead past.

BERLIN, Wis., June 30, 1896.

Home News.

New York.

New York City.—Our service was discontinued with the last Sabbath in June until September. Pastor Burdick will probably spend the summer in Alfred.

Mr. Charles W. Moore, who has been principal of the Willington School, will probably leave for the past seven years, has recently secured a desirable position in the public schools of Brooklyn.

Mr. Corliss, W. Randolph, who has been principal of the Giffords Public School on Smith Farm since the past four years, has resigned to accept a University scholarship in Columbia University. His successor at Giffords will be his brother, Mr. E. F. Randolp, principal of the Central Grammar School of the city of Moler, Mo.

Mr. J. N. Stillman, late of the Young Men's Medical College of this city, has recently entered upon his duties as intern in the infirmary connected with that institution.

Andover.—The laborers of Rev. Dr. Platt's with the Andover church closed with the last Sabbath in June. During his pastorate the name added to the church is one-sixth of the present membership. Of these, fourteen entered through the gate of baptism.

At the concluding service, on June 27, the following resolutions were adopted by a full, unanimous rising vote.

"The pleasant relations, as pastor and charge, between Rev. Dr. L. A. Platt and the Seventh-day Baptist Society of Andover terminate with this season. Voluntary withdrawal of the pastor, who goes hence to work elsewhere in the Master's vineyard; therefore,

Resolved, That we, the members of this church and congregation, hereby express our full appreciation of our pastor's ministry, in the pulpit, the Sabbath-school, the Young People's Society of Christian Endeavor, and the various departments of our ecclesiastical economy."

Resolved, That we and prayers go with him to his new field of labor, where we trust his sphere of usefulness will be enlarged, and that it may be his mission to guide many to him who is mighty to save.

Resolved, That we ask that the choicest blessings of the All-Wise and All-Loving Father may ever be given to him and his family.

Resolved, That this expression of our love for our revered pastor and the love of those whom God has given him be engrossed upon the records of this society, and that we request their publication in the Sabbath Recorder.

July 6, 1896.

Wisconsin Militon.—The event of the past week of interest to the people of Milton and surrounding community, has been the closing of another year's work by the college. All exercises of this Commencement Week have been of a high order, and have been greatly enjoyed by many old students and friends of the institution from out of town, as well as by the citizens of Milton. Doubtless fuller reports will be furnished the readers of the Recorder by other hands.

Another event of this week which has been held with pleasure is the coming of the new pastor. Dr. Platt, leaving his family to remain in Alfred until after Conference, arrived in Milton June 30, ready to begin his work July 1. The first Sabbath being the "Fourth," a sermon appropriate to the occasion was preached, the churches of Milton Junction and Rock River joining in the service, Pastors G. W. Burdick and W. C. Whitford, and Prof. S. L. Maxson assisting. The text was Joshua 4: 21, 22. After explaining the significance of the Hebrews' of the memorial stones, and briefly reviewing the causes which led to the declaration of American Independence, the pastor showed that we might preserve and pass to future generations the blessing of our country by the spread of general intelligence, temperance and purity, and the principles of the gospel of peace. It was a good day.

The season has been favorable for farmers thus far. The hay and wheat crops are being harvested, oats are coming rapidly forward, and corn and potatoes are looking well.
may be forty or fifty who "forsake not the assembling of themselves together." Of a church of fifty members a dozen or more are faithful to their covenant obligations in regard to prayer-meetings, while a church of twenty-five members often has no prayer-meeting whatever.

Why is this? It is of course excusable for us if we are as good as other people in this respect. Don't we believe in prayer-meetings? Do we doubt the words of our Master when he said, "Where two or three are gathered together in my name there am I in the midst of them?" We think that if two or three are gathered together that is all that is necessary and that we individually are excused? We continually hear of the influence exerted by companions and the blessings to be secured by seeking good society, but many of us deliberately and persistently neglect to avail ourselves of the companionship of the Friend above all others.

Mahomedans count themselves happy to be able to visit the birth-place of their so-called prophet once in a life-time, but we do not go to the house of God to commune with our Saviour when we can meet him there every week. The lowest heathen goes to the temple and prays to his idol, but we who have a living God who hears our prayers, do not go to his temple. We do not go unless the weather is too bad and we feel like going to prayer-meeting. Did our Saviour ever fail in any duty because he did not feel like it? And are we not admonished to "Let this mind be in you which was also in Christ Jesus"?

Our Saviour who said "All power is given unto me in heaven and in earth," found it wise to go to his Father in prayer, and even spent all night in prayer before great trials or difficult choices to be made. How much more then is it that we who have no power in ourselves and who are hidden "Pray without ceasing" come together where prayer is wont to be made.

It is not only a high privilege, but is a duty to habitually attend prayer-meeting, for we have solemnly covenanted together in the presence of God's people to make these regular appointments of the church, and this is one of the most important of them. We meet on Sabbath morning to worship, and to hear the Word explained by the preacher. Is it any less a duty to come together to ask of him "who giveth to all men liberally and upbraideth not"? It is not a very pleasing commentary on our Christianity that our modern churches have a smaller room for prayer-meetings than for Sabbath services. But says some one, "prayed in private and taught us to do so." True, but it does not follow that we are to pray only in private.

The dearest part of the whole Bible is the account of the prayer and testimony meeting found in the thirteenth to the seventeenth chapters of John. Christ in person led that meeting as he did that other on the Mount of Transfiguration and the one in the Garden of Gethsemane. Then there's that wonderful, no, it's not wonderful, it is but spiritual, prayer-meeting of Gethsemane in Acts 12:12-17.

If we lack spirituality as churches and as individuals it is because we do not ask for the Holy Spirit whom the Father is so willing to give to them that ask him. If we lack faith it is because we do not abide in Christ, and the best way to abide in him is by meeting together to talk with him and about him. If we lack any good thing it is because we do not ask, for we read, "Ask and ye shall receive."  

NO DOGS ALLOWED ON THE CARS.

It happened the other day on the Lehigh Valley railroad. The train had just left Easton, and the conductor was making his first round, when he observed a small white dog with a bushy tail and bright, black eyes sitting cosily on a seat beside a young lady so deep was she that it made his heart roll over. But duty was duty, and he remarked in his most depredatory manner:

"I'm very sorry, but it's against the rules to have dogs in the passenger cars."  

"Oh, my! is that so?" and she turned up two lovely brown eyes at him beseechingly.

"What in the world will I do?"

"We'll put him in the baggage car, and he'll be just as happy as a robin in spring."

"What! put my nice white dog in a dirty baggage car?"

"I'm awfully sorry, Miss, but the rules of this company are inflexible."

"I think its awful mean, and I know somebody will steal it," and she showed a half notion to cry that nearly broke the conductor's heart. But he was firm, and sang out to the brakeman:

"Here, Andy; take this dog over into the baggage car, and tell 'em to take the best kind of care of him."

The young lad asseverated, but the brakeman reached over and piled the canine up tenderly as though it were a two-weeks' old baby, but as he did so a strange expression came over his face, and he said hastily to the conductor:

"Here, you just hold him a minute," and he trotted out at the car door and held on to the brake wheel. The conductor no sooner had his hands on the dog than he looked around for a hole to fall through.

"Wh-ah-why, this is a wretched dog?"

"Yes sir," said the Miss demurely. "Didn't you see that?"

He laid the dog down on the owner's lap, and walked out on the platform, where he stood for half an hour in the cold, trying to think of a hymn-tune to suit the worst odd man on the Lehigh Valley road—Our Blind Animals.

REPORTS FOR CONFERENCE.

Blanks for reports from the churches have been sent to the clerks of the churches as found in the Minutes of last year. If there have been changes in any cases, will not those to whom blanks are sent pass them to the proper persons without delay? Kindly let these reports have prompt and careful attention. We are anxious to make of our statistical reports of the churches as accurate and as nearly complete this year as possible. It can be done if each person to whom these blanks come attends to the matter conscientiously. The Conference year closes July 31. Every report should be ready to return to the Secretary by that time. Clerks, be prompt, be painstaking, be accurate. This will give us an annual report which will fairly indicate our status both as to numbers and spiritual condition. Remember, the year closes July 31. Finish your report immediately after that date, and mail it not later than August 1, to the Secretary, at Milton, Wis.

L. A. PLATTS, Cor. Sec.
Science Among Pins.

It is safe to say that pins are of great antiquity. Evidently the thorn pin was the first to come into use, and they have continued to be used to this day by some of the tribes in upper Egypt.

Early pins were made from the lesser bones of fish and animals. As soon as iron and copper became known the Lake dwellers in Switzerland manufactured pins quite largely. It is estimated that at least 10,000 pins have been collected that were made by the Lake dwellers people of Europe, out of bronze, copper and brass. One was found made of iron, but evidently those made of iron have long since been destroyed by rust; some of these were double and were used as hair pins. Three have been found made almost exactly alike and they were no new. Many of these have rings pressed through the end for a head. Ornamental pins have been found among the ruins of Pompeii.

Pins were early in use in Eastern countries. In 1482 an act was passed by Parliament prohibiting the importation of pins from France, yet early in the fifteenth century the Queen of Henry the VIII. obtained toilet pins made in France. His pins, well smoothed, the shanks well shaped, but such as shall be double headed, and have a plain head, were made in England, 167/1780. An pins are now made and finished for the assay of wire in automatic machinery; from the great blanket safety pin of 33 inches in length, down to the finest gilt pin of the goldsmith, requiring 4,500 to weigh an ounce.

As they are made, each size is placed in bottles, in layers between sheets of tin, and covered with dilute nitric acid, where they are boiled for a short time. This covers them with a very thin coating of tin; they are then tumbled in sawdust, which polishes them and gives them their bright silvery appearance. When sifted from the sawdust they are hand-ed over to the sticking machine, which prepares the market. A paper containing the pins of the common size can now be bought anywhere throughout the world, at retail, for only six cents.

I have not at my elbow the statistics of the pin industry, down to the present date, but only a year or two since they were making 50,000,000 pins in Birmingham, England, and in the United States they were using up 500 tons of iron annually in pins, mostly in Connecticut. Do tell me what becomes of all the pins?—R. H. B.

TRACT SOCIETY.

Receipts in June, 1886.

Church, Rockville, R. I.

$ 8.00

Osceola, N. Y.

3.00

Delaware, N. Y.

4.00

Pottawattamie, Ia.

6.00

Plainfield, N. J.

31.50

Wayne, N. Y.

37.00

Dr. Lewis Fund

6.00

Boston, Mass.

9.00

New York City

72.10

Andover, N. Y.

10.25

Westfield, III.

16.75

Chicago, Ill.

7.00

Pompeii, N. Y.

0.60

Little Gardens, N. Y.

6.15

Harry's, Genesee, N. Y.

5.65

Sabbath-school, Albion, Wis.

3.65

Collections, 1886

77 65

77 65

United States Association

Central

40 80

North-Western Association

50.00

Walworth, Wis.

4.65

Woman's Ex. Board

58.50

Dr. Lewis Fund

9.00

Charles Saunders, Niantic, R. I.

4.00

Wm. C. Staton, Western, Ill.

1.00

Rev. J. B. Smith, New York City

10.00

Dr. Lewis Fund

6.00

Rev. C. E. Ogden, New Market, N. J.

200.00

Rev. E. H. Waskum, Broadneck, N. Y.

1.00

Dr. Lewis Fund

6.00

Rev. C. E. Ogden, New Market, N. J.

200.00

Rev. E. H. Waskum, Broadneck, N. Y.

1.00

Now, and Mr. E. W. J. Church, Millersburg, O.

200.00

E. J. West, Medford, Ore.

5.00

A. J. Hubbard, Wiscasset, Me.

9.00

Mrs. J. M. Sohert, Robins, Ia., Dr. Lewis Fund

5.00

Mrs. and Rev. E. S. Pendleton, N. Y.

5.00

Miss Anna Wyman

2.00

Mr. and Mrs. C. C. Chipman

2.00

Mrs. Thomas, 1000 E. 10th St.

2.00

A Friend

10.00

Jacob Sebo

2.00

Eina Grant, Milford, Wis.

20.00

E. H. P. Grant, Vona, Ia.

20.00

Rev. A. E. French

10.00

Mrs. Carrie Cotton

10.00

Mrs. Arizona

10.00

Samuel Watertown, Little Gardens, N. Y.

10.00

Mrs. Anna Bean, Chicago, III.

10.00


10.00

Mrs. Essie Stillman, Massape, N. Y.

5.00

Income, Memorial Fund

396.87

Total

$1,380 30

F. & O. E.

J. F. Hubbard, Treasurer.

Plainfield, N. J., July 1, 1886.

DANGERS OF DOUBTING.

Not every doubter ipessarily is a truth, seeker, even though doubting is an essential part of the process of finding truth. No doubt ought long to remain in the mind simply as a doubt. Sooner or later it ought to lead to a practical plan of positively believing one way or another. Mysteries there always will be. The great unknowable be- yond our present finite sense we must ever recognize as out of present reach. But this is quite a different manner from mere doltness and a halting attitude toward any question which legitimately presents itself as one on which we ought to take a side. It is easy to fall into this habit of incessant doubting, —a floating, drifting, unshored condition of mind. A dangerous and pernicious habit it is, a begetter of indolence and general use- lessness to the indubitable needs of a needy world. At the risk of being sometimes mis- taken, it is better to be often sure than never to be sure simply to avoid the risk of being sometimes mistaken.—S. T. C.

How's This.

We offer One Hundred Dollars Reward for any case of Dastardly Behavior of Seventh-day Baptists, F. J. Cheney & Co., Proprietors, Toledo, O.

We, the undersigned, appeal for the love of F. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions, and financially able to carry out obligation mentioned above.

Vest & Trux, Wholesale Fruggetu, Toledo, O. 1897.

Holl's Family Pies the best.

Special Notices.

The next Session of the Seventh-day Baptist General Conference will be held with the First Alfred Church, Alfred, N. Y., August 19-24, 1896.

All persons contributing funds for the Miahp Mission, New York, will please send the same to the Treas-urer, Mrs. Emma Kenyon, 340 West 59th Street.

The Seventh-day Baptist Church of Hornedville, N. Y., holds regular services in the lecture room of the Baptist church, corner of Church and Genessee streets, at 2:30 P.M., Sabbath-school following preaching service.

The Seventh-day Baptist Church, 1497 Chestnut St., Philadelphia, offers to all Seventh-day Baptists, and to all others visiting Philadelphia, free library services in the parlor of the church. The library is open to the public daily from 11 o'clock in the morning until 7 o'clock at night.

The Seventh-day Baptist Church holds regular Sabbath services in the Wesley Baptist chapel, 1221 W. Pensacola St., the 150 steps from the Broad St. Station. Services at 3 o'clock in the afternoon. Pastor, the Rev. William C. Indian; address, 1, Maryland Road, Woodville, London, N. England. Sabbath-school and other services other visiting London will be cordially welcomed.

The Quarterly Meeting composed of all the churches at Otisell, Litchfield, Belknap, Cayhill Hill and Scotti will be held with the church at Scotti, N. Y., commencing Sabbath evening and concluding on Monday, October 3 and Monday, October 5th.

The Seventh-day Baptist Church, 1497 Chestnut St., Philadelphia, holds a special Sabbath-school meeting on Saturday evening, September 26th. The meeting will be addressed by Elder H. G. Wood, and others visiting Philadelphia, free library services in the parlor of the church. The library is open to the public daily from 11 o'clock in the morning until 7 o'clock at night.

WANTED.

By the Tract Board's Committee on Distribution of Literature, to complete files of Seventh-day Baptist peri- odical publications, the following:


Protestant Sentinel, April 14, 1830 to Dec. 19, 1891, and Mar 3, 1839, to May 21, 1839.

S. D. B. Memorial, three volumes, entire.

S. D. B. Register, March 10, 1852, to Dec. 22, 1844, to Jan. 1, 1890.

The following are the volumes of the above mentioned publications, not yet received by the Tract Board's Committee, and we are willing to dis- pense with the purpose indicated, are requested to cor- respond at early date with the undersigned sub-com- mittee.

G. R. Randolph.

Great Kills, P. O., Staten Island, N. Y.
HARVEY—Alfred, 39, last week, at the hands of the rector, Mr. and Mrs. William R. Smith, of Chemung, N. Y., and died at Alfred, N. Y., June 26, 1866, aged 39 years.

When a child her parents moved to Adams, and returned to Alfred, where she remained until the age of fifteen years. She was a member of the Methodist Episcopal Church, of which she was a faithful member. She was a woman of strong character, and her death is a loss to the community.

DEATHS.

In the village of Andover, N. Y., July 9th, 1866, deceased, aged 20 years, Mrs. John A. Miller.

For months she had been a great sufferer, and the last two weeks of her life she lived carefully and planned her death. Her funeral occurred at the church, which she had built for her benefit, and the services were conducted by the Rev. Mr. Miller. She was buried in the cemetery adjacent to the church.

MARRIAGES.

Henderson—Desire, the late J. H. Henderson, of this village, and Miss S. M. Martin, of Niskayuna, N. Y., were married July 3, 1866, at the house of Dr. A. W. Martin, of Niskayuna, N. Y.

RRAINTON—Richard, a member of the Methodist Episcopal Church, of which he was a faithful member and had for years been a minister. After her marriage she devoted herself to the care of the sick and the smallest for her family. Subsequently she returned to her parochial work and died in the Seventh-day Baptist Church.

Harriet Beecher Stowe's Last Letter.

The last written letter by Mrs. Harriet Beecher Stowe, only a few days before her death, was a loving acknowledgment to the public for the many kindnesses and tokens of affection and appreciation which she received in the course of her life. This letter, which was written in 1852, is a beautiful illustration of the author's love and devotion to her country.

DICKENS' PERSONAL SIDE.

Stephen Fiske, who probably knew Dickens as intimately as any American, has written a biographical sketch of Dickens, for the purpose of introducing an edition of his works. Stephen Fiske often spent seasons with the family at Gad's Hill, and the present biography will be published in the next issue. It reflects the beautiful nature of the gifted authoress, and by her death has become her last message to the American public.

The Treasury of Religious Thought by J. J. 1866, offers an illustrated account of the principal Christian work of the Florence Mission in New York. The work is accompanied by Prof. M. I. Parker, on the Salvation Army and Others. Miss Mary Fiske is the author of "The Silent Voice," a poem by Lawrence Higginson, and various short poems by Alfred Lord Tennyson and the regular editorial department.

Harper's Weekly.

The instalments of Mr. Howells's serial story, "The Landlord at Skip's Head," will have a feature of distinction in Harper's Weekly during the coming week. The Democratic Convention at Chicago will be fully reported, and important articles on the War in Cuba may be expected.

The greatest success of the week will be Harper's Bazar.

The success of the Bazar will be especially attractive to Harper's Weekly.

The only Alternative of Success

BY G. H. LYON.

Some Conditions of Reception at the Prohibition Party is Whasting. What Is It?

The standard condition stated by the Prohibition Party is that the election of their National Convention ten years ago. Pages 6 and 7.

That condition persists to this day, is refractory to the demands of the people of the land.

The Prohibition issue has become involved with the subject of the people in a way in which we have given little heed.

We page 68: A Complimentary Holiday work will be shown to the public in this issue.

We page 88: For Elopement of the Sunday laws.

48 Pages. $50. In 8 Copies.

Address, G. H. LYON.

Soderberg, W. Va., Or, American Sabbath Union, P. O. Field, N. J.

Consequences of Forgiving Sins.

The assurances of God that He will pardon the penitent and forgive the sins of those who sincerely regret their wrong-doing, bring untold comfort to human hearts. He has promised a man after his sin as he was before. He has promised to blot out their sins from the earth, and to write their names in the book of life. The Father forgives the erring and penitent child, and the experience of countless lives testify to the fulfillment of God's promises of pardon. It is not strange that this truth should come to fill a large and increasing place in the system of Christian doctrine, and that it should be always accepted by some who profess to be followers of Jesus Christ. A recent article, upon missionary work in the foreign field declares that many of the converts persist in the sins most gross, urging that having sinned they can readily find forgiveness from God by asking for it. It is to be feared that this disposition is not confined to converts from heathenism, but finds expression in the lives of those who have been saved in Christ and through whom God will bring the sabbath．
THE SATURDAY BAPTIST MEMORIAL BOARD.


The Peeculiar People.


A Jewish Monthly in English,

Representing Biblical Christianity among the Jewish masses and counteracting Jewish colorism.

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The editorial staff is not responsible for advertisements. Further information on the society is contained in this publication.

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The subscription rate is $3 per year.

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