THE SABBATH RECORDER.

A SEVENTH-DAY BAPTIST WEEKLY, PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY, PLAINFIELD, N. J.

VOLUME 52. No. 37.

SEPTEMBER 14, 1896.

THREE THINGS.

HERE are three lessons I would write;
Three words as with a burning pen,
In tracing of eternal light
Upon the hearts of men.

Have hope. Though clouds environ now,
And gladness hides her face in scorn,
Put thou the shadow from thy brow,
No night but hath its morn.

Have faith. Where'er they bark is driven,
The calm's disport, the tempest's mirth,
I(now this-God rules the hosts of heaven,
The inhabitants of earth.

Have love. Not love alone for one,
But men, as men, thy brothers call,
And scatter, like the circling sun,
Thy charities on all.

Thus grave these lessons on thy soul:
Hope, Faith and Love—and thou shalt find
Strength when life's surges rudest roll,
Light when thou else wert blind.

—From German of Schiller.
Sabbath Recorder.

REV. L. E. LIVERMORE, Editor.

REV. L. C. RANDOLPH, Chicago, Ill., Contributing Ed.


REV. W. C. WATERTON, D. D., Milton, Wis., Historical.

PROF. EDWIN SHAW, Milton, Wis., Young People's Work.

REV. T. C. HATTON, New York.

J. P. MOSES, Plainfield, N. J., Business Manager.


REPORT OF THE TRACT BOARD.

The Annual Report of the Executive Board of the Tract Society, through Secretary Peterson, is a rare instance of ready and able document. Some of its salient features are these:

PUBLISHING HOUSE.

The Publishing House is in successful operation at Plainfield, N. J. "Present worth," $7,171.45; "Liabilities," $7.12. In consequence of the favorable disposal of the old plant, and the individual gifts of valuable materials, the establishment of the new plant has drawn from the contributions of the people, less than $200.

RECORDE.

The Sabbath Recorder cost $5,214.14 the last year; received on subscriptions, $3,011.83; for advertising, $208. Present "paying," for subscribers, $2,611.28; and which implies, we arose upon us from without. It notes the persistent efforts which are under way, and are likely to continue, to secure national Sunday laws from Congress, which men hope will overrule the weak laws of states and cities which cannot be enforced. A paper raised in the report should be heeded; for the success or failure of these efforts to exist until Sunday by National law will have much to do with our future work. This effort to appeal to Cesar, to seek in human law what even the churches refuse to recognize in the divine law is a significant factor in the present situation, which no friend of the Sabbath can overlook without being untrue to the duty of the hour. All that the report says under this head should be carefully read and considered.

OUTSIDE FIELDS.

The report gives a careful and important summary of the influence and movements which the tract work has wrought upon us from without. It notes the persistent efforts which are under way, and are likely to continue, to secure national Sunday laws from Congress, which men hope will overrule the weak laws of states and cities which cannot be enforced. A paper raised in the report should be heeded; for the success or failure of these efforts to exist until Sunday by National law will have much to do with our future work. This effort to appeal to Cesar, to seek in human law what even the churches refuse to recognize in the divine law is a significant factor in the present situation, which no friend of the Sabbath can overlook without being untrue to the duty of the hour. All that the report says under this head should be carefully read and considered.

INCREASE DECREASE OF SUNDAY.

The report gathers much evidence of the rapid and increasing trend in Sunday-observance, or, rather, non-observance, of the unavoidable "Protestant Catholic Coalition" which is resulting from these tendencies. Read all that Mr. Peterson says on these points.

THE FORWARD LOOK.

In outlining the future work, the report is crowded with valuable suggestions. It has no uncertain sound as to what we ought to be and to do for the truth we represent. The closing paragraphs contain valuable summaries, for which we have no room in this epistle and at this time.

THE TREASURER'S REPORT.

The report of Treasurer Hubbard which accompanies that of the secretary, complete as to details, and presented so that each locality may know just what has been done for the work by the people living there is equally worthy of reading and study. It is not true, in the better sense, that "Figures are the dry bones of the dry bones" to the report of the agents of the people to the people. Read the reports in full, compare what has been done with what ought to be done; what you have done with what you can do; what your church has done with what a living Christ-loving and loyal Sabbath-keeping church ought to do.

RETFRE NO, ACT!

This is no time for seclusion on the part of Seventh-day Baptists or the Sabbath. The carelessness of the masses concerning duty to God and his law forbids it. The earnest but futile efforts of Christians to secure Sunday from holiness and the church from Sab­ bathlessness for bid it. Perhaps the greatest duty of the hour—if we may attempt to compare duties which we cannot wholly measure—is that which we owe to Christians who are not Sabbath-keepers. The liberty that has brought No-Sabbathism and the Continental Sunday into the life of the church, thus weakening regard for the Word of God and for all true Sabbath-observance. On one hand ours seems to be a thankless task. Some Christians condemn us sharply for suggesting that they can possibly be in error even when the foundation of sand is going swiftly from under them. Others, with ill-concealed indifference, deride our folly, and smile at the hopelessness of the efforts we make. Others, awaked to the new dangers which threaten Sunday, rush to the inventing of new theories for its defense. Meanwhile each day makes it more apparent that unless Christians can be called back to the firm foundation of the law of God, and to his long-neglected Sabbath, "Sabbath Reform" cannot come at a time, though few in numbers, and uncared for by the presses, Seventh-day Baptists must shun retirement. Strength is only found in the way of duty and of action. Retirement now is weakness.

Twenty-six years ago, the writer of this paragraph, in the preface to his first book, wrote the following: "Sabbath Reform now stands before the American people in a position similar to that which the Anti-Slavery Reform occupied thirty years ago. The truth is unpopular, and the church supports these false theories which hinder reform. Men laughed at the burning words of Garrison when he flung the Anti-Slavery banner to the breeze and said: 'I am in earnest. I will not equivocate. I will not退缩. She will not retreat; she will press forward, until her of the law of God, and the ruin which comes against the false theories which hinder reform. Men laughed at the burning words of Garrison when he flung the Anti-Slavery banner to the breeze and said: 'I am in earnest. I will not equivocate. I will not retreat; she will press forward, until her

[Vol. LII. No. 37.]

THE SABBATH RECORDER.

[Vol. LII. No. 37.]

THE SABBATH RECORDER.

[Vol. LII. No. 37.]

THE SABBATH RECORDER.

[Vol. LII. No. 37.]

THE SABBATH RECORDER.

[Vol. LII. No. 37.]

THE SABBATH RECORDER.

[Vol. LII. No. 37.]

THE SABBATH RECORDER.

[Vol. LII. No. 37.]

THE SABBATH RECORDER.
are on foot, men are in danger of falling into the mistake of divided counsels because of the greatness of the work, and the intense desires of earnest men to secure what seems to them the best methods. It is cause for deep grat­
etude that all our societies escaped this dan­
ger which the dominant enterpris­es of all seemed to be the service of Christ and the advance­ment of truth. When such a spirit and purpose fill the hearts and control the plans of a people, good, lasting and large in results will surely come. It is blessed when the work is found and the fervent spirit of God’s people go hand in hand. When they can sing: “Blest be the tie that binds,” in the discussion of great plans, as truly as in the quiet of prayer-meeting, then the Master approves and his work prospers. So may it ever be.

SYSTEnlATIC GIVING.

It is not so much the want of money as the want of wise methods of securing it which leaves the Lord’s treasury comparatively empty. The great bulk of the money which circulates among men goes from hand to hand in small quantities and at frequent intervals. Apply this principle to the support of the Lord’s church and success will be more certain. Experience proves this in every case. Hence the excellencies of the “Five-cent plan.” All churches that have secured its adoption have reduced trouble and anxiety and secured regular and adequate supplies of money in proportion to the full adoption of this sys­tem. The denominational work represented by our societies will be enlarged and strengthened one-half when all the people pledge and give some definite sum each week. The plan is not based on untested theories, but rather on demonstrable facts. The regular system which leads some people to buy five cents worth of some tripe, peanuts, cigs, soda water and the like, whenever they “go to town,” or “down town,” draws from their pockets more money nowadays than they give to mis­sions and Sabbath Reform work combined. Anyone can give five cents for twenty times, easier than one dollar at one time; or one dollar each week for twenty weeks easier than twenty dollars at one time. Combined rain­drops are said to be more powerful than torrents. Combined pennies fill the Lord’s treasury.

We appeal to “business men” to inaugurate and complete this plan, “Systematic weekly contributions,” in all our churches. Envelopes and blank books for treasurers will be furnished free on application to the Secret­ary office. Brethren who have not adopted this plan, we beg you to do so promptly. God’s cause is worthy of the best methods and the largest support.

VICEROY CHANG’S VISIT.

Li Hung Chang, Viceroy of China, visits Europe and America under the shadow of defeat, but he is everywhere welcomed as the greatest Ch’inaman of the century. It is now known that he opposed the late war against Japan, and that the Chinese losses were better than the Emperor did the preparations Japan had been making, and anticipated the probable outcome of the struggle. Such resistance as China was able to make was mainly due to him. He is now the leader of a bad cause. In reality, though Viceroy Chang is the greatest general China has yet produced, he is a lover of peace. His mission to Europe and America, beginning with his visit to the Gar’s coronation at Moscow, is undoubtedly in the interest of peace, and to place himself more clearly in touch with the spirit of western civilization, and possibly also to perfect the alliance with Russia by which China may be preserved from a fresh outbreak of the war-like spirit of her victorious neighbor. One of the most hopeful signs of recognizing the Empire upon modern ideals is per­fected. This Prime Minister of the strangest Empire of history has entered upon a great task. The isolation of his people, so vast in their number and so small in their national wealth, adds interest to this visit, the first that the greatest Chinese of his country has ever had. The govern­ment has much to give to foreign countries. He has visited America, beginning with his message to the President of the United States inviting him to send an official representative of the United States in the person of the late President among the nations of the world. The wisdom of the visit has already been shown in the more friendly attitude of the nations toward China, least progressive of modern countries. Li Hung Chang is a true representative of the people of China, in that he is a lover of peace, and it is pleasant to know that the great movement now making such headway among English speaking peoples in favor of arbitration will find in this representative of the great Chinese empire a minister who has much to give to foreign countries.

Chang’s training has been according to Oriental standards, and according to Chris­tian standards there is much not to be com­mented. He is now about seventy-five years of age. The treacherous murder of certain prisoners of high rank at the close of the Tai-Ping rebellion, when Chang was a young man, left a stain which has too many counter­parts in his subsequent history. On the other hand, the people of the United States— who comparisons by no means to not see a few shameful things connected with their treatment of the Chinese. It is to be hoped that both the nations will be benefited by his visit to us. Beginning auspiciously at New York, it was strongly marked by the Viceroy’s visit to the tomb of his special friend, General Grant, on Sunday, August 30. Great respect is shown him, all of which is justly due to him and the far away “Flowery Kingdom” of which we know too little, but with the future of which we may have much to do.

THE LONG-SOUGHT NORTH POLE.

Scientific research and curiosity have com­bined to make the efforts to reach the North Pole one of the prominent features of this century. The latest effort to attain this by way of sea, that of Dr. Nansen, has been more nearly successful than many other attempts.

Dr. Nansen’s expedition traversed the Polar Sea to a point northward of the New Siberian Islands, namely, to latitude 86 degrees 14 minutes north. No land was sighted north of latitude 70 degrees. At the parallel of 86 degrees 14 minutes, the expedi­tion went southwest to Franz Josef’s Land, where it spent the winter, the members sub­sisting on bear’s flesh and blubber. Dr. Nansen thus got within less than four degrees of the North Pole and about two hun­dred miles beyond the highest point here­fore attained—that of the Greeley expedition, which on May 15, 1882, reached latitude 83 degrees and 24 1-2 minutes. Dr. Nansen set out from Tromso for the Pole on July 21, 1889, in a specially constructed steamer named the Fram. It was his intention to reach the open sea that was alluded to exist just north of the 82 degree of latitude, and thence drift with the ice to the Pole. His vessel was equipped for a six year’s voyage, and he confidently did not expect to reach the Pole so soon. It seems Dr. Nansen found that ice drifts with the wind and not with the currents, except in calms, and that the constant southern flow of the East Greenland ice is due to the north winds and not to a current having its origin somewhere off the Siberian coast, which current, he believed, trended south­ward after crossing the Pole. However, Dr. Nansen’s expedition can by no means be pronounced a failure; but we shall not be able to judge of the result of this expedition till fuller particulars are received. The following are among the most notable voyages toward the North Pole:

1827-Captain Perry reached latitude 82 degrees 45 minutes.
1827-Captain Rose (with the Victory, lost in ice) reached latitude 81 degrees 27 minutes.
1845—Dr. Kane (Advance), reached latitude 80 degrees 55 minutes.
1851—Captain Peterman (Hansa) 81 degrees 05 minutes.
1851—Captain Ball (Polaris), 82 degrees 16 minutes.
1853—Captain Bates (Alert), 83 degrees 10 minutes.
1870—Lieutenant DeLong (Jeannette) lost, 72 degrees 15 minutes.
1881—Lieutenant Greely (Proteus), 83 degrees 1-2 minutes.
1881—Lieutenant Kiey (Kio) 83 degrees 24 minutes.
1882—Boffing and Kabushine (Ripple), lost in 76 degrees 49 minutes.
1893—Lieutenant Perry.
1894—July—Jackson—Harmsworth (not yet heard from, although their ship, the Windward, returned to London last year, after leaving the explorers on Franz Josef Land).

The latest effort to attain this unknown point is being made by M. Andree, by way of the upper air. His balloon voyage began about August 1st.

According to a late Ottawa dispatch, Indian Superintendent Powell, of British Columbia, has telegraphed to the Dominion Government that two Indian parties, widely sepa­rated, had sighted the Andree balloon in north latitude 55 degrees 15 minutes, west longi­tude, 127 degrees 40 minutes, pursuing a nearly northerly course. The latest direct information received from M. Andree was telegraphed from Hammerfest, Norway, on August 6. The dispatch said that Andree had completed the inflation of his balloon, and was ready to start. He was waiting for a favorable wind. The place where the Indians are said to have seen the balloon is about 3,150 miles from Andree’s starting point, and considerably south of west. Increasing interest will be felt in this new venture. Later! His starting is denoted.

MORAL ISSUES IN THE PRESIDENTIAL CAMPAIGN.

In many respects the present campaign, which involves the choice of the next Presi­dent of the United States, rises higher in moral elements than any one since the war of 1861. The great issue is moral, the minority element is sub­ordinate, and all attempts to foster that alone are criminal. It is more by far an issue between Republicans and Democrats, and while the Republicans cannot discuss all phases, nor party issues, no Christian man, no Christian woman, can avoid expressing an opinion on the moral issues involved. Opinions may differ as to the results which would follow free coinage of silver; but the honesty or dis­honesty involved is not a question of opinion. These are, in fact, and the facts are few and simple. The actual worth of the amount of silver in the dollar is now only fifty-three cents; that is fact No. One. If the Government puts a stamp on that amount
which makes it legal tender for 100 cents, without the gold standard security that steam is, dishonest as it would be to "raise a check" from $55 to $100, by altering the figures. That would be forgery, and forgery is dishonesty; as dishonest when He room."

Tobbing from forgery is dishonesty; a.s dishonest when He

ates money. Grant. it for the moment.

in

belonging' to the heirs of small estates.

t Yo

£4,800.

Twelve of the

Inmortages

silver withouL rest, rafain.

"Well,

"Do YOU

\(\text{CONTRIBUTED EDITORIALS.}\)

In the Quiskand.

It was a gruesome tale that was told me as we looked out of the car windows at the fly­
ing landscape; yet what a transcript of the sad dramas that we see enacted amid the busy rush of human life.

"Years ago a prosperous young merchant whom I knew was a friend from England who was visiting him, went for a day of duck hunting on yonder lake. One of the men rowed while the other stood in the bow with the gun resting easily against his shoulder, waiting for a shot. In some way the man at the oars did not expect him to cause the gun­man to lose his balance. The boat capsized and almost before they realized it, both men were in the water. They could not swim; but the lake was shallow and the shore not a great distance off. They clung to the boat; but the wind tried to lift them­selves into it, their hip boots, filled with water, loaded them down. The bottom of the lake was soft and treacherous. It gave way under them when they weakly rested upon it. Could it be the quicksand? And then the water was little cold and chilled to the marrow. They called for help, and a man appeared on the shore. He spoke no Eng­lish; but he understood the cries of distress.

He hastened off toward the smoke of a steam thresher or a "swamp sound" came dimly to the ears of the imperiled men. But the steam thresher never stopped. Men came down, one, two, three, at a time, to look at the hunters clinging to the boat, sinking deeper, deeper, losing strength, imploring for help. The doomed merchant continued to plead and beg. He offered a thousand dol­lars to any man who would save them. There was a board fence right at their hands. They could build a bridge of the boards out to the boat. They could drive to town and get another boat, only now they were afraid to aid the others.

The counterparts would be called a bad message. We do not present them

ANOTHER important fact which is often overlooked is this: The bulk of the farm mortgages which it, is said, cover the West, are owned by people of limited means and small savings. The Watchman (Sept. 3) adduces facts showing that a list of one hun­dred such mortgages, taken from the books of Chicago law house, reveals the following items: Thirty-five of these investors were widows who had thus invested their property in sums from $500 to $4,800. Among the other investors were nine unmarried women, twenty-four farmers, four were retired sea captains, etc. Twelve of the loans were from trust funds belonging to the heirs of small estates.

These facts show that the struggle for free silver is not so much a war on capitalists as it is on widows and orphans, whose little re­sources have been securely placed, as they suppose, on the abiding values represented in real estate. It is such facts as these that Christian men must consider. They are not party questions. We do not present them from the standpoint of any party against any party. They are great facts on which men of all parties unite, and thus united, hope to save the Nation from the moral wrong and shame of repudiation. The dominant issue is a moral one which touches the foundation of righteousness in national affairs. Hence we speak.

"We do not present them from the standpoint of any party against any party. They are great facts on which men of all parties unite, and thus united, hope to save the Nation from the moral wrong and shame of repudiation. The dominant issue is a moral one which touches the foundation of righteousness in national affairs. Hence we speak.

[Do you ever speak to young ministers about their faults?" said a layman the other day to a white-haired pastor.

"No, they'd think I was an old fogey."

"Well, somebody ought to say something to Mr. Wholsoult. He's spoiling his preaching and he's spoit­ing his voice. There was just about one-third of his ser

The SHABBATH RECORDER. [Vol. LI, No. 37.

THE SUBTLE OF A LOYAL HEART.

That apostrophe to old Alfred! I wonder if the Western Editor realized that he was expressing a feeling that many of old Alfred's sons and daughters, many of whom have strayed a long way from the old mother nest. Such a troop of memories is awakened —so many passages in one's early experience, almost forgotten, are brightened again into sudden vivid remembrance. What does this say you say? Well, to a "freshman," that has a far away look, and perhaps a weary one, unless he is endowed with a hopeful, ardent temper­ament; but to the son or daughter who, with the help of time, may have achieved greater things, and now reflects and:

The tribute of a loyal heart.

"Some passages in one's early experience, almost forgotten, are brightened again into sudden vivid remembrance. What does this say to you? Well, to a "freshman," that has a far away look, and perhaps a weary one, unless he is endowed with a hopeful, ardent temper­ament; but to the son or daughter who, with the help of time, may have achieved greater things, and now reflects and:

...
there is one thing by which I would know "where I was at." When I opened the
book, the name of the old church was revealed to view. I hadn't seen it in thirty
years. To my mind, in the callow years of childhood and young manhood, this church
was the holy of holies. It was within its
walls that I received my first religious impres-
sions. It was to the Master's service. Here I gave myself publicly to the
Master's service. Here I received the religious
culture that culminated in an unalterable
purpose to live for him. So I should feel quite
at home to sit down on the front steps of
dear old church, and make a mental
confession that I had been a good way from
home, and had seen grander edifices mayhap,
but none so near my heart, none whose
associations had been quite so sacred.

And the Conference. To read about it all,
made one's heart burn with desire. Appar-
etly our denominational work is in a com-
mandable state of advancement, and that
the spirit and purpose of this last great
gathering of our people almost surprisingly
attains a greatly quickened interest in the
importance of our mission of believers. We
should be more zealous in our music
worship. The Senior society of Christian
Endeavor adopts the regular church prayer-meeting as
its prayer-meeting. To it alone its pledge
has reference. It promises constant attend-
ance upon it and participation in it.
The Senior society of Christian Endeavor
adopts the missionary activities of the church as the field of
its missionary committee. It has one;
the church socials as the field for its social
committee; church calling as the field for its visit-
ing committee; the church temperance soci-
ety as the field for its temperance commit-
tee; the church singing as the field for its
choir committee; church work and nothing but the church work.

Head and front of the Senior society should
be the pastor. He may well be the perpetual
president, unless he prefers it otherwise. The
Senior society is to be one of his tools, and it
will lie very close to his heart. Only a skeleton of an organization is neces-
sary. There should be the pledge, along the
lines of the young people's pledge. The
members may be permitted to assign themselves to the
committee work of their choice, band-
ing together in groups that shift with the
changing needs of the church. Now and then,
after the regular church prayer-meeting, this
little Endeavor coterie may spend a few minutes
thereafter, listening to reports of work,
offering suggestions of work to be done, giv-
ing bits of inspiration, and joining heart to
heart in prayer. There need be no treasurer,
because there need be no receipts. There
need be no secretary, because there need be
no records. For these graduates from the
Young People's society of Christian Endeavor
the form will be nothing, the spirit every-
thing.

What will be gained?
Continuity of purpose, the Junior looking
ahead to the Young People's and the young
people looking ahead to the Senior society.

No thought of dropping away from the pledge
and from what the pledge requires.
Conservation of energy. The skill and en-
thusiasm gained by all those Christian En-
deavor years focused upon the church. The
coals fanned to a blaze by the Christian En-
deavor work kept close together, not raked
apart.

Exaltation of the covenant idea. If a thing is
worth doing, it is worth promising to do.
If it is worth the promise of a young man or
woman, it is worth the promise of an old man or woman.

If it pays to have a Christian Endeavor
society,—and no pastor that has faithfully
tried it but will say with emphasis that it
does pay gloriously,—then it pays to
experience the society to transplant itself
into the older church every good plan. Those
roots have grown strong in Christian En-
deavor soil. Then it pays to have a Senior
Christian Endeavor society.

Why not try it, pastors? Begin with three or
four, if need be. Take from your Young
People's society the most active young men
and the young women with diamond rings
on their left hands. Remove them carefully,
of course, and not till they have trained their
successors, and made the society strong
enough to stand without them and comp-
dicate matters, but to simplify them. It is
to "Endeavorize the church,"—though
why that should be a bad thing we do not
quite see,—but in the very highest and final
degree to chaste and fit the church for
continuity of purpose, the Junior looking
they sojourn under our roof. Therefore,
whenever one of these graduates, six years
longer, finds his or her way back into the
church, that has been saved from its selfish
ways, he will hesitate to ask of the
church the full tide of Christian Endeavor.
It is an experiment very easy to make.
You risk nothing in making it. Why not
give it a trial? Why not?—Golden Rule.

FAMILY WORSHIP.
There is probably no mistress of a household
who has not felt an uncertain hospitality
about asking her guests to join her in family
worship. Everyone who has been brought up
would not hesitate to ask to the table, and
would hesitate to ask to the home altar.
Perhaps the reluctance arises from a dissimilarity
of creed, and a fear of offense in consequence.
More likely it arises from that sin of restrain-
ing spiritual confidence. How can we
be with one another and say, as we are
afraid to be misunderstood, smiled at,
criticized. This latter idea is one that even
good and great men have not always met
bravely, for when Dr. Fuller once had some
guests of great quality and fashion, God-
 fearing as he was, he could not make his family
welcome these guests to their family
worship. This act, which he bitterly
repented, he designated as "a bold
entrue to which discretion and timidity
may meet together at
the table, and
would hesitate to ask to the home altar.
Perhaps the reluctance arises from a dissimilarity
of creed, and a fear of offense in consequence.
More likely it arises from that sin of restrain-
ing spiritual confidence. How can we
be with one another and say, as we are
afraid to be misunderstood, smiled at,
criticized. This latter idea is one that even
good and great men have not always met
bravely, for when Dr. Fuller once had some
guests of great quality and fashion, God-
 fearing as he was, he could not make his family
welcome these guests to their family
worship. This act, which he bitterly
repented, he designated as "a bold
entrue to which discretion and timidity
may meet together at
the table, and
It was with much anxiety that I entered upon the duties which came into my hands last autumn, and never before have I realized so much the entire dependence upon God for strength and grace from day to day.

In reviewing the year for the purpose of making a report expected at this time, though conscious of much failure, my heart is full of praise to our loving heavenly Father.

The Girls’ Boarding School was not opened until about the first of October. They were then slow in returning, because of illness and death in many of their homes from that fatal disease, cholera, which made such ravages here last summer. We were indeed thankful that none of their number had been stricken down.

Three little girls who had been in the school a short time on trial did not return. Contracts have been written for four others, who were also in the school last year. For one of these the parents promise to furnish all the clothing, and assist in supplying the others.

Among missionaries the feeling is becoming quite general that the influence is far better to require the parents, if possible, to furnish the clothing. They will then more fully appreciate what is done for them by the Mission.

It will no doubt require very much perseverance to bring about this most desirable result, as the Chinese are so generally unwilling to do much for their daughters. One of the older pupils, Soo-kang, who entered the school when it was first opened, has been allowed to return to her home. Her time having expired, it seemed undesirable for her to remain longer, being a very indifferent student and my entire dependence upon influence on the other girls. Her parents are Christians, and we trust the truth she has learned in the school may yet bring forth fruit in her own life.

Tsuen-upgo, who has been a pupil for a few years with no contract, because previously promised in marriage to an unbeliever, has also now left the school. Her clothing has all been furnished, and a part of the time something has been paid toward her board by her mother.

It has not seemed best to take in any new pupils, so at present the number is fifteen. Besides these, the granddaughter of Ngyunya-ngyang (Mrs. Ng.), matron in the dispensary, has for some time been attending as a day scholar.

About four months ago it was thought advisable to make a change in the teacher, since which time Yong-tsung, one of the older girls, and the best scholar, has been teaching during the forenoons, and Mr. Davis’ Chinese writing.three afternoons each week, and two afternoons they receive instruction in Chinese embroidery.

There has been little change in the course of study. Mr. Davis and myself have shared in the work of hearing the recitations.

Since the New Year, Dr. Palmberg has rendered valuable service by going in for a half-hour each morning to teach the Romanization of the colloquial character.

Mrs. We, who has been connected with the Mission for a long time, has acted as matron during the year, and I know has tried to do her duty, but it is a very difficult position to fill, and her want of good judgment has sometimes caused much perplexity. No arrangements have been made for her to continue in this position after the close of the present session.

The sewing class in connection with the day-school near the hospital was carried on last year, but feeling it too much in addition to my other duties I have not thought best to resume it.

We always looked forward to the summer vacation with some forebodings. The children, after being kept closely to study, are, of course, happy to have the freedom which it gives them, not thinking so much about the dangers and temptations to which they will be subjected in the quaker work.

It is hoped that nothing will prevent the prompt reopening of the schools this year, the first of September; and I trust, after a few months at most, Miss Burdick will return to resume charge of the Girls’ School. She can tell you what has been written for our prayer-book how much we need your prayers and sympathies in this work.

Boys’ Boarding School.

By D. H. Davis.

It will be remembered that at the beginning of this year the Boys’ Boarding School was moved into a part of the hospital building. The reasons for so doing were, first, Dr. Palmberg was not yet prepared to carry on hospital work alone; second, the accommodation of the school in the hospital would save to the Mission one hundred and thirty dollars a year; third, it would bring the school under our more direct supervision.

These reasons were regarded quite sufficient for locating the school temporarily in the hospital, and so far as the school is concerned we have found it very satisfactory. We are, however, very much perplexed about its future location.

At the close of last year it was thought undesirable to retain two of the boys, who had been in the school a short time on trial. Tsong-sien, who had been a pupil for some years, was suddenly doomed to the summer vacation with cholera. Another boy, Tsang-zun, was influenced by the former teacher not to return. He had been in the school about two years, but from the date of the contract we could demand only thirty dollars to be refunded if he returned on this behalf, because of the influence it would have on the other pupils. The mother and friends of this lad now see the folly of their action, and have petitioned us to take him back. We have recently received him on trial, and if found satisfactory, another contract is to be written.

At the close of last Chinese year, Weli-zien, one who has been in the school since it opened, was also allowed to go out. While he had a fair knowledge of the alphabet and a number of words, the later part of the year he proved of no use as a scholar in the school, in others he was very deficient, and it was quite evident that he could never become a proficient student, and it seemed better for him to be learning some business whereby he would be able to maintain himself. His general deportment had not been very satisfactory, and all things considered it was thought best for him and the good of the school that he go away. The matter was presented to his father, who found him a position in a native apothecary shop, where he now is.

Three of our boys have been working for their own support. There are four others on trial; one of these was sent us by an English lady whose husband is engaged in the customs. Being interested in the boy, she promises to furnish his clothing. There have been eighteen in school most of the time during the year.

A change has been made in regard to the supply of clothing. Formerly each boy paid seven dollars per year, and the Mission furnished his clothes. It was often found difficult to collect this money, and, besides, the boy was not interested in the work. This matter was considered a year ago, and it was then decided to require each pupil to furnish his own clothes. This arrangement not only relieves the one in charge of the school of much worry and vexation, but also removes the occasion of many petty jealousies, and the temptation of desiring more than the money they pay would furnish.

We have also made a change respecting the expense of shoving their heads. We found the expense of this item for six months to be six dollars, and it should be borne by their parents; we announced, at the China New Year, that hereafter the Mission would not pay this bill. To this they have made no objection whatever; and it may seem a small matter, yet it is one way in which we may show them that they are not to look to the Mission for all such expenses, but as far as possible we desire them to learn lessons of self-reliance and self-support.

Upon reopening in the autumn we were put to much inconvenience regarding a teacher, the former one happily disappointing us, failing to fulfill his engagement. I say “happily,” for his failure has turned out greatly to our pleasure and the good of the school. After some delay we were successful in engaging a man who has been, in the opinion of the Board of Managers of the Seventh-day Baptist Mission of Ningpo, who thus far has given us great satisfaction. He is thorough in discipline and faithful in teaching, and has a good influence over the boys. He was ten years in the Chinese Mission at Ningpo, has attained a fair knowledge of the Western common branches; and, more, he is a good student of the Scriptures, which fact makes him a very valuable teacher and helper. He has some knowledge of English, and has been able to teach the boys the Chinese colloquial character. The boys are now reading the gospel of Matthew in the Roman letter. The branches of study have been substantially the same as last year.

The general superintendence of the school, together with the hearing of the recitations, has been divided between Mrs. Davis and myself. By making this division, we have been able to do the work more satisfactorily.

Day Schools.

Three day schools have been carried on during the year, in the Native city, one at Catharine’s Bridge near the hospital, and one at Loo-ka-wan, about a mile west of us. The city school has met with interruptions on several occasions on account of the illness of its teacher, and more recently by the death of his wife, who had been teaching. There have been twenty-three in attendance at this school, while the school
near the hospital has had twenty-one scholars.

The school at Shanghai has had thirty-three different pupils, who have been very regular in their attendance. It has been my practice to visit this school on Sabbath morning, to hear the Sabbath-school lesson, and to speak to those who might chance to come in. On Sunday morning I visit this school to hear the lessons prepared during the week.

EvangELISTIC AND OTHER WORK.

Per D. H. Davis.

Owing to our being largely occupied with school duties, we have been unable to engage in any country evangelistic work. All done in this line has been immediately connected with the work at Shanghai.

Regular Sabbath preaching has been conducted in the Girls' school chapel. Duan-sing-chung and the teacher in the Boys' Boarding School have occasionally assisted in these services. As in former years, these meetings have been held in the afternoon. Following the preaching we hold our Sabbath-school, using the International Lessons, on which the preparation of notes and comments in Chinese have been greatly improved, stimulating more interest in the study of the Scriptures.

The school is divided into seven classes, enrolling eighty-five names. The average attendance has been fifty-six.

We have also been using the Church News, a new colloquial weekly paper now published in Shanghai. This has been a means of furnishing the pupils and the church members with religious reading, and met a felt want in all departments of our work. Two weekly prayer-meetings have been held, one on Wednesday afternoon, in connection with which some of the boys in each month, the Native Missionary Society has held their meeting. The contributions of this Society during the year have been $52.21. Of this amount the natives have paid $19.75; $32.46 have been paid by the foreign missionaries.

The funds secured for missionary work $8; for assisting the poor, 99 cents; for putting the native cemetery in order, $26.87; for account book, 4 cents.

Including the last year's balance of $24.66, there is now on hand $40.96. They will pay for the Sabbath-school lessons and the weekly paper.

Formerly, on Friday evening, separate prayer-meetings were conducted in the schools and the dispensary, but for the past few months we have had these meetings into one, and have enjoyed the change.

These prayer-meetings have been a blessing to those who have availed themselves of the opportunities afforded. Some of the boys have given evident signs of religious growth, and others they may be more and more built up in the knowledge of God and the power of the Holy Spirit. One evening each week the boys in the Boarding School conduct their Christian Endeavor meetings, while Dr. Palmberg assists the girls in holding the girls' Sabbath afternoon after the Sabbath-school.

December last the teacher in the Boys' Boarding School requested the privilege of organizing a Band of Mercy. Of course we gladly gave our consent, knowing that some of the boys desire a means of devoting a portion of their time to animals and insects. A good interest has been manifested by most of the boys in this organization. Meetings are held on the first Wednesday of each Chinese month. This year only 300 calendars have been printed, because of the want of the funds to sell them.

I am glad to report that the revision of the New Testament in the Shanghai colloquial has been completed. The press work has been very much delayed, partially from the fact that large and small type editions are being published at the same time. We very much regret the delay, for all missions are in want of Testaments. It has devolved upon me for several months to do all the proof reading.

At the last annual meeting of the Shanghai Vernacular Society, a committee was appointed to look into the preparation of an English and Chinese vocabulary of the colloquial dialect. This committee has given me the honor of being both its chairman and secretary, and consequently imposed on me all the correspondence, and much other work connected with the matter. As I regard the preparation of this book something very important, I am very willing to aid in the effort of its production. As no one missionary could possibly find the time to devote to the preparation of such a work, the plan of distributing it by alphabetical division among various missionaries has been adopted, and we hope the work will be completed during the coming year.

The visible results of our work, so far as we are able to tabulate them, are an increase of seven members by baptism. There are ten names on the roll of probationers. Eight of these are children in the schools; one the old lady who has been in the Girls' School for some time as cook; the other a young man who has for months assisted me in my translation work, and recently taught some in the school. I am very anxious that he shall be thoroughly converted to the Lord. He has always been a Confucianist, and it has been a hard struggle for him to take the step of writing his name on the roll of inquirers. Will you not pray that he and all those who have indicated their desire to become Christians may truly come to know the truth as it is in Christ?

As messengers of the Word of Life, and representatives of our denominational faith, we have been permitted to work another year in this land of darkness and sin. The real results of our work we leave with him who has promised to give the increase, "knowing that our labor is not in vain in the Lord." And now may the Great Head of the church be with you all in your deliberations and plans for the extension of Christ's kingdom in the world.

D. H. Davis, Cor. Sec.

TREASURER'S REPORT.

For the month of August, 1895.

GEORGE H. UTTER, Treasurer.

In account with

The Seventh-day Baptist Missionary Society.

Dr.

Balance in treasury August 30, 1895 ........................ $ 62.05

Albion (Wis.) church ................................... 2 80

Boulders (Pa.) church ...................................... 4 45

First Western (R. I.) church .............................. 13 45

Young Men's Society, Christian Endeavor, Berlin, Wis. ... 10

Foreign Work ........................................... $2 40

Home Missions ......................................... 1 90

Dr. Palmberg's salary .................................. 3 90

Foreign Missions ....................................... 69 70

Mr. and Mrs. C. A. Loebroth, Calif., $2 00

Sherman Park Sabbath-school, Syracuse, N. Y. ................ 2 20

W. A. Newman, Alfred, N. Y. ............................. 1 00

Mrs. S. Bowman, Sterling, N. J. ......... 69 10

H. H. Southall, Gen. West, N. Y. ............ 4 20

Boys' School ........................................... 1 00

Home Missionary Work .................................. 4 70

Contributions received by Susan M. Burdick: Shanghai, Y. P. S. $6 50

Shanghai, Y. P. S. ....................................... 1 00

Shanghai, Mrs. C. A. Burdick .......................... 2 50

Shanghai, Miss G. S. (?) ... 5 60

A. Friend, Indian Territory . 1 00

Of the Boys' School .................................. 5 00

Thank Offering, Western ................................ 5 00

Young Men's Board, W. H. Greenmeier, Treasurer: Dr. Palmberg's Salary ................................. $85 94

Evangelistic Work ...................................... 80 00

General Fund ........................................... 50 50

Foreign Missions ....................................... 12 25

Woman's Zz. Board, Mrs. G. R. Ross, Treasurer: General Fund ............................................. 4 34

Helpers' Fund .......................................... 9 58

Palmberg's Salary ...................................... 40 00

Susan M. Burdick's Salary ............................... 3 35

Boys' School, Shanghai ................................ 5 15

Home Missions .......................................... 1 00

Other ..................................................... 23 95

Ritchie (W. Va.) Sabbath-school ....................... 2 50

Mr. and Mrs. Lackey, Little Genesee, N. Y. .......................... 5 45

Collection at Louisville ............................... 1 00

St. John's School ........................................ 2 00

Lincoln's (N. Y.) church .................................. 5 75

Mr. and Mrs. T. F. Harris, Shiloh, N. Y. .......................... 1 00

Mr. and Mrs. George Ayers, Shiloh, N. Y. .......................... 1 00

W. L. Palmberg, Shiloh, N. Y. .......................... 3 75

A. C. Randolph, Shiloh, N. Y. .......................... 5 60

A Friend, North Benning, N. Y. .......................... 6 50

One-half of collection at New York ................. 40 50

Mission Board, Elder, N. Y., Evangelistic Work ....... 100 100

Geo. W. Carpenter, Treasurer Evangelistic Comm. ....... 5 50

One-half of collection at the Ocean .................. 50 00

Receipts for Evangelistic Work ......................... 9 75

O. W. Kimbrough, Nortonville, N. Y. .......................... 1 25

One-half Collection at Quarterly Meeting, Scott, N. Y. .......................... 1 31

Loans ...................................................... 500 00

Total ................................................... $4,479 58

Dr. Palmberg, Plainfield, N. J., on order of Dr. Palmberg ................................................. 16 50

Orders of Evangelistic Committee ....................... 110 75

Washington National Bank—Interest .................. 2 62

Loans ...................................................... 1,400 00

Balance in treasury, Sept. 1, 1896 ................... 381 13

Total ................................................... $4,479 58

For the year 1894 there were six Christian converts in China. Now there are 500 organized churches with about 60,000 communicants, and the number of baptized persons is reckoned from 90,000 to 100,000. These converts, who are mostly very poor, contribute $50,000 yearly to church and school.

Not a few of the converts during the troubles and imprisonments which befell the church of Christ last year, endured with patience and steadfastness the anguish of their sufferings and ill-treatment of every kind, some even witnessing a good confession by a martyr's death. During the past year the number of Christians in China has doubled itself every five years; and if the same rate of progress is maintained, the number of Christians in China will be 500 in the next 100 years. And yet what has been accomplished is only a drop in the ocean. Out of the 900 churches in China, only 20 are the seat of Evangelical missions.—Algemeine Missions-Zeitschrift.
WOMAN'S WORK.

ECHOES FROM CONFERENCE.

The details of this Conference have been so ably reported by our editor that it seems as if nothing else could be said; but as women sometimes see things in a little different way from men, we give to the sisters who could not be present just a glimpse of some things as we see them.

We were so glad to be there, and wish that all could have shared with us the blessed inspiration. We are justly proud that as Seventh-day Baptists we have not only an equal interest in the Conference, but an equal voice in its debates.

We of the New York church will touch but a few of the many points of interest; may not the sisters from other churches give their impressions, too?

To one who had not had the privilege of attending General Conference since attaining years of understanding, this one came like a bountiful feast to a hungry soul. From the first morning, when the keynote was given by the President in his address, a determination to do for the people in all lines was marked, and it grew stronger with every session, until, when Dr. Lewis was called to go on as our leader, everyone felt, as no words can express, that it was not mere enthusiasm, but deep, holy zeal. The tremendous personal responsibility of the men and women to whom God has revealed the truth was never more manifested than in the large numbers and rapt attention seen at every meeting.

The sunrise prayer-meetings, begun on the second day and continued throughout, were especially helpful to the many who attended. This was the Hour of the Holy Spirit. Our Prayer-Meetings, Our Homes, and The Sabbath, brought out the best experiences and needs, something being given that everyone could carry home to use.

Very encouraging to those who have been laboring for organized work among the women was the meeting of the Woman's Board: nearly three thousand dollars given for Missionary and Tract work; Miss Burdick's visits among the churches had increased the interest by three thousand dollars. As our address was full of incidents showing the faithfulness and steadfastness of the Chinese, even under the most discouraging circumstances, and we rejoice that the Boys' School, so necessary to the maintenance of our Chian work, is an assured fact. Let us do our utmost to hasten its completion.

We are glad to note the stand taken by Conference in recommending a special time for preaching on the temperance question and its allied interests. We are glad for every forward step in Christian work and believe that as Seventh-Day Baptists we must be broad enough to take in every question vexing humanity to-day. Realizing that the liquor traffic is one of the greatest enemies to Christianity and that our only hope for its over-throwing lies in the education of the people, we hope that not one, but many, sermons will be preached upon the subject this year in every church. Though not the first denominational to take this stand, we are by no means alone, and while our pastors might preach upon the subject anyway, it strengthens us to make the stand.

When Dr. Lewis gave his report as delegate to the National Purity Congress held in Baltimore last October, there came to me the memory of that Purity Conference in New York, where he delivered the sermon on the sacredness of Fatherhood. The impress of such earnest, truthful words can never be effaced. Just here let me say what has long been in my heart to say to the mothers so anxious for the youth of America; when Dr. Lewis comes to your church, ask him to give his message to you as he gave it to those great Purity Conferences. I am sure he will be willing to do it, and no power can estimate the influence it will have upon the coming generation of men and women.

With a new and deeper sense of responsibility, do we realize that there are questions coming to us to decide that did not come a generation ago; that we have many opportunities un dreamed of then, and so we were very grateful for the earnest words spoken on Education day and for the deep interest shown by the young people, who have so much time to give and so many talents to increase for the Master.

NEW YORK CITY.

Very noticeable was the spirit of good fellowship—the hand grasp of old friends and the readiness to form new friendships. The pleasure of hearing some of our brightest and most scholarly men increased by the thought that all around us were friends, old and new, whose beliefs and sympathies, and whose hopes for denominational growth, were identical with our own.

And the alumni reunion, was not that a part of Conference? Who of us but felt old ambitions stirred, and who did not feel like thanking the heavenly Father for the privilege that Conference had given us of assembling in the beloved old chapel once again? To some, at least, that was alone worth the weary hours of travel.

MISSIE HOWARD RANDOLPH.

GREAT KILLS, SALTIRE ISLAND.

Particularly impressive was the harmony, the high degree of spirituality and the quiet but intense enthusiasm manifested throughout the entire Conference. May the people carry the influence of it to their homes and may it last through the year.

FLORA P. CHAPMAN.

YONKERS, N. Y.

CHAPEL CAR WORK.

One day early in the month of May, I left St. Paul to spend the summer season in the most northernly part of Minnesota, St. Louis County. Late in the afternoon we were far north of the city of Duluth, noted as an immense thoroughfare for shipping grain over the lake north and west. After leaving the great Lake Superior, we reached a town along the line of the Duluth and Iron Range; here my attention was called to a car standing alone on a side track.

My friends informed me that it was a Chapel Car. I asked them to tell me how it differed from any other car on the way.

They answered, "It is a church on wheels, called 'Glad Tidings.'" I have since learned more concerning this chapel car, and its work. There are four of these cars in the United States, all doing missionary work.

Boston W. Smith, of Minneapolis, Minn., is the General Manager of the Chapel Car Department.

The first car built, named "Evangel," was dedicated May 28, 1894, during an anniversary meeting held in Cincinnati. After the dedication this car was taken to Arkansas and since that time Chapel Car work has been growing in that state. The car is sixty feet long, ten feet wide, and will accommodate one hundred persons comfortably. It is side-tracked in railroad towns, and an opportunity given to people to attend evangelistic services in the car.

The second car, named "Emmanuel," was completed in time for dedication at the Baptist anniversary at Denver, in 1893. This car has been working on the Pacific slope from Canada to the southern most border. Up to the time of the last annual report, the "Emmanuel" has been instrumental in organizing twenty-one Sunday-schools, and the name of churches, and is still in service in California.

The third car, "Glad Tidings," was ready for dedication at Saratoga, May 26, 1894. The money necessary to pay the entire cost of the car was given by William Hills, of New York City, a monument to his wife, and named "Glad Tidings" by Mrs. Hills.

Mr. and Mrs. C. H. Rust, graduates of the Gorden Training School, Boston, were appointed missionaries in charge, with the north-west as their field of labor. I have attended services in this car a number of times. It is complete in its conveniences for the comfort of the missionary and his family.

When arriving at a new station, Mr. Rust gives notices of a meeting in the car for the afternoon for children especially. In this way he learns more of the condition of the people in the place than in any other way. Often it is found that only a few of the children who come to these meetings ever heard the Lord's word before. In the evening the meeting is begun with a service of song usually, then Mr. Rust preaches for a time, followed by singing some choice selections by Mrs. Rust.

How impressive this is, too. Besides the pew, the car was given for any in the car to give testimony to their love for God or a desire to know what it is to be a Christian.

These missionaries are very earnest and devoted in their work, and make a great effort to help all with whom they mingle, as far as lies in their power. Many are reached in this kind of work who can never be persuaded to enter a church, and are therefore brought to a knowledge of salvation through Christ.

In the early spring of 1895 the contract for building the fourth Chapel Car was given, and on June 1, 1895, it was dedicated in Saratoga. This car was named "Good Will." It was thoroughly furnished by the ladies of Dayton, Ohio.

In the three preceding cars, the Esty Organ Company has placed one of its finest instruments free of charge. The car was at once taken to the south-west, and God has greatly blessed its work in the great and prosperous state of Texas.

The uniform courtesy of all railroad companies over whose lines they have had occasion to carry the four cars, in granting trans-
Home News.

DODGE CENTER.—The harvests are past in Minnesota. Grain is not a full crop, but we have reason to believe that the army worm and chinch bug did not come this year to cause much damage and did not stay long after they came. We did not have quite rain enough for some crops, especially garden truck. But for Minnesota, apples are plenty. Our village is growing better than ever before. Many new dwelling houses have been and are now being built. Another large brick block is being built, thus adding two more stores to the number. We are very sorry Seventy-day Baptists have not taken advantage of these opportunities. Some one will soon put in another lumber yard. The C. W. G. R. has bought more land, and is about to run a track nearer the center of the village to accommodate the lumber yard and four more of the other enterprises that may spring up.

Politically we are treated to all sides. Hale Johnson, Prohibition candidate for Vice-President, comes next (Sept. 8), and the County and Congressional District Conventions are to be held the same date. Thus far the street-corner stump-speakers and daily talkers have kept quite sweet, and no license has much to do with political quietness. There seems to be less contempt and more respect for all who differ with them, though each is fearful that the nation is going to ruin if the other side is victorious.

We are nearly all interested in the report from Conference. Possibly we may make up to request the session of 1898 to meet with this church.

Attendance at Sabbath schools is at high water mark the most of the time. We are feeling deeply the loss of three active church workers in the persons of church and Sabbath-school, Christian Endeavor and Junior organists, Sabbath-school librarian and secretary, Endeavor President, Council Secretary, chorister, and Junior teacher. But we rejoice that Milco College receives them as lads are then untied and thrown into the university. Some one who has named, are not the dollars which would have no part in the transaction except to coin the silver billion into dollars. It would share in the profit. It would take upon itself no obligation. It would not put the dollars into the river. It would only get them, as any citizen would get them, by giving something for them. It would deliver them deposited banking, and its connection with the transaction therefore.

THE END OF OLD MONEY.

The end of these old bills that have served their purpose so faithfully has a certain amount of pathos. If one is fortunate enough to be present when a committee of three of the Board of Directors issues the report, a curious, almost indescribable sensation will sweep over one. This destruction takes place in a room in the Treasury Building. There is a small table in the center of the room, and on this the thickened bills are piled in reckless confusion. Through two holes in the floor at the end of the table can be seen the large cylinders or macerators into which the bills are placed. They are about the size of locomotive boilers. A large tank is used in the process, and connects with one of the macerators. The bills are then untied and thrown into the mouth of this funnel. It is amusing to see one of the committee take a stick when they become jammed and prod them through.

When the last one is in the mixing machine, a small amount of lime and soda-ash is placed in the macerator, a cover is clamped over the ventricle, and each member of the committee fastens it with a separate lock. Seal is then turned on, and the cylinders are set in motion. When the bills have been thoroughly macerated, the pulp is drawn off and taken to a paper-machine, it is made into sheets of paper, and afterwards sold. Some one suggested the idea of using part of the pulp to make little book for the poor. The fancy little hand-knobs made of the pulp can be bought in the stores in Washington. The salesmen often induce the possible purchaser to buy by telling him that the image at one time represented a large sum of money. To pick up one of these paper, a little more of the language. The fancy little hand-knobs made of the pulp can be bought in the stores in Washington. The salesmen often induce the possible purchaser to buy by telling him that the image at one time represented a large sum of money. To pick up one of these paper, a little more of the language.

Politeness has been defined to be artificial good nature; but we may affirm, with much greater propriety, that good nature is natural politeness.—Stelzleins.
Young People's Work

I met him on the walk one evening about dark, an orphan boy twelve years old. He was living on a farm with his uncle a mile from the village.

"Hello," said I, "how did you come down?"

"Caught a ride," came the answer in a cheerful tone.

"But how are you going back?"

"Oh, walk."

"It must be rather tough to work in the field all day and then walk home from town."

"It is a good deal better than if it were three or four miles as I had to do out West, when I went to Junior Society."

Noble fellow; brave little hero, looking on the bright side all the time. When we are discouraged, and tired, and blue, why not do as he did and think how much better it is now than it once was or it might be? As I walked along the dusky street, by the side of that little bare-foot boy, I felt small and insignificant, and the spirit of the Lord was upon me with the one he expressed in that one short sentence. It was a sermon indeed to me. May it be likewise to all who read this paragraph.

Letter From N. I. Dew to Aunt Mary Thoughtful

My Dear Aunt:—I am sure you will not feel that I am personal in this letter, for what I have to say applies to many other people besides yourself, and I am writing to them as well as to you, and have addressed my message to you simply as an example. In writing these letters for the Editor of the Young People's Work, I always feel that I must have some one to tie my thoughts to; I must "itch my wagon to a star" if it was successful.

From what I have read in the Recorder lately, and from what I have heard from our last General Conference, I have formed the idea that it is the plan of the Tract Board to employ Dr. A. H. Lewis to work for Sabbath Refounders. If the support for his work is expected to come from enlarged contributions from our people. Now my purpose in writing this letter is to urge you to be one of those who are to enlarge their contributions. I know, my dear aunt, that you have had to work even harder than ever since your husband died, in order to bring up your children and give them a good education, and that you now are giving to this work all that it seems you are able to give. I know that one of your boys is in the gospel ministry and for the sake of the Sabbath of the Bible is sacrificing much, living as best he can on from three to four hundred dollars a year, and it seems hard to you to contribute more than usual in order to pay a brother minister two thousand dollars a year when you may not need to buy a few more books for your one-shelf library. But, my dear aunt, you must remember that it costs a great deal to live in a place like Plainfield, and that, if Dr. Lewis should move out to some village, where he could get a less expense, he would deprive his family of many pleasures and conveniences and would also, so to speak, put himself out of touch with the great living centers of thought, which he must enter and be a part of, if he succeeds in his great work.

N. I. Dew.

Pledge Making and Pledge Breaking.

When the enthusiasm and marvelous growth in numbers which have attended the Young People's Society of Christian Endeavor for more than a decade of its existence is considered, it is not strange that many have found themselves among its membership who have a measure failed to grasp the meaning of such membership and an understanding of what it requires of them. The record of the organization has been one of enthusiastic activity, but we must remember that the cause of Christ will not thrive on enthusiasm alone. Enthusiasm must be accompanied by activity. It must not take the place of that calm, thoughtful, constant service which accomplishes permanent results. It is the union of fervent zeal with an earnest, sincere, trustful heart-life that produces the efficient Christian Endeavor worker.

The aim of Christian Endeavor should be, and is, the training and perfecting of the spiritual life of its members. The active membership pledge, if analyzed and studied carefully, is found to be a very comprehensive summary of Christian duties, the performing of which is essential to the growth of Christian character, and which every child of God ought to perform. A pledge of any kind is only another name for something, unless it is the expression, its keeping the manifestation of the indwelling spirit and purpose of the person making it. But, if this be true, what is the benefit of making pledges at all? Is it needful for Christian Endeavor members? While the motive which induces Christian living and Christian service must spring from a deeper source than that from which the formal, mechanical discharge of duty arises, because it has been promised, yet many people will do things they have promised which they would not otherwise do. The thought that this service has been promised, serves as a rudder to guide and keep in the right course, and while it must ever be regarded as duty, it now becomes a matter of honor also.

In financial, social, and political life, it is absolutely essential that pledges be made and kept. It requires but few failures to discharge his obligations on the part of a business man to destroy his business standing and render his pledges of less value than the paper upon which they are written. Yet we often fail to consider that, in a sense, the same principles obtain in religious affairs which are regarded in the every day business of life. There are too many religious bankrupts. Is it not strange that so many who would consider it a shame to be rated low in the commercial reports, are so negligent in regard to the promises they have made to Christ their Saviour? A broken pledge in the business way not only upon the individual himself, but upon the society of which he is a member, and upon the cause for which it is organized.

The service of Christ should be a glad, joyous service, because it is the best and surest course of self-denial and sacrifice. The Bible teaches it, nature reveals it, experience proves it. Shall we not heed when he speaks to us through his Word? Shall we not love daily communion with him? Those who have taken the pledge, relying on him for aid, have promised to strive to do whatever he will have them do. How may they know his will concerning them without a careful, prayerful study of the Bible, and how can the study of the Bible be better pursued than by making it a subject of daily prayer? How may they consistently expect his aid in fulfilling the pledge unless it becomes the continual desire of the heart daily expressed? How may they better work for their Master than by aiding their own church which they have already promised to support according to their strength and ability?

We ought to promise Christ our service because he has promised so much to us. There was never in the experience of anyone a failure on his part to fulfill. The Bible is replete with promises, on every page of its sacred pages, in all promises and prophecies of harvest. We ought to render service to Christ because we love him and because we love our fellowmen. This love sweetens toil, smooths the rough places, and encourages one to meet opposition and overcome obstacles.

For more than all other reasons, perhaps, we should readier Christ our service because it belongs to him. All we are and all we may do are his by right of creation and by right of purchase. Paul says, "Know ye not that ye are not your own? ye are bought with a price. Therefore many pards may we make and keep we must still be unprofitable servants, for we will have done no more than was due.

If, trusting in Christ for strength, any have made the sacred pledge of active membership and have failed to keep it, one of two things has transpired—either the source of strength has proved insufficient, or they have failed to trust him. But the ability and willingness of Christ to aid those who put their trust in him have been proved by the experience of millions. Surely he who notes the "flying arrow's fall" will assist his children who are seeking to do his will. Then the fact remains that there has been a failure to trust him; and without trust successful Christian living is impossible. Pledge breaking may, in some cases, be attributed to a neglect to thoroughly count the cost of its keeping. The financial world is thickly strewn with the wrecks of those who have neglected to count the cost before entering upon an undertaking. It is quite an easy thing to promise, but faithful pledge keeping requires toil, warfare and sacrifice. Many who make the pledge, no doubt,
fail to understand what it means to themselves and to the society, and what its keeping involves.

The Lookout Committee may be in some measure responsible for this in their zeal to add to the membership of their Society. No person should be urged to take the pledge until the committee have good reasons for believing that such an one is prepared in heart to keep it.

A Society made up of a few earnest, active, consecrated members is able to accomplish more for Christ than are double that number of those who fail to keep their pledge, or who keep it in a half-hearted, mechanical way.

Any person who has started upon a thorough knowledge of the pledge and what its keeping would cost, but have since allowed other interests to displace the love they once had for religious things.

The remedy for the evil state of affairs brought about by pledge breaking lies in a prayerful self-examination. It may be that the Lookout Committee, and all the other committees as well, need first of all to look within their own hearts and lives and make sure that they themselves are keeping their pledges as they require others to do; for, by their own example they consistently exhort others to faithfulness.

Finally, the thought that time and opportunity have been given us for perfecting the spiritual life within us, a result which can be obtained only through Christian activity, and that through Christ’s assisting grace we are permitted and enabled to bear some humble part in his service, should inspire us to faithful pledge keeping.

Even though long life be ours, it will be all too short to accomplish the grand work which it is possible for Christian Endeavor workers to do, and at its close, however devoted and diligent and constant in our service we may have been, there will still be work undone, lessons unlearned which we might have learned, beam ties unseeded which we might have helped build. Doubtless there will be regrets, not for the pledges we have made to Christ and kept, but for the fact that we have been so weak, faltering and inefficient when we might have been strong and victorious through faith.

May we all, whether pledged to do so or not, realize as our own best interest, the good of our fellow-men, and the welfare of the cause which Christian Endeavor represents demands, and in the words of the hymn—

"For the honor of the Lord and the triumph of His word; in the strength of His might firmly stand."  

**OUR MIRROR.**

Sufficient money to pay the pledge on Dr. Palmberg’s salary has not yet been received. 

Bear in mind this should be paid by October first, and ascertain if your society is delinquent.

Eighteen societies replied to the card mailed that they were the first to report, voicing their sentiments relative to pledging a definite amount to the Tract Society, toward the support of Dr. Lewis. These societies were all deeply interested in this work, and while impossible for all to give a pledge, yet $73.00 was pledged.

The Dodge Centre Juniors, Y. P. S. C. E., Board of Mercy and church held the annual Children’s day service, Aug. 8. With a modest display of flowers; the usual responses and concert reading and singing, the service occupied one hour and twenty minutes. The pastor preached upon “Kindness to Animals” and illustrated the same with nine crayon pictures. The church and Juniors attended with their superintendent.

Our Juniors are now studying the book of Romans.

During the past year the members of the Permanent Committee strove to maintain the interest of the young people in general lines of work, but especially in the building up of their own societies and the development of a higher Christian ideal among their members. Some societies have had hard struggles to keep from disbanding, and through these difficulties the committees strove to be of some assistance. In some cases, their efforts were a failure, in others success, to some degree, was realized. This year the committee wish to come into closer sympathy with each and every society than ever before. Perhaps they can help you—they would be glad to—while they know you can help them.

Perhaps as Christian workers we do not fully realize the need of trying to reach men one by one. We are anxious that the multitude should be saved, but do we not sometimes forget that the multitude can be saved only as individual lives are touched? The plan of work here recounted is certainly worthy both of consideration and adoption.

In a certain town a prayer meeting was held once a week, under the auspices of the Good Templars’ Society. At these meetings each week some one individual who needed the pledge was made a special subject of prayer, both at home and by the members who attended the meeting, and in nearly every instance he was won to a better life.—Ex. 7:17.

**CHEAP THINGS.**

Labor-saving machinery has many and great advantages over hand work. The machine suffers none of the pain of weariness; it is not subject to exhaustion, but can work on night and day; it is exact and makes no mistakes; its poorest work is as perfect as the best that the hand can fashion, and its movements are manifold swifter and stronger than those of the human hand. It does the heaviest and hardest work as easily as the most delicate; slashes logs into lumber and digs the earth as readily as it weaves the most fragile lace.

Labor-saving machinery brought in the era of cheap things—marvelously cheap. One does not see how articles can be produced with such small expenditure of labor, which is the measure of values for all things produced by man. As not only machinery has been cheapened production, it has also brought into existence a passion, we might almost say, a craze, for cheap things. The stores are crowded on "bargain days." A bankrupt sale or a sale of goods damaged is a great attraction, and shipwreck merchants have a way of supplying such goods without the intervention of a fire or a bankruptcy.

The demand for cheapness is indiscriminate and unreasoning. It is not considered that whatever there may be to the purchaser is at the present market price. A plan of work is found in the sale of cheap newspapers. A few years ago our metropolitan daily sold at five cents per copy. Then the newsboy received two cents for selling a copy of a paper. They were reduced to two cents and the boys were reduced two-thirds of a cent. They were further reduced to one cent and he received a third or two-fifths of a cent. The newsboy made living wages when he sold at five cents. He is reduced to squaller by the sale at one cent. A much larger number of boys are now selling for less than the newsboy receives at one cent, and the purchaser receives a paper that is cheapened and impurified. There was no necessity for this cheapening of an article already as cheap as any one desired—other than the wish to cater to the prevailing craze for cheap things, which when once did, all had to.

So far as cheapness is the result of reduced cost in labor, by means of machinery, in production, transportation and manufacture, it is a great blessing. It enables the poor to live as nearly and comfortably as the rich. One can buy good goods at a dollar or so as the rich man’s daughter can be dressed for a hundred dollars. The cheaply clad one need not shrink from comparison in any other point of view than the coarse and vulgar one of a display of expensiveness, which does no credit to laud, but is a shame. The people are entitled to the benefit of the inventions. But this “cheap” craze is going further than that. It is encouraging oppression and wrong. It is willing to let the consequences be suffering on the part of producers.

And it does not pay. Cheating or oppressing never does. The penalty is sure to come, and it may be disproportionately severe when compared with the offense. But it does not pay anything immediately, as it is supposed to. A good honest article will be produced by nobody for less than a good honest price more than once. He will get even by palmimg off a worthless article for a worthless price. He will show, when it comes to a game of cheating, that he understands it better than the ordinary purchaser.

It is all right for the merchant to clear out his odds, ends, remnants, shelf-worn or out of date goods at bargains, and to have ‘‘bargain days’’ when such goods will be thrown upon his counters at prices which will rid him of them. But when he professes to offer goods at ‘‘bargains’’ he is swindling somebody, that is certain and he certainly is as willing to swindle you as he is to swindle the purchaser.

Sound economy will purchase the best goods that can be afforded, and be willing to pay what they are worth. A good article will wear from twice to ten times as long, and always be satisfactory, as from two to a dozen cheap articles, which aggregate a larger cost, and all of which are always unsatisfactory.

It is hard for economy to pay good wages. The same rule applies. For good wages one can get good work, and for poor wages one gets poor work. This results in more satisfaction in good work than in poor. Here, as at the bargain counter, the bargain seeker gets the best at the expense of the substance, and the shadow, though it have nothing else in it, has gloom and misery, disappointment and vexation, for all concerned.
Children's Page.

TWO LOST LITTLE GIRLS.

By E. R. MAY.

When Bertha and Minnie May opened their eyes that sunny morning and heard the birds singing in the trees outside, and the roosters crowing and hens clucking in the barnyard, and all the noises of the early day, on a large farm, it did not take them many moments to get out of bed.

They traveled all the day before, and it was supper-time when Oakhurst, their uncle's farm, was reached. The big white house, with its long piazzas, looked cool and pretty in the bright moonlight. They had already heard of the large oak grove that was part of the farm property, and there was so much to see and do that they quite forgot Milly.

Little Minnie May was the first to notice, and she said, "Bertha, we have played a long time; let's go back to the spring and see if Milly is there."

Then they started to find the spring, but they went just in an opposite direction, or rather, they must have gone in a circle, for they never came to an opening, and now the sun was gone and the shade under the trees looked very dark, and Minnie May began to cry.

"Sister, it is getting dark and we are lost." Poor baby! she was only six, and right now she wanted mother more than anything else in the world. Bertha was ten, and though her little heart was sinking within her she tried to comfort Minnie May.

"Let's sit down here, darling, and rest a minute, and maybe we will hear Milly calling." She did not know that we were coming so far. But don't cry, pet, Uncle Gray will hunt for us.

They sat still for a while and then Bertha smiled and said:

"O Minnie May! don't you remember the verses Uncle Gray read at prayers this morning: where two of us agree about anything we ask, Jesus will give it to us? Now, let's both of us pray.

The little things knelt down and put their heads against a tree. When they were through Minnie May was smiling through her tears, and she said, "We may be lost from ourselves, but not from Jesus."

Just then they heard a splash, splash in water and Bertha cried out, "Why, we must be right at the river! Uncle Gray said it was just a mile from the house."

Taking Minnie May by the hand they ran forward about a stone's throw. Sure enough, they coming in the trees under a shady spot there was the big river, and somebody in a boat, just a little way up, and coming closer every minute. Who should it be but Uncle Gray, with a big string of fish for supper! How they hugged him and loved him as he took them in his arms. The house was not lost, for there was good food up for supper!—for they had not eaten up the lunch in the spring-house.

Minnie sniffed very contemptuously at them city children gettin' lost in that little spring-house skirt of woods.

That night, as mother tucked them up in bed, Minnie May said, "Mother, I do love Jesus. He is so good to us, and I know now that he is with us all the time, because when we knew we were lost in the woods, just as soon as we asked him, there was Uncle Gray right near us, and we got found right away. We may get lost from ourselves, but can't get lost from Jesus," were the last words said in a drowsy tone as the sweet brown eyes closed in sleep.—S. S. Times.

OVERHEARD AT NOON ON THE LAWN.

"S'ay," said the Lawn Mower to the Lawn Roller, "I'm as hungry as a bear. Give me a roll, won't you?"

"Can't do it," said the Roller. "They're too heavy to eat. The Bake tried to eat one the other day, and broke two of his teeth off short. Why don't you ask the Sickle for a pear?"

"I'd rather go to the Ax. I don't want any fruit."

"What can the Ax give you?"

"A chop, of course."

"That's so—didn't think of that. If he falls you, you might go down in the garden to see what's the matter between you and the Weeds? They tell me you cut themselves whenever you pass."

"I do. I don't like the Weeds. They intruded themselves into a lawn party I was at yesterday, and spoilt the whole thing. Did you not go off to the mountains this summer?"

"No; I went down to the seaside to see my relatives."

"Relatives? I didn't know you had any down there."

"Oh, yes, the Rollers are famous all along the Jersey coast. You get away?"

"No; I've been right here, attending to business. I didn't feel that I could afford to go off this summer. I've been pretty poor, and I had to do a good deal of cutting down and putting things by, you know. I hear that Hose is going to be married."

"Yes; he met one of the Fancets at a watering-place up here, and they got much attached to each other. It's a good match."

"I think so myself; but for lighting a lamp I think I'd rather have a hatchet."

"Ha! ha! How cutting you are!"

"Yes, that's my business."

And then, as the hired men had finished their luncheon, the Roller and Mower had to return to work.—Harper's Young People.

LOSING THE LORD'S MONEY.

A boy had two pennies. One was given him to spend for himself, and the other for the missionary collection. While playing with them, he lost one. Which was it? He thought the one he lost was the Lord's penny, and so he gave himself the benefit of the doubt and spent the other for his own enjoyment.

He had some money. Part of it he called his own, part of it was the Lord's; but he thought he could do better with the Lord's money than anybody else, and so he held on to it and invested it. He had various promising schemes, but they failed, and the investment brought no returns. He lost, but yet he did not sacrifice his own interests, nor cut off his luxuries, nor realize on his investments, that he might make good the loss. He just went on as usual, only considering that the Lord's part of the business had turned out unfavorable. The Lord's money was lost, but his saved.

By and by the Lord will reckon with his servants, and will tell them what he thinks about this kind of financing. Possibly he will make them understand that all the money was his, that it is he that gives men power to get wealth (Deut. 8: 18), and that any man who invests the Lord's money without his orders, instead of handling it over as he requires, ought to stand ready to make up the losses out of his own possessions and at his own expense or sacrifice.—The Christian.

GRANDPA—Don't get scared Willie. The tiger is about to be fed. That's what makes him jump and roar so.

Willie (easily)—"Oh, ain't afraid of him, grandpa. Papa's the same way when his meals ain't ready."——Ex.
Sabbath School.

INTERNATIONAL LESSONS, 1896.

THIRD QUARTER.

July 4. David King of Zion. Psa. 2 Sam. 21:11
July 11. David King over all Israel. Psa. 8:5-12
July 18. God Promises to David. Psa. 89:1-10
Aug. 15. Absalom’s Death and Death. 2 Sam. 18:27-32 28
Aug. 22. Plot and Perverseness. 2 Sam. 15:1-19 20
Aug. 29. Destructive Vices. Prov. 22:29 30
Sept. 5.既能

LESSON XII.—DESTRUCTIVE VICES.

For Sabbath-day, Sept. 19, 1896.

LESSON TEXT.—Prov. 16:22-33.

OLD TESTAMENT—There is a way that seemeth right unto a man, but the end thereof are the ways of death. Prov. 14:25.

INTRODUCTORY.

The subject of to-day’s lesson is wonderfully practical and pertinent and a fitting close to the Quarter’s lesson. Vice, as defined in the Standard Dictionary, “A habitual deviation from moral rectitude, the habitual gratification of a debasing appetite or passion, depravity. Moral evil.”

Nabal, Jezebel, Haman, Shimei, Judas and Herod stand out in the Holy Scriptures as awful warnings against vice and sin. Then, too, vice is destructive. It has been said, “Each time we speak evil of another, there is a vice coming to our own soul.”

It is given us such striking examples of destructive vices, and emphasize the fact that these vices work out their own ruin. David, the son of God in destroying Nabal for his vicious habits. Jehu proclaims the horrible death of Jezebel as the result of her bloody life. King Herod by his blinding of the cruel Herod built for his vicious habits. Shimei’s cursing and revenge returned upon his own head. Judas’s hands that were laid upon Shimei’s head. Judas’s hands that were laid upon Shimei’s head. He has led them out of darkness into his marvelous light. He has put a new song into their hearts—also! their lips have not lapsed but the song; they have sung in the assurance of forgiven sin, the blissful type of immortal life. Are not those reasons enough why their lips should show forth his praise? Is it right, it is grateful to hide this within the heart?

We are persuaded that there is a great and precious store of Christian experience locked up in the hearts of multitudes of dumb Christians which, if it could be poured out, like Mary’s precious ointment, would fill with its fragrance all the house of God, to the comfort and blessing of the saints. It is a treasure of which the churches have sore need. The testimony of a true Christian experience, simply and modestly told, is of the highest value in promoting the spiritual life in others. It transcends even the exposition of the Word or the example of those who are before him. He has spoken to their inmost souls by his Word and Spirit. He has led them out of darkness into his marvelous light. He has put a new song into their hearts—also! their lips have not lapsed but the song; they have sung in the assurance of forgiven sin, the blissful type of immortal life. Are not those reasons enough why their lips should show forth his praise? Is it right, it is grateful to hide this within the heart?

We are persuaded that there is a great and precious store of Christian experience locked up in the hearts of multitudes of dumb Christians which, if it could be poured out, like Mary’s precious ointment, would fill with its fragrance all the house of God, to the comfort and blessing of the saints. It is a treasure of which the churches have sore need. The testimony of a true Christian experience, simply and modestly told, is of the highest value in promoting the spiritual life in others. It transcends even the exposition of the Word or the example of those who are before him. He has spoken to their inmost souls by his Word and Spirit. He has led them out of darkness into his marvelous light. He has put a new song into their hearts—also! their lips have not lapsed but the song; they have sung in the assurance of forgiven sin, the blissful type of immortal life. Are not those reasons enough why their lips should show forth his praise? Is it right, it is grateful to hide this within the heart?

We are persuaded that there is a great and precious store of Christian experience locked up in the hearts of multitudes of dumb Christians which, if it could be poured out, like Mary’s precious ointment, would fill with its fragrance all the house of God, to the comfort and blessing of the saints. It is a treasure of which the churches have sore need. The testimony of a true Christian experience, simply and modestly told, is of the highest value in promoting the spiritual life in others. It transcends even the exposition of the Word or the example of those who are before him. He has spoken to their inmost souls by his Word and Spirit. He has led them out of darkness into his marvelous light. He has put a new song into their hearts—also! their lips have not lapsed but the song; they have sung in the assurance of forgiven sin, the blissful type of immortal life. Are not those reasons enough why their lips should show forth his praise? Is it right, it is grateful to hide this within the heart?

We are persuaded that there is a great and precious store of Christian experience locked up in the hearts of multitudes of dumb Christians which, if it could be poured out, like Mary’s precious ointment, would fill with its fragrance all the house of God, to the comfort and blessing of the saints. It is a treasure of which the churches have sore need. The testimony of a true Christian experience, simply and modestly told, is of the highest value in promoting the spiritual life in others. It transcends even the exposition of the Word or the example of those who are before him. He has spoken to their inmost souls by his Word and Spirit. He has led them out of darkness into his marvelous light. He has put a new song into their hearts—also! their lips have not lapsed but the song; they have sung in the assurance of forgiven sin, the blissful type of immortal life. Are not those reasons enough why their lips should show forth his praise? Is it right, it is grateful to hide this within the heart?

We are persuaded that there is a great and precious store of Christian experience locked up in the hearts of multitudes of dumb Christians which, if it could be poured out, like Mary’s precious ointment, would fill with its fragrance all the house of God, to the comfort and blessing of the saints. It is a treasure of which the churches have sore need. The testimony of a true Christian experience, simply and modestly told, is of the highest value in promoting the spiritual life in others. It transcends even the exposition of the Word or the example of those who are before him. He has spoken to their inmost souls by his Word and Spirit. He has led them out of darkness into his marvelous light. He has put a new song into their hearts—also! their lips have not lapsed but the song; they have sung in the assurance of forgiven sin, the blissful type of immortal life. Are not those reasons enough why their lips should show forth his praise? Is it right, it is grateful to hide this within the heart?
Popular Science.

Telephone Improvement

A Mr. M. Kildischewsky, an electrician of Odeson, has invented such an improvement in the telephone that distance apparently is done away with, or at least has no effect upon the transmission of sound.

It is said that in a recent experiment between Moscow and Rostov, a distance of 2200 miles, over a single telegraph wire, talking and singing were heard perfectly.

This gentleman will soon go to London to experiment on the cable between London and New York.

We have equalled that distance in this country between New York and Chicago, and the long distance limit has not been reached. We are inclined to believe that by the time the cable is laid from San Francisco to Japan and China, via the Sandwich Islands, that the improvements in telephones will reach the point when a man can talk with himself around the world.

Jebson's Scientific Planetary System.

There is now being conducted a wonderful scientific feat by the use of photography; one that will perhaps give us a very clear conception of the marvelous extent of God's universe. This is the way it is being brought about.

Camille Flammarion, a noted French astronomer, born at Montigny-le-Morin, in France, Feb. 25, 1842, and who has had charge of the observatory at Juvrey, near Paris, since 1874, has undertook by the use of the photographic method, to make a celestial chart, that should comprise the entire circuit of the heavens, and embrace all the stars, up to, and including, those of the 14th magnitude. It will be understood that stars can only be seen by the naked eye to the 6th magnitude, but instruments of modern construction will reach them even to the 14th magnitude, and still there are stars in the far beyond.

To accomplish this task would require 16 observatories, located at different points around the globe, and all of them to be furnished with instruments of high order, made exactly alike, each instrument to photograph a plate covering two degrees square of space in the heavens. It will require eleven thousand and twenty-seven of these plates to cover the entire universe. Many of these could be taken by an exposure of five minutes, while others would require an exposure of an hour.

This great work was planned years ago, and arrangements were completed so that photographing commences in 1891. For years the work has been going forward, and it is now estimated that the work can be finished by 1900.

It has been shown that each of the 16 observatories must do their particular share of the work, and that share must be geometrically arranged so that each plate will represent exactly the two degrees square in its allotted place in the heavens.

The result is, these photographs can only be taken in nights when there are no clouds, and the atmosphere is clear, also at an hour and a moment when the particular two degrees square desired are in the field for action. It is estimated that the number of stars that will be revealed upon this chart, within the 14th magnitude in brilliance, will exceed forty millions.

When this wonderful achievement has been accomplished, and the photographs reduced to a map, and eleven thousand and twenty-seven plates brought together and placed in position, and their photograph taken, the chart will cover a surface of 75,643 square inches.

It has, I believe, generally been conceded by astronomers that the stars as we call them are not stars, but that our sun is ours, and that in the great distance our sun would only appear as a star, of perhaps all the way up to the fourteenth, or fifteenth, magnitude, to people on the planets in the system of such sun.

If the above theory is correct, then may we not understand that there are within the radius of our vision over fourteen millions of solar systems, and evidently embracing uncounted millions of worlds, in all of which, in the order, are, with incomprehensible velocity, revolving around the one great eternal center.

When the compilation of this chart takes place, may we not hope that advancement in science and higher education will have been sufficient to cause to be eliminated those heathen mythological names given to the constellations that they may no longer be used in our public schools and other institutions of learning.

R. H. B.

There is more than Outsider in this section of the country than all other diseases put together, and unless the last few years was supported to be incurable. For many years doctors pronounced it a local disease, and prescribed local remedies by constantly failing to cure with local treatment, pronounced it incurable.

There have been diseases which have caused a constitutional disease, and therefore requires constitutional treatment. Thus I believe that when E. J. Cheney & Co., Toledo, Ohio, is the only constitutional cure on the market. It is taken internally, in doses from 10 drops to a teaspoon, and acts directly on the blood and nervous systems of the system. They offer one hundred dollar for circulars for consultation and care. Send for circulars and testimonials.

Address.

E. B. HENLEY & CO., Toledo, O.

Sold by Druggists, 75c.

Hale's Family Pills are the best.

Special Notices.

ALL persons contributing funds for the Mishpah Mission, New York, will please send the same to the Treasurer, Mrs. Emma Kenyon, 240 West 56th Street.

The Sabbath-keepers in Utica, N. Y., will meet the last Sabbath in each month for public worship, at 2 P. M., at the residence of Dr. S. C. Maxson, 22 Grant St. Sabbath-keepers in the city and adjacent villages, and others are most cordially invited to attend.

The First Seventh-day Baptist Church of Chicago holds regular Sabbath services in the Le Moyne Building, on Randolph street between State street and Wabash avenue, at 2 P. M., at the order of Dr. S. C. Maxson, 22 Grant St. Sabbath-keepers in the city and adjacent villages, and others are most cordially invited to attend.

The First Seventh-day Baptist Church of Chicago holds regular Sabbath services in the Le Moyne Building, on Randolph street between State street and Wabash avenue, at 2 P. M., at the order of Dr. S. C. Maxson, 22 Grant St. Sabbath-keepers in the city and adjacent villages, and others are most cordially invited to attend.

The next session of the Ministerial Conference of the Southern Wisconsin and Chicago Seventh-day Baptist churches will convene, in connection with the Quarterly Meetings at Utica, Wis., on Saturday, October 4th, for the purpose of transacting business. The Rev. D. K. Davis, will preside.

The Second Annual Meeting of the Tract Board's Committee, will be held at the residence of Dr. J. S. M. Le Moyne, 844 East Chestnut St., Chicago, Thursday, October 14th, for the purpose of transacting business.

Theodore Mounts, Corresponding Secretary.

WANTED.

By the Tract Board's Committee on Distribution of Literature, to complete the following:

SABBATH RECORD. June 13, 1844, to Jan. 1, 1860.

Those having the above mentioned works, which they are willing to dispose of for the purposes indicated, are requested to correspond at an early date with the undersigned:

Dr. C. B. F. RANDOLPH.

Alfred, N. Y.

Will Fons the conveniences of churches desiring to pay their share of the expenses of the General Conference, the following list is published:

Eastern Association.

Piscataway $ 5 12
First Westfield $ 1 17
Hartford 14 63
Pleasantfield 10 12
Shilloh 22 28
Pawcatuck 10 95
Berlin 5 34
Woodville 30
Waterford 2 58
New York 1 27
Marbletown 4 60
Greenville 58
Big Rapids 1 19
Rockville 9 30
Cumberland 72
Total, $100.00

Central Association.

First Brookfield $10 01
West Edmonston pd. $ 3 00
Davenport 9 67
Scott 2 85
Ottawa 9 04
First Pound 26
Marbletown 1 84
Adams 14 30
Second Pound 1 38
Second Brookfield 11 44
Watson 1 02
Total, $58.11

Western Association.

First Alfred 81 25
Westfield 1 32
Friendship 7 47
West Genesea, pd. 77
First Ogden 17 48
Richtburg 3 14
Shingle House, pd. 1 92
Second Alfred 10 13
Hornellsville 1 60
Independence 6 67
Wellsville 1 02
Seeds 9 95
First Heron 2 86
Hartville 27 26
Portville paid, 2 76
Total, $76.63

South-Eastern Association.

Salem 8 1 8
Lairdsville 7 6
Cassville 6 47
Walsenburg 1 44
First Wellsville 7 6
Canyon 6 88
Portville 1 02
Van Buren 11 98
port.

Total, $32.97

South Western Association.

Delaware $44
Hewitt Springs $ 44
Bluefield 7 90
Holkedville, pd. 1 22
Ponka 2 68
Cortland 8 57
Saratoga 2 80
Cassville, providing 66
Hammond 5 58
Total, $8.60

North Western Association.

Milton $ 11 88
Shepherdsville $ 32
Aubion 9 68
Coloma 1 43
Big Rapids 2 83
Watson 9 50
Bucoda 1 02
Ponka 1 26
East Genesea, pd. 44
Berlin 1 72
Big Springs, no report.
Rover 6 27
Waterford, no report.
Rock River 2 62
Burford, paid, 72
Watson 4 60
Colony Heights 1 65
Cartwright 3 57
Calumet, no report.
Dodge Centre 7 08
port.
Lakeland 1 25
Cassville, no report.
Nortonville 11 55
Dell Rapids 1 10
Cardeau 1 22
Grand Junction 3 23
Farina 9 15
Budler 2 59
Brookfield 1 72
Stone Fort 1 21
Trenton 94
North Loop 12 71
Vista Ridge 61
Milan Junction 1 99
Chicago 2 42
Total, $8140

Former assessments unpaid are as follows:

Lest Creek $11 40
Cassville 7 30
Big Rapids 2 19
Daleville 5 00
Yatesville 1 00
Hebron Center 5 00
Watson 4 50
Marquette 35
Casa de Leon 2 75
West Union 1 35
Providence 1 15

The Treasurer will be pleased to receive the above amounts at an early date.

WILLIAM C. WHITFORD, Treasurer.

ALFRED, N. Y.

28
DEATHS.

Horary obituary notices are inserted but of charge. Please be advised that these will be charged at the rate of ten cents per line for each notice.

DAVIS—At Stilich, N. J., August 8, 1896, Caleb A., infant son of Drs. A. and Maggie S. Davis, aged 8 months.

HANSON—Near Stilich, N. J., August 8, 1896, Charles A. and Janet Ralph Hanson, aged 8 months and 4 days.

DAVIS—At Stilich, N. J., August 31, 1896, David B., son of Edwin and Luella Davis, aged 6 months and 3 days.

HUNTER—In Greenwood, N. Y., August 8, 1896, Freda D., daughter of the late Mr. and Mrs. S. B. Hunter, aged 1 year and 10 days.

This young man was struck down by the hand of death yesterday afternoon, and died in less than twenty-four hours. The large congregation which paid its last respects to this brave young man, and his mother, are sorely grieved at the tragic end which he met. A. C. R.

For some time Mr. Johnston had been in poor health, but he could not prevent his wife's going out. She had not been conscious but two days. At 2:30 last evening he ran from his house and overtook his wife, who was unconscious, Mr. Johnston was unable to lift her, and they were taken to the hospital. A physician at Yale.

For many years Zurbriggen was being wrenched on the physical side of the boys' nature, and an effort to place them in a better position, from the moral, spiritual, intellectual, and physical points of view, was resolved.

Suddenly, as we looked up a steepish bit, while Zurbriggen was being wrenched with his right hand over a great crag, and felt, striking my chest. I had been out to catch him, and I had just got him off the rock, and was stretching out his arm to take them from my uplifted left hand, when Zurbriggen had been cut through by the falling rock, so that I had been suspended in mid air by one single strand.

The only Alternative of Success

By G. H. LYON.

Some Conditions of Success in the Probation Party is Wanting. What Is It?

Note the absolute condition stated by Probationists themselves in the first year of their National Congress ten years ago. Pages 7 and 8.

That condition persists. Note the following:

The Probation issue has become involved with the Sabbath in a way to which we have been little used.

The Sabbath is a Complimentary Holiday作风: see page 16. The subject is the same.

See page 25: For Repul of the Sunday laws.

43 Pages. 1 Copy. 8 Copies $1. Address, G. H. LYON, Sisterville, W. Va.

WM. GEO. GRAY, Painter, Paper Hangier, Engraving Letterers or Postal Cards

Addressed to 299 North Ave., Plainfield, N. J., will receive prompt attention in all work of the best description, and skillful manner. Best of material used only.

CHANGES MODERATE.

May 1, 1895.

FREE

We direct special attention to the following remarkable statements.

Wee—Your hand, I recommend the MONO treatment, hereby to be called, and know it to be just such a thing as I need. I was cured by it and have been free from all pain for more than eight years; have known of many others being cured of the same and all other conditions.

Youthfully, W. E. PENN.

DEER PARK, A. K., May 24, 1894.

The above is a true experience. Write to W. E. PENN, the noted surgeon, to Rev. W. H. Murray, 108 Sydenham St., London, Canada.