'IF MEN WERE WISE.

What glorious deeds, my suffering brother,
Would they unite
In love and right,
And cease their scorn of one another?

Oppression's heart might be inspired
With kindling drops of loving kindness;
And knowledge pour
From shore to shore,
Light on the eyes of mental blindness.

All slavery, warfare, lies and wrongs,
All vice and crime might die together;
And wine and corn,
To each man born,
Be free as warmth in summer weather.

The meanest wretch that ever trod,
The deepest sunk in guilt and sorrow,
Might stand erect
In self-respect,
And share the teeming world to-morrow.

What might be done? This might be done,
And more than this, my suffering brother—
More than the tongue
E'er said or sung,
If men were wise and loved each other.

—Charles Mackay.
it seems to be the general law of our being that our most painful and disagreeable experiences are the most valuable. Diamonds are polished in the dark of the earth, and the most beautiful characters often come through greatest tribulations. 

We cannot too earnestly emphasize the importance of the two Annual Reports of the Exeutive Boards of the Tract and Missionary Societies. The former has doubtless already been read publicly in many of our churches and we hope will be in all, and the latter has been forwarded to pastors with the request that it may be carefully read in all our churches. These Boards have faith in the people, and believe that when the situation is understood there will be a generous response in support of these important Christian undertakings. 

Many are the good words spoken by the returned delegates, concerning the excellent sessions of the recent General Conference, held at Salem, W. Va. It is certainly to be regretted that so few were permitted to enjoy this annual gathering. Those of us who were absent not only lost much of the spiritual influence to be derived on such occasions, but also failed to encourage and strengthen the friends of West Virginia and elsewhere by our presence. Many reasons, entirely independent of location, seemed to unite this year to make an exceptionally small attendance. But we rejoice in the glowing accounts given of the harmony, spirit and substantial work which characterized the entire Conference. 

All churches that were represented by delegates from their midat will be enabled to catch something of the spirit from those who were in attendance. Most heartily do we second the proposition urging all churches hereafter to make sure of having at least one delegate to be present at their next annual meetings, and as many more as circumstances will reasonably permit. The next meeting will be held with the church at Milton Junction, Wisconsin, in August, 1888. 

The following terse and comprehensive statement of the “best education for the masses,” was given by Charles R. Skinner, at the National Council of Education. It should be read and re-read both by educators and by those who are seeking to reach a thing as an education that does not educate, and that is what Mr. Skinner would have “the masses,” at least, to avoid:

The best education for the masses is an education that will teach boys and girls their capabilities, and which will give them courage to make an effort to accomplish results, to realize worthy ambitions, to know themselves, to appreciate their limitations as well as their capabilities, to endure adverse fortune, to come, and to wisdom to enjoy prosperity. Such an education will help people to help themselves, to diminish suffering and endure the law, which will increase happiness; it will encourage thrift, and discourage shiftlessness; it will lead people to enjoy that which is without envy. It teaches the dignity of labor, the value of the money, the proper labor of capital, as long as they do what is right. The law-breaker, the man of lowly worth, the man who desires to do without it, is not only to endure it, but to help with it, and to become good, and to make men good and great. 

Uniform marriage and divorce laws are greatly needed in the United States. There has been a meeting of the Uniform Divorce Law Committee, at which a committee was appointed to formulate a uniform divorce bill to be submitted to the National Bar Association at Cleveland, for approval. The aim is to bring the same plan before the legislatures of all the states, hoping in time to make uniform the marriage and divorce laws. Rigid laws relating to the marriage of minors exist in California. But it has long been the practice of young lovers to avoid the provisions of the law and the prohibitions of parents, by going out upon the waters of the Pacific, beyond the three-mile limit of state jurisdiction, to have the marriage ceremony performed. But a recent decision of the Supreme Court of California has pronounced all such marriages null and void. This decision causes great confusion in the domestic relations of many unfortunate families. Parties are learning that they cannot live as they please, and that the laws of the state, by going beyond the reach of the law, and then, after the mockery of an illegal ceremony, performed by some official who aids and abets the lawless, the lawless, they are to be recognized as lawful husband and wife. Such folly is, at least in that instance, justly condemned and nullified. For want of uniform marriage laws, throughout the United States, similar acts are often witnessed by which the laws of one state are made to obscure the three-mile limit of state jurisdiction, to have the marriage ceremony performed. But a recent decision of the Supreme Court of California has pronounced all such marriages null and void. 

The correspondent mentioned some instances in which it appeared that what remained unused after the communion service was either divided among the deacons or taken by the communicants. The practice of using wine in the communion service is either divided among the deacons or taken by the communicants. The practice of using wine in the communion service is either divided among the deacons or taken by the communicants.
THE SABBATH RECORDER.

BREVITIES.

The Presbyterian Church of Canada has effected an arrangement by which no pastor shall receive less than $775 per year besides the use of a parsonage.

France and Russia are now supposed to be bound together by a regular treaty of Alliance which will doubtless add much to the strength and stability of each government.

England is having continued troubles with her subjects in India, as well as in South Africa. Some of her foreign possessions are hardly worth the powder it takes to hold the natives in subjection.

Oberlin College is looking for a new president in the place of President Ballantine resigned, who goes to Springfield, Mass., to teach the English Bible in the Young Men's Christian Association Training School.

Now it appears that the fastest railroad train in the world is run from Philadelphia to Atlantic City. It beats the New York Central, and all others. Its speed is 69.35 miles per hour. It ran the distance of 55 miles in 48 minutes.

The longest cog-wheel railroad in the world is the one that runs up Pikes' Peak. This majestic American mountain is 14,147 feet in height. The cog-wheel railroad is nine miles in length and is a superb piece of railroad engineering. It was built in 1891 at a cost of $800,000.

Yellow Fever seems to have appeared in Ocean Springs, Mississippi, and also in New Orleans. The state authorities are alive to the importance of prompt action to prevent its spreading in other localities; and our General Government has already taken hold of the matter with energetic means to check the dreaded disease.

A deaf and dumb lawyer has been admitted to the bar in California. Evidently he does not intend to get his living by talking or hearing others talk. Still it is by no means impossible for him to impress a jury and secure a verdict for his client. One of the most impressive temperance addresses we ever witnessed was acted by a deaf mute.

The city of Chattanooga, which has hitherto been counted as a part of Tennessee, seems now to be in an uncertain state as to its location. Eminent legal authorities are of the opinion that this city belongs to the state of Georgia, and that it stands credited to Tennessee only through an error in a former survey. It is probable that a re-survey of the boundary line will be provided for by the next Legislature.

In some states there are enactments against the growth of certain weeds and plants which tend to injure lawns, gardens and farms, such as the wild carrot, paint brush, poison ivy, etc. Is this a violation of the greater law of personal liberty? Has the state a right thus to abridge the liberties of her citizens to raise noxious weeds? Why then not prohibit such other poisons as intoxicating or injure your neighbor?

The mayoralty of Greater New York is the principal question now before the people of New York, Brooklyn and other points to be included in the new city. President Seth Low, of Columbia University, has accepted the nomination of the Citizen's Union for that important position. This campaign will be a determined movement against Tammany rule and corruption in the political management of affairs in the Greater New York.

The official pension list at the beginning of this year showed the names of 983,528 pensioners. The number of deaths was 12,850 for the year 1896, and during the year there were 50,101 new pensions granted. The deaths of veterans during 1896 were 31,860. Even if every surviving veteran shall soon receive a pension, the decrease in the total number will be rapidly in this heretofore, since the death-rate must rapidly increase.

Estimates of European crops this year show a shortage in wheat of more than 300,000,000 bushels. In 1891, the famine year, the crop was 1,200,000,000 bushels, and it now appears that the present year's crop will fall below the last. For other crops it is correspondingly short. The demand upon America will be large, and prices for farm products are almost certain to be high enough to give farmers great encouragement.

HAWAII AND JAPAN are at odds. The government of Hawaii has restricted Japanese immigration, and the latter government has complained of what she deems a violation of treaty obligations. Propositions to settle by arbitration have been made, but whether the terms of arbitration will be agreed to is a question. Japan proposes to have the dispute submitted to the King of the Belgians, and furthermore dictates just what questions shall be submitted for arbitration.

The movement now going on to colonize the Jews in Palestine is not received with favor by the Jews themselves in all countries. Especially do those of the United States raise objections. Owing to the exchange countries voluntarily when that change means going from freedom to the slavery and misrule of the Turks who now control Palestine. Who can blame them? If they can buy the country and control the government they might be stronger influence to colonize.

Professor Pellman, of Bonn University, has been making a special study of hereditary drunkenness. Among the persons described is Frau Ada Jurke, who was born in 1740, and was a drunkard, a thief and a tramp for the last forty years of her life, which ended in 1800. Her descendants numbered 884, of whom 709 were traced in local records from youth to death. One hundred and six of the 709 were born out of wedlock. There were 144 beggars and 62 more who lived from charity. Of the women 181 led respectable lives. There were in this family 76 convicts, 7 of whom were sentenced for murder. In a period of some 75 years this one family rolled immigration and the children and in a biennial list of the 60 largest correctional institutions amounting to at least 5,000,000 marks, or about $1,250,000.

CONTRIBUTED EDITORIALS.

BY L. C. HANCOCK, Chicago, Ill.

The Dividing Line Between Faith and Fanaticism.

The Contributing Editor has received a letter from which he extracts the following:

It has many times come to pass that you have touched on public questions of which I have been thinking, and I am so longed to hear the interrogation points at you. In your last column published I was struck with the remark you made concerning the "Hunger of the Heart." It occurred to me that you might be willing to continue on that line a little further if you knew how pursued.

You spoke of the necessity for the filling of the Holy Spirit in order to reach the hearts of men. I have never publicized that which you have been thinking, but many circumstances of late have unsettled me as to the proportion of human effort to be used. A family from this town has recently become connected with a training school for missionaries, known as the Detroit Faith School. It is of recent establishment. They were friends of ours, and we have naturally come to know many of their doctrines. The leader of the school, Rev. Mr. Middlebrook, is in close sympathy with the people of Shemandoah, Iowa, known as the Firebrands. One of their public dinners was set to explain what we see how the name is derived. In many respects they seem a remarkable people, and are undoubtedly very earnest. In other things, they make assertions that are shocking to my judgment.

Now where is the dividing line between faith and fanaticism? Can a person be sure he is filled with the Spirit, and by that right hand to assume? Making up all efforts toward self-sacrifice and surrender our judgment? Did I have been thank to note how little fanaticism exists among our people, as far as I am able to judge. This is evidently one of the distinguishing features between them and the Adventist brethren. Is it possible we have gone too far the other way?

A HENRY SEVENTH-DAY BAPTIST.

The above is not the only letter along similar lines which has come to our desk. We hope soon to take a broader glimpse of the whole subject suggested than we can in this brief article.

We have all had moments when we have wished that we could be given some minute, infallible creed, which should cover every field of thought, and to which we could turn in moments of perplexity and find out precisely what we should believe. But that is not the Lord's way of dealing with us. Some day the mists will roll away, and then we shall see face to face and know as we are known. But now we know in part; we see through a glass darkly. Truth is something we must ourselves dig for. Each must work it out for himself. If all truth were furnished to us ready-made, we would be only automatons. Leaves of bread do not grow wild, waiting for us to gather and eat. We have soil and seed, we must cultivate and reap, thresh, grind and bake. The gold is not packed away in the mountains in ingots, but is obtained only by patient toil. It is the plan upon which this world was built. It was the best plan for this kind of a race. It develops character. When the Spirit shall descend that the Holy Spirit should guide us into all truth, yes, but it is a progressive guidance. Underneath the jingling voices one unceasing purpose runs. It is human nature to exaggerate a new-found truth and cut it loose from its contact with other things. It is the influence and the suddenness, gathering errors by the way, and becomes fanaticism. I do not, however, recall any mighty religious movement, whatever extreme aspects it may present, but when we are led by the Holy Spirit in which Christendom has been neglecting and overlooking the world we will try the spirits whether they are of God, and calmly seek to know the lessons which
they had to bring. The Firebrands have a mission, and I fear that none will swallow them whole. "Dr. Dowie" has a mission, though he says many extravagant and foolish things. Our Adventist brethren have a mission. I love them for their earnestness and consecration. The Lord loves them so well that will, by the course they are pursuing in these coming years, lead them out of their narrow dogmatism and patented schemes of interpretation into a broader view of the Scriptures.

The Holy Spirit is leading us into all truth. But that is precisely what he is mainly concerned to lead us to is that embodied in life and character. When men branch out into theoretical questions, which the Bible gives them no promise of settling, I have no confidence in the validity of their decisions. The Holy Spirit will impress upon our souls the sweet and glorious fact that Jesus is coming again; that it is ours to watch and be ready; but when we endeavor to fix dates which no one knows—not even the Son, only the Father—it is purely human guesswork.

The Holy Spirit will give us peace, power and purity in overflowing measure, according as we surrender our lives entirely to his guidance; but there are plenty of words, over the technicality whether a person can live entirely free from sin, which are not attended by even Christian courtesy, much less by the blessing of the Holy Spirit.

The dividing line between faith and fanaticism is traced by the Bible. Hold fast to those things which are plainly and certainly taught there. Have your mind open and receptive to light which any one may offer; but far be it ever opposed to reason; nor pietist to common sense. We may be sure of the baptism of the Spirit; but it will not make us bountiful. Certainly we will not "give up all efforts toward self-culture and surrender our judgment! What can we do the work ourselves, and God be doing it at the same time? Yes, all Christian life is a duality. "Work out your own salvation with fear and trembling; for it is God which worketh in you both to will and to do of his good pleasure."

A Victory for Public Sentiment.

The action of the corporation of Brown University in refusing to accept President Andrews’s resignation and urging him to continue his position at the head of the University, may be set down as a triumph of public opinion. The corporation intimates that it never had any intention of restraining the president in the expression of his views. It would seem that in a communication as carefully worded as that sent out by the trustees they might have been able to say what they meant. Whether the mistake of the corporation was a wrong purpose or the use of phraseology, it has drawn forth a flood of protests from eminent men which will have a wholesome influence on the action of similar bodies in the future. The ringing words of Dr. Crandall in a letter to the protesting members of the faculty breathe the American spirit:

The true objection, however, to the course pursued toward Dr. Andrews by the corporation of Brown University are found in the following: The day of the doctrine that an institution of learning should, above all things, get rich, and, therefore, should squander its teaching and line in advancing itself by the efforts of the sentiments of those who, for the time being, are the rich men of the community. The demoralizing and degrading character of this doctrine your letter fully ex­poses and thereby entitles you to the gratitude, not only of American citizens generally, but of all well-wishers of Brown University in particular.

Your Western Editor is still proud to stretch his hand across the thousand miles which intervene to greet one of the noblest men of this generation.

Labor’s Grievances.

We have been impressed by the wise words of the Chicago Record regarding the St. Louis Labor Convention. The country has been seen with apprehension the bitterness manifested there against social conditions and to some extent against the government itself. The speeches of Sovereign and Debs find a much more general echo in the statements of the laboring masses than is generally sup­posed.

"The Convention," says the Record, "and the discontented element it represents can be dangerous and a menace to the stability of the government only so far as the government is weak, of which they complain are real and not fancied. Whenever men come together, therefore, and make formal complaint against government and social conditions, it is the duty of the sensible and order-loving portion of the community to give careful attention to the complaint and to ascertain, if possible, what substantial foundation there may be for it. The very worst thing to do is for persons calling themselves patriotic citizens and laying emphasis on the patriotic to dismiss the whole matter with the contemptuous declaration that the complai­nants are nothing but demagogues and anarchists, and especially that their only purpose is to serve political interests."

The Capitalist’s Weapon.

We cannot but regard the growing use of injunctions in case of strikes as dangerous to the peace and liberty of the American people. Whatever warrant there may be in common law for the practice, it is being carried so far as to do gross injustice and make bad blood. The injunction habit into which certain judges have been accustom­ed to the whole matter with the contemptuous declaration that the complai­nants are nothing but demagogues and anarchists, and especially that their only purpose is to serve political interests."

FINIS.

To the Editor of The Sabbath Recorder:

My closing remarks to the "Western Editor" and his two assistants, the amateur and the expert Bible critic, may be found in Proverbs the 18th chapter and 17th verse. H. H. B.

The statement is made by Hon. Carroll D. Wright, the well-known statistician, that "every dollar received in revenue from the liquor traffic costs the government of the United States twenty-one dollars."

EZRA CRANDALL.

Mr. Ezra Crandall, notice of whose death appears in the obituary column this week, was the second son of Samuel P. and Ann (Crandall) Crandall, and was born in the town of Brookfield, N. Y., June 8, 1820. In 1832 the family removed to Allegany County, N. Y., where he was settled in the town of Wirt, near the present village of Nile. Here were born four other sons and four daughters. This locality was the home of the parents during the remainder of their natural lives, and is still the home of most of their children, the sons being John, Peter, Rev. Mr. Crandall, Rev. J. N. Corliss, J. C. Corliss, Dr. D. W. Crandall, Mrs. W. W. Gardiner, and Mrs. Eliasha Hyde, all of Nile, and Mrs. D. T. Mills, of Buffalo, N. Y.

At twenty-four years of age Mr. Crandall was married and established a home in the village of Nile, where were born four children, two of whom, Mrs. W. W. Clarke, of Milton, and Prof. C. E. Crandall, of Chicago University, are still living. In 1869, Mr. Crandall removed to Milton, which place was his home until his death. In 1888, his wife died, and in the following year he was married to Mrs. Eliza Potter, Babcock, widow of the late Eld. Thomas E. Babcock, of Albion, Wis., who survives him. Out of the large family of Samuel and Anna Crandall, only two bears bearing the Crandall name are Prof. Crandall, above mentioned, and the little son of Dr. Ella Crandall, of Milton, who is the grandson of W. D. Crandall, of Nile.

In the earlier years of his life, Mr. Cran­dall was a very hard-working man. Industry, prudence and economy brought him a fair competence, and on coming to Milton he retired, in part, from the severe labors which marked his former life. He was one of the largest stockholders of the Milton Bank, of which institution he was the president until the partial loss of hearing made it difficult for him to preside over the meetings of the directors.

While still a young man, he became the subject of saving grace, and united by bap­tism with the Congregational church at Friendship, at Nile, N. Y., and moved his membership to the church of the same faith in Milton, when he came to Wisconsin. In his religious life he was extremely modest, it being almost impossible for him to express his thoughts or feelings in public. This diffi­culty he inherited from both his father and mother. But he was sincere in his faith and staunch in the support of the church and all for which it stands. For many years he was a member of the Board of Trustees of the Milton College, and at the time of his death, was the chairman, and some of the time its treasurer; and for more than 25 years, and up to the time of his death, he has been a trustee of Milton College. In all these capacities he has been a faithful officer, a willing and wise adviser, and a loyal and liberal supporter of the various interests involved. During the later years of his life, like the mellowing fruit of the spirit of Bro. Crandall ripened for the golden harvest, and though the sun at the nearest hour of his day, he was ready and waiting. The funeral was held at the church on Wednesday, Aug. 25, the pastor, L. A. Platt, preaching from Num. 23: 10, Pres. Whitford, of Mil­ton thoughts or feelings appropriate remarks, and Rev. S. H. Babcock offered prayer.
Tract Society Work.

By A. H. Lewis, Cor. Secretary, Plainfield, N. J.

In a choice list of about one hundred and fifty looks "For a Pastor's Library," published in Dr. Lymo Abbott's paper, The Outlook, June 12, 1897, we find "Lew's Paganism Surviving in Christianity." The list includes the following themes: "Exegetical and Critical, Philosophical-Theological, Historical, Biographical, Literature and Miscellaneous." Pastors who desire to add to their libraries will do well to consult the list.

The decay of Sunday-observance, threat of public worship, in New England, is thus stated by the Watchman (Aug. 5):

In a district where the electric cars have not invaded it is a bad sign to have the church horse-sheds falling out of repair. It shows that the country round about the church is forsaking the habit of public worship. Those who have given attention to the religious condition of New England know the districts from two to six miles from the meeting-houses, as a rule, are far more desolate of their places of worship, and the decay of the church is more evident, as the deserted horse-sheds show the rural population is not willing to take the trouble of driving to church.

A careful count in our smaller cities reveals the fact that one-fifth the places of business which are open week days are also open for part if not all of Sunday. In large cities and no Sabbath, it is particularly sad to require attendance from their employees the year round. Our Labor Unions are demanding an eight-hour day; it might as well attempt to secure a six-day week.

The Interior.

Such acknowledgments indicate the extent to which the loss of regard for Sunday has gone. When the churches turn the matter of repair, are also a sign that the church is falling. Such is a bad sign to have the church horse-sheds falling out of repair. The churches are now resting on the Sabbath, and it is probable, unless prayers and alms go together, many will resign themselves to the "Thanksgiving." Undoubtedly the Sabbath-observance department of the Societies must expect a "corps de reserve," which God made holy, and that these be made a basis for study, and investigation, publicly and privately, by pastors and people.

TheTHE SABBATH Recorder.

Although we do not recall any instance in which we have seen a corps which was not "dead," it is interesting to note that at a session of the Sabbath Observance Committee of the C.E. Convention at San Francisco, the speaker—who represented Wisconsin in the Sabbath-observance department of the Society—said:

The period of the Sabbath has come to pass because it is built on actual, if not avowed, No-Sabbatism. It has fallen because built on sand.

"SUNDAY A DEAD CORPSE."

The principle stated finds full expression in all history. The weakness of Dr. Myers' position lies in the fact that, although he with a few others still hold to the "change of the Sabbath," the decay of Sunday has come because it is built on actual, if not avowed, No-Sabbatism. It has fallen because built on sand.

THE SABBATH "SAVING OF JESUS.

Interest increases in the "Saying of Jesus," lately found in Egypt, and not least in the new records found in the Pentateuch. In the book of Deuteronomy, "Except ye keep ("Sabbatize") the Sabbath ye shall not see the Father." Prof. Adolph Harman has written concerning it, and naturally his words are eagerly sought. Speaking of what he says, The Independent, Sept. 6, 1897, says:

With regard to the general treatment of the subject, Harman agrees closely with the Oxford editors, whose judgment he confirms in a number of points. In particular, he shows how the Pharaohs were venerated and that the second Logion are the true Fast and the new Sabbath of the early Christian teaching.

With this view we heartily accord. The New Sabbath which Christ kept, and about which he taught so much by precept and example, was what men are now pleased to call the "Jewish Sabbath," clarified from national and formalistic errors, until, as God's representative in time, it was literally the means of bringing God's Father near. The corresponding thought is in the "Beatitude,"

"The pure in heart shall see God."

It was not an abrogated nor a changed Sabbath, but a fulfilled and uplifted Sabbath, which thus became as a mirror in which men saw God. The "New Sabbath" which the Independent seems to have in mind, i.e., Sunday, found its place in the church from the last half of the second century forward. It was the creation of Paganizing influences, and the primal germ of the non-spiritual and secular "New Sabbath." The New Christian Sabbath of Christ and the New Testament period is the Sabbath for which we plead.

THOSE RECOMMENDATIONS.

The Annual Report of the Tract Society, presented at Salem during Conference, contains four recommendations to which we wish to call especial attention. They are these:

1. That pastors, evangelists and missionaries be required by the General Conference during the coming year, to instruct and arouse all people to a better understanding of the New Movement, and of the importance of our Sabbath observance.

2. That a series of weekly "Studies in Sabbath Reformation," beginning as early as November 1, 1897, be published in the Sabbath Recorder, and that these be made a basis for study, public and private, by pastors and people.

3. That the churches be again requested and urged to adopt the plan of collecting money for the Tract and Missionary Societies which has already been recommended by joint action of these Societies.

4. That in addition to all such regular contributions for these Societies, each Seventh-day Baptist, including children over five years of age, be requested to donate the amount of one day's work on "Thanksgiving-day" next, or the Sabbath nearest "Thanksgiving," as a "thank-offering," for the liquidation of the debts now resting on the Societies, and that the money thereby be divided equally between the Societies.

We call attention to the fourth recommendation. It is simple, practical, and if pastors and church officers will take it up it will prove a success. The average wages per day of persons over eighteen years would not be less than $1.00 per day; add to this the average for persons below eighteen, calling it ten or twenty cents, and the debt upon our Societies would be lifted on that one day of special "Thanksgiving." Undoubtedly the Board named that day because in addition to the amount of the day's work which is empty, unless prayers and alms go together, many people could save the wages of a day, from the expenditures for pleasure on that day, and be better off for so doing. We trust that you will begin to plan for this thank-offering at once, and that the church shall think of itself by putting a low price on your services.

"MAN'S GREAT NEED OF A DAY OF REST."

"Non-Observance of Sunday Said to Be Growing." Such are the headlines in the New York Press, which have recently reported the result of a sermon of Rev. Alfred E. Myers, preached on the evening before at the Marble Collegiate church, Fifth Avenue and 29th Street, New York. The central idea of the sermon was that the "observance of the Sabbath" and religious worship and culture have always been inseparable, and that the decline of regard for Sunday is sure to bring a corresponding decline in worship and in religious culture. Aside from the unjust confounding of the Sabbath with the Sunday, the sermon contained much that was well and truthfully said. This is a representative paragraph:

The keeping of the day and the reverencing of the house appeal to a perennial want of our nature. The day is complete within the house, to spend without the day is to desolate without the day. If men cease to attend church they soon lose the Sabbath. Amusement and toil are out of place which is made by rest and sleep, and sweet home joys pass away, but the Sabbath is gone forever. Public worship is the main pillar of support for the Lord's-day. This it is that gives it its claim as a day of rest and guards it against the invasion of toil. It is the solemn assembly that strikes the roots of the sacred day down into the deepest subsoil of our society. The house of God would soon crumble without the recurring day of praise. No churches would be built but for the Sabbath.

The decay of Sunday-observance is put thus:

"In these seven years shame has been no greater than as we have seen during the last ten years, such fruits of irreligion, vice and crime will appear as will startle even the thoughtless." All men need the gods," said Homer. And a last serious thought to you. "You might as well build a city in the air than give permanence to a state without a religion." No Sabbath, no religion. No Sabbath, no true home.

The principle stated finds full expression in all history. The weakness of Dr. Myers' position lies in the fact that, although he with a few others still hold to the "change of the Sabbath," the decay of Sunday has come because it is built on actual, if not avowed, No-Sabbatism. It has fallen because built on sand.

"SUNDAY A DEAD CORPSE."
THE SABBATH RECORDER [Vol. LIII. No. 37.

Balance, Cash in Treasury, Aug. 1, 1897... $ 89 05
Total receipts from all sources, including loans 37,196 79

Total $27,935 84

Total receipts, including payments of loans 56,327 65

Balance, Cash in Treasury, Aug. 1, 1897... $ 848 19

Not indebtedness Aug. 1, 1897... 7,500 00

Loans: 6,051 97

Receivables from: 10,360 77

Receipts by bequest for General Fund... none

The permanent invested funds for missions 37,165 73

The Ministerial Aid permanent fund 2,017 22

Expenditure or on the Foreign Fields: $2,254,02; Holland; $500;

Engagement in the Home Fields 3,880 53

Expenditure on the Home Fields 7,168 21

Total expenditures of both Foreign and Domestic Missions 11,048 74

Receipts direct from the people for missions this year are $1,497.32 less than last year, which show the effect of the continued hard times upon our income for missions.

CONCLUSION OF THE ANNUAL REPORT.

Surveying the work of the past year, we are grateful to God for his protecting care and his abounding mercies. By his blessing upon the souls have been saved, wanderers reclaimed, churches revived and strengthened, the spread of the gospel has been made in the foreign fields in a hopeful condition. God has graciously preserved and blessed the workers. We have to chronicle the loss of one under very sad circumstances. He had but lately come to the Sabbath and to those as a people, was a valuable lot in the good work and for Sabbath Reform, whose loss we shall deeply feel. The hard times have brought us to anxieties and perplexities, hard problems to solve, but in them we have endeavored to be careful, prudent, just and considerate. Let us survey the fields and the work more fully in detail.

OUR FOREIGN FIELDS.

In China there has been no enlargement of work. The workers there have been reinforced by the return of Miss Susie M. Burdick. The Boys' and Girls' Schools were well cared for by Mr. and Mrs. Davis until the charge of the Girls' School was resumed by Miss Burdick. Mr. Davis has the charge of the Boys' School. On account of this he has do to less evangelistic work. Dr. Palmberg has been disengaged from the Medical Mission, and has so far advanced in learning the Chinese language that he has taken up some hospital work. Four of the girls from the Girls' School have asked for baptism and membership in the church. There is still the duty upon us to provide suitable buildings for the Boys' School and also a teacher. Funds have been contributed for that object. Last year $850 were appropriated to purchase a suitable and convenient lot for the Boys' School building, but land had so risen in price that this has been deferred until better times. The gift of land at Lienou may change to some extent the provision to be made for the Boys' School. But if our Boarding-schools in China shall be maintained, the Boys' School will have to be provided with new buildings accommodated and reinforced with a teacher, as soon as times and funds will allow.

In Holland our cause is slowly but surely growing. By the energetic and faithful labors of Mr. Velthuyzen and Mr. Bakker, the work of salvation and Sabbath Reform is gaining ground. During the past year seventeen members have been added to the Harrian church, and our cause in Rotterdam has been advanced.

In England, Bro. W. C. Daland, by tact and energy, has not only maintained our cause, but widened the work, extended his own influence, brought us as a people into more favorable notice, and has gained a little reviving influence from the foreign field. It is evident that it is our duty as a people to hold our ground on the foreign fields with a firm hand, and so provide for it, that it shall not be handicapped in winning success for the cause we all love.

(To be continued.)

TREASURER'S REPORT.

For the Month of August, 1897.

Geo. H. Utter, Treasurer.

In connection with the Seventy-first Great Missionary Society.

Dr.
Balance in Treasury, Aug. 1, 1897... $ 848 19
H. D. Clarke, Dodge Centre, Miss. 1 00
Holl. Lake View, Miss. 2 26
Holl. Lake View, W. Va. 3 12
S. M. Burdick, Shanghai, China 15 00
Church, Overdue, N. Y. 6 00
Burlington, N. J. 36 64
Wood, Wu 7 35
Second Alfred, N. Y. 9 45
Cameron, N. C. 2 75
Brockway, N. Y. 4 22
New Market, N. J. 7 54
Young People's Permanent Committee.
General Fund... 195 50
Dr. Palmberg's salary... 89 75
Boys' School, Shanghai, China... 17 50
Foreign Missions... 4 76
Home Missions... 36
Evangelistic Work... 11 25
A. J. Chester. Chairman.
Interest on Permanent Funds... 7 50
1,787 77
75 00
711 27
12 00
25 00
500 00
500 00
28 81
272 00
140 45
125 00
300 00
50
50
31 50
1,500 00
3,585 20
$3,585 20
11 16
288 81
1,500 00
$80 00
$300 00
$450 00
$125 00
$200 00
$50
$31 50
$1,500 00
$80 86
$80 86
$3,585 20

In common with other religious and philanthropic agencies, the American Board has been seriously hampered in its work by the depression that has set in among the long-prevailing business depression. A point has now been reached where relief must be had at once unless actual disaster is to befall missionary endeavor in foreign lands.
WOMAN'S WORK.

By Mrs. H. T. Rogers, Waterville, Maine.

Will each pastor of our denomination please correspond with the Woman's Board, or with the Editor of the Woman's Page of the Recorder, informing us what missionary literature he is taking, if any? Our missionaries in China and our Woman's Board have for some time felt anxious to extend the knowledge of the work done and of the plans used in other denominations in the work of saving souls. This request is made with the hope that we may devise some plan by which each church may be brought in with some of the best missionary literature.

Notwithstanding there were so few "foreign" delegates among the women at our Conference, we had two very interesting meetings during the noon hours. The ladies of West Virginia, so far as they were able, came to the meetings, and manifested a deep interest in all our lines of work; and many of them who were obliged to work in the tent, for our comfort expressed to us individually their regrets that they could not meet with us.

Your Editor was deeply impressed not only with the beauty of the surrounding country, but with the hospitality and the thrill of the people in Salem and from the surrounding hills and valleys.

The young men and women of Salem College are worthy of our most cordial and hearty greetings. We were proud of them, and we would right here tender them our best wishes and our thanks for the readiness with which they responded to the second invitation to step upon the platform, and sing, "The West Virginia Hills," at the close of our Woman's Hour in the evening after the Sabbath.

CONSECRATION.

By Emma Jordan Thomas.

The object of the writer of this paper is to persuade the sisters of our denomination to a greater consecration in their particular work. To be consecrated is to declare ourselves not apart, separated, to the service of God, and this service to be voluntary and acceptable must be positive and aggressive. We resign by the term positive, in connection with what follows in this paper, vitalized action; or if you please, actions with the heart-life of the actors in them. Did you ever shake hands with a woman who just touched your hand with the tips of her fingers in a passive way, then turning to another person you felt the strong warm clasp of a friendly hand? If so, then you understand the difference between action and vitalized action, negative and positive consecration; and that the women of our denomination should have a positive consecration is, that what they do to disseminate Sabbath truth and to help forward the cause of missions must be done, if successful, by this kind of Christianity. So the question comes home to us individually: How to convey a consecration in regard to the woman's work of our denomination? We all agree that doors are opening in many directions for us to pass into fields of labor for the Lord, and the Woman's Board has arranged special lines of work, always ready to be taken up by organized effort; for instance, the boys' school, the medical mission and the distribution of Sabbath literature, also work in the home-land. Besides the using of raising money for our cause, a considerable sum can be added if the thank-offering-box was in general use in our societies. The pennies and nickels that go into these boxes are just as many silent reminders of God's countless blessings. Try one, dear reader. Another means of raising money for the Lord's work is the tithe system; when these two plans are added to the others now in use our treasury will be filled to overflowing.

Now with the help of these lines of work, and the plans for getting funds to carry them on? Positive consecration is in sympathy with these ways and means and takes hold of the work; becomes interested, and when one is interested enough to take up a line of work they soon come to love it, and to labor with a will for the furtherance of the cause in which they are engaged. Some one may say, "I have no money; and therefore, what shall I do?" Dear sister, God does not require of us anything impossible; therefore it is for you, if you cannot, to lay aside your service. How many women there are at work in home and foreign fields, who by this service said to the unsaved, "Silver and gold have I none, but such as I have I give unto thee." Positive consecration sees work on every hand and is ready for use, knowing that the thing for one to do is to begin right at one's own door, ready by that service for further usefulness. When there are so many calls for workers is it not strange that so many stand idle?

As it was told Queen Esther, if we do not answer them these helpers, both the work and the reward will be taken from us and given to another. Positive consecration comes through earnest endeavor and constant prayer. "Ask and ye shall receive." May the inspiration of these meetings lead you to think more deeply on the subject of our woman's work at home and abroad. Truly, "the harvest is plenteous, but the laborers few, pray ye that the Lord of the harvest may send forth more laborers into the field."

The heart-cry of our women the coming year should be, "Here Lord am I, send me." Seek you the young and the old, the liberal and the small church-goer, our church home-meetings, benevolent societies, and other church organizations; send me to a consecrated pocket-book so that I will not give thee, as formerly, what remains over, after my real and imaginary needs are satisfied; but that I shall give thee an honest division of the money received from thy hand, like unto a faithful steward. Send me wherever thou wilt, for I have declared that I am thine, wholly thine. Consecration is aggressive, it is something more than merely being good; beginning its labor close at hand it keeps pushing out, and as the work progresses so it keeps steadily advancing. When it fronts an enemy it makes the first attack, for it knows that Jesus has given the command "Forward," and go it must. It is true, when I call our duty in one case, the Lord opens the way for us to work in another. We cannot always see the outcome of our efforts, but if we work according to God's plans he will take care of the results. There are some things we shall never see the issue of for our work. "Lord God is like a printer that sets the letters backward so that here we may not read them. When it is printed off in the life to come, we shall read all clear and straightforward. The bright golden rays shine at home the farther will its rays extend, and as the rays of the sun penetrate the deepest gloom, let us seek the dark places of the home and foreign field, by helping those already labowing to carry the gospel to the pangs of every remaining tear, and desire our duty near at hand. We drop a pebble by the seashore; at first, there is only a faint ripple in the water, but as that small circle pushes out and onward the circles grow wider and wider until, as it is said, they touch the farther shore. Let us push on in this holy cause until the end is gained for which we are striving. If we do this our consecration is what it should be, positive and aggressive, and we are living sacrifices, holy and acceptable to the Lord. This work is of the Lord and must needs be done, and to every woman of our denomination the Woman's Board is saying: "The Master has come, and calleth for thee." What answer shall we give?--Murphy, Wis., June 10, 1897.

"SUNSHINE BAND" of Lost Creek, W. Va., who send money to the children in Shanghai, China:

Anthony Leo Curry ...................................... 3.87
Ransom Romine ......................................... 4.26
Eva Paugh.......................................................
Rosee Curry ...............................................
Leota Stillman ...........................................
Claude F. Randolph ......................................
Leida Davis..............................................
Charlie Kennedy .........................................
Veda Davis..............................................
Grover Aaron Batten ...................................
Susie Davis..............................................
James Cunningham ......................................
Nellie Bissel...........................................
Ebro Booth .............................................
Myrtle Kennedy .........................................
Otis J. VanHorn .........................................
Hattie Belle Cunningham ...............................
Leslie E. VanHorn ......................................
Blanche Romine ........................................
Junie Romine ...........................................

TREASURER'S REPORT.

For the year ending July 31, 1897.

Bal. on hand at beginning of year.............. $372 40

Notes .................................................. $372 40

Expenditures ...........................................

Total .................................................. $372 40

DISBURSEMENTS.

J. D. Spicer, Treas. of Tract Society ....... 541.53
Geo. H. Utter, Treas. of Missionary Society 1,341.00
J. M. A. Agent, for Salvation Army ......... 112.00
Board Expenses .................................. 7.50
Irving Sanders, for pictures ......... 19.40
Balance on hand ................................ 2,008 13

Total .................................................. 2,008 13


I have examined in detail the accounts of Mrs. Geo. R. Boss, Treasurer of the Woman's Executive Board of the Secretaries of Baptist General Conference, and have compared these with the vouchers, and find them correct.

ALBERT WHITNEY, Auditor.

MILTON, Wis., Aug. 23, 1897.

HEAVEN is for the heavenly mind; it is the blossoming and fulfillment of the heavenly life that is here in weak, half-dead conflict with doubts and fears and temptations, but sought and won by the way of faith in God and earnest living.—Philip Moxom.
The Sabbath Recordar.

[Vol. LIII, No. 37.

THE UNITED STATES IN PROPHETY.

By C. A. Temple.

(Concluded.)

THE SUNDAY.

Among all the devices of "the old serpent" to deceive and perplex the "woman," his specious presentation of the Sunday stands at the front. By a thousand and one sophistries she has been taught to believe that Christ was crucified on Friday and arose from the dead on Sunday morning; in disregard, too, of the Scripture which shows that he rose "late on the Sabbath-day" (Matt. 28: 1-6) which fixes the time of his crucifixion on Wednesday.

The next feature in this great imposture is the strange fallacy that we honor the divine declaration, "The seventh day is the Sabbath, by substituting therefor the first day. But God's command, "What thing soever I command you, observe to do it," and "Thou shalt not turn aside, to the right hand, or to the left," (Deut. 12: 32 and 5: 32) admits of no quibbling, no evasion, no compromise.

This trick of the old deceiver is the more remarkable in that "the woman," thus misled, has ever been in all else an astute advocate of a true construction of the Divine will and law. But sooner or later this great imposture must meet the fate of all his other devices. "The earth will open her mouth, and this, too, will be swallowed up." "The month of Jehovah hath spoken it."

FESTIVALS.

This element in the great "flood" which the dragon is pouring out after the woman, demands special attention. The Festival of the ancient Mythology was always a holy day, entirely distinct from the merely private or social feast-days among the people, such as the wedding feast, the meeting and greeting of friends after long separation, or the private or purely civic occasions. But the Festival of the Mythology was always, in a way, a public religious occasion, in honor of one or another of the many deities in the heathen Pantheon. True, even such festivals were generally, perhaps always, a mixed quantity of holy day and holiday, of introduced worship and other religious rites; yet all of them were corrupt. On some of them "nothing was seen but drunkenness, debauchery and all that the most abandoned licentiousness could conceive of, gross and abominable." All, too, were prized and observed by the whole people as the most sacred, most holy of "the solemnities," in the worship of their gods. (Adam: Roman Antiquities; Introduction; "Feasts of Baccus.") All those festival (perhaps "Corpus Christi" excepted) have been adopted from the Gentile Paganism, and perpetuated by the Church of Rome. By her they are now the most cherished, most honored, of her religious observances. With her even the Gospel of Christ, the Sabbath and all the Gospel ordinances, pale and shrink in to absolute insignificance, in comparison with them.

To the shame of our common Protestantism, this disguised relic of Rome's ancient Paganism is making its way into nearly every department of every denomination of the Christian church. Disguised, always, with specious names and professions, Prot- estants of every name snatch at the bait and accord to it a deference which distances that paid to any of the ordinances of divine appointment. But not one of those festivals ever has or ever can become Christianized. As all are pagans by birth, and so by nature, not even Christmas, or Easter, or any other can be anything else in the sight of God. In his sight, there is none "progressive," none "enlightened." Yet the cunning "old serpent" is using them to mislead, and with their specious disguises, "to deceive, if possible, even the very elect."

SECRET SOCIETIES.

This is another and a conspicuous element in the great "flood," which is called "the old serpent is still pouring out after the woman," another in theleague of demoniac devices and impostures which he seeks to palm upon the church and community as "progressive developments of this progressive age."

Unlike the festival which has come to us through the Roman church; unlike even what they are too often represented to be, "associations for charity and the public good," these secret societies are the perpetuated but disguised relics of the ancient "mysteries," the nurseries and propagators of the ancient Paganism, the offspring of Free Masonry, after it had whithered out of the modern conservator and representative of those "mysteries." Like the mystic fountain, and despite their high-sounding pretensions, such societies are always godless. As there is no Christ in the Masonic ritual, so there is none in these.

Like Masonry, too, there is no Christ in their authorized devotional exercises or prayers. Even from their prescribed funeral exercises the name of him who is "the resurrection and the life" is rigorously excluded. How can there be even Christian ministers, fellowship with such societies.

The tendency of such associations is to draw such members as are Christians away from Christ, from his church, his cause and his truth. Great numbers of such persons are often found among church services so exhaust their resources that but little or nothing is left for the church, the missionary, or any true Christian charity or enterprise. In consequence, the more devoted one becomes to the lodge the less his zeal for Christ, the Church of the living God, the less his love to the great atonement, and, therefore, the less he "glories in the cross of Christ." All this naturally falls with an icy chill upon the whole body of the church, deadening its spiritual life. In this way "the old serpent" is using this secret mystic constituent in his great flood, to harass "the woman," and her influence among mankind.

Still another plan of "the old serpent" is seen in the near universal lowering of the standard of the faith in both the pulpits and in the pulpit. All this great and just and to a great extent, become the rule in all departments of this, alas too prevalent quasi apostacy.

But thanks be to God, this rule, though fearfully prevalent, is not universal. There is still a remnant according to the election of grace. "The way must be swept away by that flood. Those 'gates of hell' have not prevailed against her."

Such, thus far, is, the true status of "The United States in Prophecy. At first (as a "wilderness") by nature's powerful, protecting shield, her isolation and her inhospitably natural surroundings, and since and by our National Constitution and laws, an asylum, a protector and a nursery of "the woman," the church of God, where, from the beginning, she has been shielded and nourished from the power of the serpent. The Change.

But, evidently, the program is now changing. The present great influx of Jesuits, Rosicrucians and priests of "orders" almost innumerable, followed and backed by vast hordes from Catholic Europe; their forming, arming and drilling of military organizations, all as seen in the light of Rev. 13: 17. "And the dragon was wrought with the woman, and went to make war with the remnant of her seed, which kept the commandments of God, and have the testimony of Jesus Christ," all forms an intimidation clear and steady. In the present plan of the "dragon" (the Roman church and Hierarchy), may be to strike a blow, in perhaps the not distant future, by which he hopes to crush the faithful "remnant" whom his former efforts have failed to reduce from their loyalty to Christ and his cause.

But God still reigns. Despite the increased power of open enemies, and the oft-repeated treacheries of false friends, the word of promise, "I will never leave thee nor forsake thee," standeth sure.

The great slyover deception and all condescending forms of skepticism, buttressed up though they may be by wealth and worldly influence and power, and even the added prestige of festivals and other Pagan paraphernalia, must ultimately share the fate of their predecessors. In due time "the earth will open her mouth and swallow up the flood;" "the month of Jehovah hath spoken it." If, therefore, the dragon is preparing for a great, final life and death struggle between the powers of light and darkness, between Michael and his angels, and the United States are not to be in prophecy only, but in fact, the great "valley of decision," Zion will enter the arena sustained by him who has promised, "No weapon formed against thee shall prosper." "When together righteous and wicked shall fall for thy sake." (Isa. 54: 17, 15.) Her ultimate victory is assured. But it is for their survival, that the saints of the Most High, "shall take the kingdom and possess the kingdom forever and ever." (Dan. 7: 22.) Then will the woman shine forth, "fair as the moon, clear as the sun, and, (in the view of her enemies) terrible as an army with banners."

LAREDO SPRINGS, N. Y.
MY TEACHERS.

BY W. F. PLACE.

A number of books and magazine articles have been written about schools and school masters, and "How I was educated," but always, I think, to reflect honor upon school or teacher beyond what they deserve. But a teacher is entitled to honor on account of his intrinsic merits and not for the mere chance of a poet or a president among his pupils. Teachers do not make men; they develop what is already in germ within them. The pupil has the life of the teacher to develop and to be played upon and developed into sensitiveness and power of expression. The great violin owes its excellence to some fortunate combination of material and workmanship, and, though mute and inglorious without development, may have demanded no more effort, patience and skill to develop than a common and unknown instrument.

So the teacher toils to set all his pupils at once, to render them capable of feeling and responding to everything which are true and good. He rejoices if some manifest unusual powers and reach eminence; but his glory should not be measured by great men, but by his skill and power in awakening and energizing all the souls in his care. Mayhap, too, the pupil whose gifts are so small is seized by true greatness by many an unknown man or woman, some foreign missionary, or modest doctor, some quiet teacher or patient housewife.

For their sake alone then do I speak of my teachers, and though I am not entitled to give my own impressions of them, I regret that it cannot be impersonally related.

My first teacher was Joseph W. Smith and the second Emma Stillman Langworthy, afterwards Mrs. Clark Rogers; the place the old school house south of the village of Alfred where my father had been a pupil also. Both these teachers left a pleasing and very vivid impression upon my mind, and seem to me to have been all that could be desired in a teacher. After a number of teachers whom I need not mention came Susan Maxson, the head of Row Stephen Burdick, who stirred me intensely and has ever been one of my best beloved and model teachers. After another longer stretch of teachers of more or less interest, there came to us a young man, Amos C. Lewis, who brought a freshness to us that ours were wanting. By his personality and by his titles from Homer and Virgil, he opened to me a new world of glory that time has made richer rather than cheap and tawdry. Moved by his influence, I burned to see the inside of the school whose outside I had so often admired, and the name of Alfred University. My teachers that first term were Pres. Wm. C. Kenyon, Prof. Darius R. Ford, and Tutor Wm. R. Prentice, and the highest expectations I could form were more than realized in them.

During a number of years following, I came under every teacher in the school, but those who impressed me most strongly were Thomas R. Williams, Wm. A. Rogers, Albert Whitford, Elvira E. Kenyon, and George E. Tomlinson. Of these Dr. Williams took the earliest and firmest hold upon me. No other teacher ever gave me so close a comrade ship. Though he was not perfect in his knowledge of the Greek Grammar, never did Homer have a grander "swing" than in his class, and this, I take it, is the chief end of classical study. He formed gorgeous visions for his pupils and his people and was often misjudged by those who did not take the character of his mind into account, but there was something inspiring in the large hopes and grand ideas which he unfolded.

George E. Tomlinson remained in school but a short time, yet no teacher ever appealed to my imagination as he did. He seemed the embodiment of the powers and graces to be found in College Culture. His friendship, confidence, and counsel were priceless gifts of the grace of God. Professors Rogers and Whitford were the peers of any teachers I ever knew in their department.

After a time I found myself in Williams College. Here my first teachers were Wm. R. Dimmock whom Josiah Quincy calls one of the greatest teachers America has produced; Franklin Carter, now President, who seemed to me even more able, combining the "pushing" power of President Kenyon with a culture to match its excellence. Of the teachers who followed, those who stand forth the most prominently in memory are Sanborn Tenney, who gave me a feeling of comradeship second only to that of Dr. Williams at Alfred; Charles F. Gibson, who gave me an appreciation of literature art both in class and in our Shakespearean club, which is one of the most precious heritages of my college life; Arthur L. Perry, who made most of us Free Traders, yet taught us the worth of a political conscience as no one else did; Arthur W. Wright, who opened the physical world to our admiring gaze.

But the four greatest teachers whom I ever knew were Professors Jonathan Allen and John Basecom and Presidents Mark Hopkins and Wm. C. Kenyon. Doctors Allen and Basecom presented a pair of both the great metaphysicians, both of wide general knowledge, both speakers of unusual day and power, both radical and liberal in religious thought, both acute critics, both stinging in language when wrong was to be rebuked, all of whom would stand up for woman's rights, education, social, political, both in due time pronounced Prohibitionists and men of influencing courage in defending the weaker cause. Both became Presidents of Universities. Dr. Basecom sacrificed for opinion's sake. Dr. Allen's whole life was sacrificed, and a loss of place for opinion's sake would have poisoned the school far more than him.

Presidents Hopkins and Kenyon were in marked contrast. If man may be compared to the Cosmos, Pres. Kenyon was the universe forming with creative fires blazing and every part in motion. Pres. Hopkins was the universe formed and in order, with divine wisdom everywhere manifest.

In Pres. Kenyon's classes the pupils felt on fire, every faculty awake, every nerve tingling, and achievement seemed the easiest thing in the world. In Dr. Hopkins' classes a man might wander about with an energy like the sun without noise or bluster.

Pres. Kenyon did a work for himself and for the community that demanded the in-
Young People's Work

BY EDWIN SHAW, Milton, Wis.

The Corresponding Editor of this department of the Recorder has been taking a vacation. Nothing from his desk has been sent out for publication during the months of July and August. Six weeks of this time were spent at the University of Chicago, in securing better fitness for his work as a teacher. And now, as he resumes his work in school, again he turns to his task of furnishing something for the papers and in general he finds it a pleasant task; for although he is often very weary with the regular duties of the day, frequently the change is restful, as he turns his mind to the Young People's Work. He always feels that a great responsibility rests upon him whenever he applies himself to this work, and he always seeks divine guidance. He knows not to whom or to how many he is writing; for, although the readers of the Recorder are comparatively few, and although few of its readers see all that is in each issue of the paper, yet he feels certain that the most humble contribution is read by more people than listen to any one pastor in all our denomination. In all sincerity, then, he asks for the united prayers of the young people. He asks for their prayers in their daily briefs, and for the prayers in their weekly meetings. He asks for their definite prayers that he may have the Holy Spirit's direction in this work; he asks that at the next meeting of the young people prayers be offered for him.

Changing now from the indirect third person to the editorial first person plural, we wish to state briefly our plans for the year ahead. During the March, April, and May, the Mirror will contain the report of the Young People's Work, and there will be special articles sent in for this department. In the second place, we hope that we shall be able to secure some original article from the young people for each week. In the third place, our next request to the young people will be to supply us, as fully as the time will allow, with the “Mirror.” The “Mirror” is a good feature of this department and should be sustained. But it loses much of its interest when “news” items are from three to six weeks behind time. Please to notice, then, that the Young People's Work in the News corner, and all items intended for it should be sent directly to the SABBATH RECORDER, Plainfield, N. J. Now please be prompt and energetic in sustaining this department of the Recorder, but remember that we have nothing to do with the editing of the “Mirror.” Do not send items for that page to us. After this week we shall drop the editorial “we” and use the singular number, signing our full name to each article. We do this as a matter of example, for we shall request the full and real signature of every article appearing in this department. We hope to secure these original articles in all of three ways: (1) Voluntary contributions; and a most cordial invitation is hereby extended to all our young people to write articles for this paper. We do not rely on any one for this source, however, for experience has taught us the vanity of it. (2) Articles prepared for some other purpose. We must defend quite largely upon this resource for our material. We want the young people's productions, and in those prepared by their friends. The residence and real name of the writer should be subscribed to each article. (3) It is our purpose to send out special requests to various people for articles on special topics. Now our acquaintance throughout the denomination is quite limited, and those who were young with us are growing old; for we are turning gray ourselves. It is very probable, therefore, that there will be many suggestive invitations to those who are our personal friends, unless we are assisted by the pastors of the various churches. We therefore make this request of the pastors: Will you please send us at your earliest convenience the names of three or more young people in your church, whom you think competent to write an original article for the Young People’s Work? Please let these names be new among contributors to the Recorder, for we can secure the names of old contributors ourselves. Will some good-natured person do this for us in places where there is no pastor? Will every one who sees this article please ask the pastor if he has read it? Send such lists to Edwin Shaw, Milton, Wis.

PRESIDENT'S LETTER

Dear Young People:

Another Conference has closed. I never before felt such regret that more of our people, and especially could not have been in attendance; not so much for the sake of the Conference, for this session has pretty well proven that spiritual power does not depend on the numbers. Conference could do without me, but I am very thankful that I did not have to do without Conference. I do not know exactly why I received such a blessing may be because it was my privilege to be delegate for several churches, some of them among the weaker ones. I have written them letters, but wish I could see them. Perhaps more churches might have been represented by their pastor or some member if they had felt sufficiently interested. I have thought some, in case they would never find out who did it, of sending such churches a Conference programme and the printed reports of the Secretaries of the Societies, stamped, “Make Wake up!” If there was some way to send to all the latest and enthusiasm, this I would do. Sunrise meetings ran high, attendance at least fifty. Some asked for prayers one morning. Twenty-eight hundred meals were served in the tent. Overflow-meetings were held in a side tent Sabbath and Sunday forenoons. At the Sunday morning overflow-meeting, people testified to God’s wonderful goodness, some asked for prayers that they might find, or return, to him, and at the same time a collection was taken for Tract and Missionary Societies Committee who received early will late, and every session of Conference a feast of good things. Young People’s Hour did not drag. Our last dinner in the tent, Monday, was toasted to the amount of $8,000—Dr. Main held us over the coals—for Salem College; following this was the Christian Endeavor programme. I wish Dr. Palmberg could have seen the enthusiasm over her paper read. God bless her and all of this consecrated band in China. I have heard people say, who never attended a Conference before, that they might go another year. For further particulars see Recorder.

E. B. Saunders

The man who is doing the best he can to-day is paving the way to do better to-morrow.—Christian Pioneer.
Children's Page.

LITTLE GIRL'S VIEW.

"I've been watching the breeze
As it bents its left to the west.
On the porch to-day,
I thought to myself, "How neat!"

"It's blown and it's blown
Over and over again.
And the hammock has swung
As the wind would let it swing.

"I thought I saw a May
With no key there for you please.
But the breeze
And that's why I say
The breeze has been taking its ease to-day.

A NOVEL SALESMAN.

Grandpa Jenks's farm, where Flo and Harry were visiting, was not far from New York City. One morning, Grandpa Jenks said, "Harry, to-day we'll take Frolic to see a parrot that is smart enough to earn his own living.

"Where shall we find such a parrot?" cried Harry.

"Every day on the New York side of the ferry, I pass a place where a parrot does a thriving business," was grandpa Jenks's reply.

After dinner Grandpa and Flo and Harry and Frolic went over the ferry into New York, and there, near the ferry, almost at once, the children noticed a throng of men and boys around a little booth at a street corner, and all seemed to be watching something curious and amusing. As they drew nearer they saw that the booth was a news stand—a news stand that appeared to be tended only by a fine green parrot.

The green parrot walked about over the piles of newspapers, calling out, "Paper, sir? Paper? Extra Sun?"

Grandpa Jenks and his young people stopped to look on. Every few minutes some man would come up, take a paper toss two cents into a little box upon which the green parrot kept an eye all the while. At such times, while usual, nodded to his head and said, "Thankyou." Then he began shouting again, "Paper? Extra Sun?"

"Is it possible that the parrot keeps the stand alone?" cried Harry. "Suppose somebody should cheat him by taking more than one newspaper without paying for them, how would he know?"

"No one better try it," answered Grandpa. "Once a boy tried to steal two Telegrams, but the parrot pounced upon him, and gave him such a pecking and mauling that he was glad to drop them. But of course the parrot has a partner. Don't you see him?"

In the rear of the booth there was a lad about Harry's age. He had nothing to do, however, but watch the papers and the box, and to come forward and make change now and then.

Grandpa gave Frolic some pennies, and pointed to the two piles of paper, to show that he wanted one of each. Frolic knew how to buy things. Besides, he had been observing the scene closely. He flew from Harry's shoulder to the stand, in his blue coat and cap, perched on one leg, holding the money tightly clasped in his other claw.

The parrot news-dealer was very much surprised to see his queer customer, and was on the point of driving him off. But when he saw the other parrot grasping the pennies into the box, just as all his patrons did, he smoothed down his feathers again, and said, "Thankyou," as usual, while Frolic dragged away a paper from each pile in his beak.

Harry and Frolic were talking now with the boy, who told them the bird's name was Ned, and Frolic thought he would be friendly too. "How do you do?" he called out politely. The other bird looked him over sharply, and then croaked out: "No time to chat! You clear out! Paper, sir? Extra Sun? Telegram?"

Pensively a messenger boy stopped to watch the droll news-dealer. Ned's bright eyes always seemed that he was going on. As soon as he caught sight of the boy's uniform, he screamed: "Hi, buttons, hurry along. No idling here!"

"Oh, please!" put in Frolic.

Ned cocked his eye at him. "You clear out," he croaked. Then turning to the messenger boy again, he remarked, "Come, hurry along! Hurry along!" till the little fellow had to go.—Little Men and Women.

CRIS-CROSS.

BY MARTHA HAMNER

In the open window where grandma sat reading, came loud and excited tones from her grand-daughter, Chrissie, and two young companions, who had been playing under the trees on the lawn.

Grandma laid down her book, and as she tried to decide what was best to do, such exclamations greeted her as, "No, I am not going to do that!" "I should think you that you might sometimes do what I want!"

"I don't wonder the boys call you two girls criss-cross."

"Well, am I, am I, am I, am I the crisis, she is the cross!"

"Chrissie," called the gentle voice of grandma, "wouldn't you and the girls like to come in this room with me for a little time?"

If there was anything the girls liked to do more than another it was to visit with Chrissie's grandmother. So gentle and kind she was, and yet so full of quaint and original suggestions, that when they were tired of doing the usual things, and playing the usual games, they always went to grandma for something new, and grandma never disappointed them.

As they came in, flushed and excited, in response to grandma's invitation, she simply said, "Girls, I was reading this afternoon that a stitch with which we used to embroider when I was a girl has come into style again. Of course you will be wanting to use it, and I thought maybe you would like me to teach it to you this afternoon, and give you some patterns which you could use in practicing it."

The girls were delighted at the prospect; so grandma hunted up canvas, needles, and sphefr, and they were all soon pleasantly working.

Meanwhile, grandma told them of the samplers which the girls used to work with this stitch when she was young, and how they used to vie with one another to see which could get the most patterns on her sampler.

"We used to call this stitch 'criss-cross stitch,'" grandma quietly remarked. "Why, that is what the boys call Chrissie and Edith!" exclaimed Mary. "That I suppose, is because my name is Chris, and we are both often cross," Chrissie said meekly.

Grandma asked them to look closely at the stitch and see whether they could not find another reason.

The girls worked quietly for a few moments, each busy with her own thoughts.

Finally Edith said, "We take two stitches in making this stitch, and they extend in opposite directions."

"O girl!" cried Mary, "don't you remember how often, when one of you chooses to play a quiet game, the other prefers a romping one?"

The girls remembered very well and Edith answered, "Yes, and when Chrissie says, 'Don't you see?' I always say, 'No, I would rather walk.'"

"In short," said Chrissie, seeming to be in the mood for confession, "whatever one of us proposes to do, the other wants to do just the opposite."

"That is no doubt, the reason," Grandma said, "that the name has been given to you; and it has evidently been applied when you have been quarreling over your differences. But you see that there is a beauty and a comeliness to every tone; and no result could be obtained by working with the single stitch, which extends only in one direction. So it is not necessary that Chrissie and Edith should always want to do the same thing, nor that they should always be of the same opinion. If they vary gently and lovingly, yielding one to the other at times, the pattern of their united lives may be worked out so smoothly and beautifully that they need never be ashamed that much of their work has been 'criss-cross.'"—S. B. Times.

THE GATE OF CHILDHOOD.

The gate of childhood faces the sunrise. The gate of manhood lies under the midday sun. The gate of old age "looks toward sunset" indeed; but it is a sunset that carries with it the promise of an immortal day. They are all beautiful gates of life. Which is the most beautiful we will not venture to say till we see them all from the higher standpoint we hope to reach by and by. But, even here and now, old age, with all its infirmities, has its blessings which youth and manhood cannot know till they pass through the gate of rest, the looking forward in glorious hope to the palace of rest after toil, the gate of childhood, and the gate of old age.

The Rev. Mr. Yeast:

"I have been watching the breeze with the sun through the trees. Sometimes it makes me think of rest after toil, the gate of childhood, and the gate of old age."

"That's the gate of childhood faces the sunrise. The gate of manhood lies under the midday sun. The gate of old age "looks toward sunset" indeed; but it is a sunset that carries with it the promise of an immortal day. They are all beautiful gates of life. Which is the most beautiful we will not venture to say till we see them all from the higher standpoint we hope to reach by and by. But, even here and now, old age, with all its infirmities, has its blessings which youth and manhood cannot know till they pass through the gate of rest, the looking forward in glorious hope to the palace of rest after toil, the gate of childhood, and the gate of old age."

Mrs. Yeast:

"I wonder if anybody can beat that."

Mr. De Gotham:

"Yes, I hear that twelve inches don't make a foot in Chicago." Miss Porkpack:

THE SUPREMACY OF THE BIBLE.

Anything from the pen of Dean Farrar must be interesting and worth reading, and if your readers are so fortunate as to have the opportunity to peruse the latest work by this learned and industrious writer, they will surely not find the time thus spent wasted, whether they agree with all the Dean says or not. It is one of the most suggestive books on the Bible that have appeared for many a day.

The point of view of the writer may be judged by the motto at the beginning, taken from John xiv. 6 (New English Version): "Will ye speak unrighteously for God, and talk deceitfully for him?" He rightly claims it as his right and his duty to adhere to the spirit of the critical method in dealing with the Bible. He sees clearly that this method is not only the recognized method, but aids the best method to employ against the enemies of the Bible. He quotes from Bishop Ken:

The older error is, it is the worse
Conceit may prove a deceit.
If the Dark Ages concealed our father's sight,
Must their shortsighted eyes against the Light?

He shows clearly the alternative which conventionalists sometimes forget, affirming that believers must "make their choice between freely admitting that there is a human, and therefore a fallible, element in some of the sixty-six books which we call the Bible; or the adoption of 'reconciliations' which may be 'accepted with ignominious rapture, but are not transparently casuistical methods to shock the faith of men who are unprejudiced.'"

He is rightly strong in his contempt for the "wresting of texts," and the misinterpretation of Biblical passages. His book is an excellent antidote for those who are inclined to claim for the Bible more than it claims for itself, or who fancy that the way to prove the Bible a divine book is to show it to be accurate in every detail; and if that cannot be done by fair means, who do not hesitate to use jugglery and deceit, or at least transparently foolish suppositions contrary to nature and reason. At the same time, one hardly feels always satisfied with the manner in which the author himself applies the critical method. As is the case with many others who use that method, he employs it in a manner which is itself decidedly uncritical. This is a pity, for thus has arisen in the minds of many good people a prejudice against criticism as applied to the Bible. So the poor innocent "method" has to suffer because of the sins of those who use it. It would seem sometimes that the Dean's own arguments are quite as casuistical as those of the conservative apologists whose methods he so rightly decries. It often happens that "thou that judgest dost practice the same things."

As an illustration of this one may notice what the graceful and easy writer says about Balaam's ass.

The story of Balaam is another theme for ignorant ridicule. One would suppose that nothing was worth notice in that impassioned and instructive story except the three verses about the ass, which narrate the incident in it. To better instructed readers those verses present no difficulty at all. They regard them as a mere symbol, because the ass, which is rich in almost unvaried elements of moral ordination. It never occurs to them to suppose anything so needless as that the ass really spoke, or that the original narrator intended his story to be an allegory. As an instructing animal, the ass is common in Eastern and ancient literature, and no one would dream of supposing that they are anything more than a part of the literary fiction by which the Light obscures our fathers' sight, Yet the Dean has indicated his great difficulty in explaining how an ass could speak. He does not see why the metaphor of being a genuine and straightforward narrative in the Dean's outline, but set forth in the language of a warning and sophistical way of stating his purposes by means which were familiar to the audience, and it did not seem to him that the words of Balaam's ass could be taken as an allegory.

In other words, the Dean insists on the literal truth of the story, and such literalism is forced upon him inasmuch as he is bound to make a confession that he does not himself feel disposed to believe the ass talked. He shows that this Mesopotamian sorcerer has every appearance of being a genuine and straightforward narrative in its main outline, but set forth in the language of a warning and sophistical way of stating his purposes by means which were familiar to the audience, and it did not seem to him that the words of Balaam's ass could be taken as an allegory.

One may thus see that the Dean, in his determined opponent, is himself a determined opponent of the allegorical method of interpreting Scripture. But such is the fact!

In other places the Dean seems to see that he might be honest-uttered of allegorizing, as when he treats of the temptation of Christ, and the truth that God breaks up into separate nationalities the tyrannous organization of cruel despotisms, it becomes an index to the Dean's deep historic insight. To adopt such a view is no more to adopt the allegorizing method than is the explanation of any other averted parallel. Any Eastern reader would of course look to the polos, the story of a heaven-reaching tower, and God coming down to perpetrate the builders by making them speak different languages. Rightly understood, it teaches a permanent lesson, and as a didactic account of the diversities of language, it is treated as it was never meant to be treated, and becomes an unilate

In like manner Jonah and his great fish fare no better. He says that it "ought not to be systematically overlooked that, regarded as an allegory, nothing was more natural than this metaphor of being swallowed alive by a monster; and that, in one form or another, it appears in the apocalyptic times in the prophes-ets, who also imge the enemies of Israel as a leviathan of the sea."

Few of us are as familiar with Eastern life and thought as the learned and versatile Dean of Caustonbury, but truly his "Eastern reader" has been a very human person! Most of us have thought that it was this very Oriental who believed more in miracles than his more skeptical Western brother. Is it not he who exhibits the very site of the tower of Babel, and of many other miraculous events? He explains to us that the apkau was "the Oriental and American who take most naturally to the idea that Babel is an "allegory" and Jonah's fish a "metaphor." The poor Eastern reader is yet to have his faith disturbed; and to think that this should have come from Caustonbury is a blow to the stronghold of all that is orthodox and such a conservator of all that merits the reverence due to wisr has been anciently believed! Ah, me!

But, on the whole, Dean Farrar has written some very excellent things and called attention to some important considerations. He pulls himself up to say: "I withhold my credence from no occurrence—however much it may be called 'miraculous'—which is adequately attested; which was wrought for adequate ends, and which is in accordance with the revealed laws of God's immediate dealings with men." He has indicated the true method, and the few cases in which he appears to have been inconsistent in its application must not be used against him in general, and even in these cases he has given some fine homiletic material. Ministers may, and his book full of suggestion and illustration, and no one will lay it down as being dull.

SUFFICIENT UNTIL THE DAY.

In accomplishing your day's work you have simply to take a step at a time. To take that step wisely is all that you need think about. If I am climbing a mountain, to look down may make me dizzy; to look too far up may make me tired and discouraged. Take no anxious thought for the morrow. Sufficient for the day—yes, and for each hour in the day. "Take thy daily bread," says our Master; there is no child of God in this world who is strong enough to stand the strain of to-day's duties and all the load of to-morrow's anxieties piled upon the top of them. Paul himself would have broken down if he had attempted it. To-day we have a perfect right to ask our heavenly Father for strength equal to the day; but we have no right to ask him for one extra ounce of strength for anything beyond it. When the morrow comes, grace will come with it sufficient for its tasks or for its troubles.—Theodore W. Huxley.

Love, joy and peace are the things that make a man's life. Possession of those three make him live as Christ.—C. E. Hughes.
**Sabbath School.**

**INTERNATIONAL LESSONS, 1897.**

**SECOND QUARTER.**

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**LESSON XIII.—REVIEW.**

For Sabbath-day, Sept. 25, 1897.

**BY QUESTION.**

**SECTION I.—Historical Studies.** Lessons 1–5, 9, 12.

**SECTION II.—Doctrinal Studies.** Lessons 6–8, 10, 11.

**SECTION I.**

1. Geographical. From what city did Paul start on his first missionary journey? How did this city rank in importance with others of the empire? Give the route of Paul from his starting point to Trona. How far is Trona from Neapolis? How far from the Troy of Homer? Where was a stop made from Troas to Neopolis? To whom has Macedonia successively belonged? What is the meaning of "Colon" as applied to Philip? What is the form of government made of Macedonia? What was the standing of the Thessalonians in the province of Macedonia? What is its modern name? Give the distance between Thessalonica and Saliyan, Apollos, Thessalonica and Beroa. Tell what you can of Athens at this time. What was the relative importance of Athens at that time? What was the route from Corinth to the end of his second missionary journey? Trace on the way the third journey. For what was Ephesus particularly noted?

2. Personal. Where did Paul and Barnabas separate in their work? Who accompanied Paul afterward? Who went with Barnabas? How old was Paul when he began his second journey? How long after he made his conversion? Where did Timothy join the company? Who recommended him? What peculiar fitness had he for this work? Where did he join the party? What was his profession? How do you know? When was he left behind? Who was Jason? What happened to him because of his hospitality? What learned Athenian was converted? With whom did Paul live while at Corinth? What was their occupation? How did Paul pay current expenses? How far did these people travel? Who made up the select company? What was the weather like? How long did Luke remain with Paul (his third journey)? How many men started Paul's journey?

3. Temporal. How much time was occupied in the second journey? The third? How long did Paul live in Corinth? In Ephesus? On which of the journeys were the Roman brethren at Rome? In what year was Paul arrested in Jerusalem?

**SECTION II.**

1. Outwardly. What circumstance drove Paul from Thessalonica? Why could he not return? Had he finished the work he had undertaken to do there? Where was he when he wrote his first letter to them? About how long after his visit there? On which journey was the Corinthian church established? How long did Paul return to them? On which journey did he write his first letter to them? In what city was it written? How long after his return among them? In what city was it written? Why? How did the size of the church compare with that of the city? What was the moral tone of the city? What peculiar temptation was the Corinthians? To whom did the first Epistle to the Corinthians refer? What was the second one written? In what province was Paul when he wrote it? Who carried it to the brethren? How far did Paul visit the Roman brethren when he wrote this Epistle to them? At what period in his journey was it written? To whom was it addressed? To whom did Paul write the second Epistle? After how long afterward did he see them? Who carried the letter to them? What office did she hold in the church?

2. Inwardly. What is the relationship between Christian men? Is there any progression in the Christian life? What place does the church hold in the Christian life? Is there any visible sign by which the worldling and the Christian may be distinguished? Has Christ personally left the church? What has he done toward men through his resurrection from the dead? What will be the manner of Christ's second coming? Have we any way of knowing definitely when that time shall be? Has Christ left his people more than his devotional ones toward God? Is there any duty or obligation toward men? Are there acts right in themselves that are wrong in the sight of God? Has the Christian any right to trifle with questionable things of such nature? How does a sin against a weak brother stand? What wrong did he secure to himself? Is it still of power in its spirit? What is the greatest motive in Christian life and activity? Is it a positive or a negative motive? What are its distinguishing characteristics? What are its enduring qualities? How does it stand related to the other cardinal graces? Is Christian giving an integral part of true Christian living? May it be taken as an index to spirituality? Is there any power in an example of true Christian giving? Is true giving haphazard or systematic? Is there any vital relationship between giving and receiving? How may it be stated? What kind of a giver is acceptable to God? How will he treat such an one? How long will God's life do to win our neighbor's man's business? In what attitude does the Christian stand toward joys? sorrows? friends? enemies? What is the sure victory over evil?

**TAKE CARE.**

**BY ARTHUR J. BURDICK.**

The task that looked so difficult When completed brings its need. Complete brings its need of joy And makes life full of cheer.

The way that looked so long and steep Leads to the morning cheer. The mountain view is rich reward That makes the pain and toil.

The day that looked so dark and drear And promised so much pain, Has been endured, and brought, no doubt, Some measure of relief.

The stars above that with dread Yearning were filled in sight, Brought peace unto your weary soul; Unto your mind, and sight.

Thus courage take, and bravely meet Each changing scene of life, Assured that strength and wisdom come With labor and with strife.

Each piercing tremble foretells the rose That soon will meet your view;

Each sever whispering of some joy That lies the joyful near.

**IN MEMORIAM.**

Phoebe Arrabella Masson Waxler, daughter of George and Phoebe Wells Masson, wife and, for the last few months of her life, widow of the late Calvin Waxler, was born at Peters- burg, Bensaliner County, N. Y., June 5, 1892, and died at her late residence in Wirt Centre, N. Y., July 22, 1897. At about seven years of age her parents moved from Peters- burg to Allegany County, N. Y., and settled in the western part of the town of Alfred, now in the town of Ward. Here she spent the subsequent years of her childhood and youth. Possessed of a highly obedient, cheerful and loving spirit, she attained a fine and healthy physical development, giving her an attractive and commanding presence. Endowed with a mind active and ready in its powers of perception, a disposition to self- application, and an inflexible memory, she made early and rapid progress in the primar- y and more advanced branches of education, using wisely and well her early opportunities for the best possible culture than attainable. In the winter of 1886-7, then in the fifteenth year of her age, and among 25 students, she made the select school taught by Bethel Church, at Alfred Centre, the school in which Alfred Academy had its beginning, caught its early inspiration, and from which were later developed Alfred Academy and Alfred University. At every term, or nearly every term, of the school that followed this, under the name of Alfred Academy, Phoebe Arrabella Masson was in attendance, and was one of those classes of successful students, until she had passed her eighteenth year, when she commenced a brief, but suc- cessful, career as a teacher. Through, pro- gressive and resourceful in devising metiois, thoughtful and sympathetic in her inter- course with others, was a progressive and successful teacher, winning the affection of her pupils and the confidence of her patrons. On the 12th day of January, 1843, at the home of her parents, in Alfred, N. Y., Rev. J. R. Irish officiating, she was united in marriage with Calvin Waxler, and with him immediately began their home-life on the farm where the life of each came to its close. Theirs was a mutually helpful and happy married life, continuing for a period of more than fifty-three years. Her home was one of generous hospitality, made pleasant and delightful by her always kindly, cheerful welcome, and thoughtful care for the comfort and enjoyment of those about her. It was appreciated and enjoyed by a large circle of friends, and will ever be a pleasant memory to the friends who survive.

There were born to them two sons and two daughters. The youngest of these sons, George M. Wheeler, a young man of ability and promise, died in early manhood. Amos D. Wheeler, of Friendship, N. Y.; Mrs. C. A. Champion, of Milwaukee, Wis.; and Mrs. W. F. Eaton, of Chicago, Ill., survive her. She was a true and devoted wife, a loving and self-sacrificing mother, a faithful and steadfast friend. She was intelligent and mature in judgment, executive and capable in methods of thought and action, and remarkably effi- cient and faithful in meeting the duties and fulfilling the responsibilities of a busy, active and useful life.

In religious thought and experience, she early came to believe in God, reverse his Word and mind in the Love of Christ, for example, guide and redeemer. In her youthful days she put on Christ by baptism and united with the First Seventh-day Baptist church of Alfred, N. Y. Soon after her marriage and settlement in Wirt, she transferred her mem- bership to the Seventh-day Baptist Church of Friendship, holding its meetings at Nile, N. Y., and continued in its fellowship an efficient, faithful and honored member until transferred to the church triumphant, a period of more than half a century. Pure in life, loyal to her convictions of truth, and beautiful in character, she leaves to her associates in Christian fellowship, her kindred and to her many friends, the influence and memory of one whose life has been full of active service, devoted to truth and beauty, and kindly ministry to the happiness and well-being of those about her.

"We live in deeds—not years: in thoughts—not breaths; In feelings—not in daring; in the heart's steady throb, not in the world's stormy day. They must live who think most—feel noblest—act the best."

**STEPHEN BURDICK.**

A DEVOUT WOMAN once wrote thus: "In my own family, I try to be as little in the way as possible, satisfied with everything, and never set up for a martyr, but that any one musts kindly toward me."

"If people are friendly and kind to me, I endeavor to return to them the same kindness, and always happy alone. It all tends to my own aim, forgetfulness of self, in order to please God."
Popular Science.

BY H. B. BAKER.

Niagara River and Falls.

The name “Niagara” was given by the Indians, meaning “thunder of water.” This river is the over-flow from the great lake systems of Lakes Superior, Michigan, Huron, St. Clair, and Erie. The river is only between lakes Erie and Ontario, a distance of about 33 miles. Beyond Ontario the waters form the river St. Lawrence passing through the gulf to the ocean.

Lake Erie, at the formation of the river, is 573 feet above the level of the ocean; and within the 33 miles it makes a total descent of 328 feet. On leaving Lake Erie the river is about three-fourths of a mile broad, and very swift for the first two miles, when it divides and passes around Grand Island in a more quiet manner, until it reaches about a mile above the falls, when it narrows and forms the rapids, on a descent of 52 feet. The river is 4,750 feet wide above the falls, but is separated by a Content Island, which is about 1,000 feet wide, and rises 40 feet above the water, leaving the river about 1,400 feet wide on the American side, and 2,000 feet on the Canadian side. The fall on the American side is 164 feet, and on the Canadian or Horse side 150 feet. The depth of the water in the center, where it takes its plunge, is usually about 20 feet deep.

It is estimated that no less than 40,000 cubic feet of water plunge over this fall of 164 and 150 feet every second of time, or 41,000,000 cubic feet of water per hour. The rock under and over which the water takes this awful leap, is hard limestone, and about 90 feet thick, resting upon soft shales, which are being continually undermined by the action of the water, and the spray that is driven against them; because of this, and the powerful action of frosts, portions of this rock become unsupported, give way and tumble into the abyss below.

A large mass of rock fell in 1818, also in 1828, 1845 and 1847. In 1849, I stood upon a rock called “the fort or tower,” and in June the next year it, and the bridge of rocks out to it, entirely disappeared.

About three miles below the falls is what is known as the whirlpool, caused by a sudden change in the channel, first to meet the rocks on the Canadian shore, where the force of the water has made a deep indentation, and then with a whirl to be crushed over against the American shore, forming a foaming whirlpool and eddy. A man, a few years ago, for the sake of notoriety, was fowledhard enough to undertake to go through this whirlpool enclosed in a barrel of his own construction, but said he would never try it the second time.

The first notice of these falls is found in the records of a voyage made by Jacques Cartier, a French navigator, in 1536. Cartier was born at St. Malo, Dec. 31, 1494. He made three voyages to Canada, and died in 1552.

The location of the falls was first made by Samuel Champlain, in a map accompanying one of his voyages, and was published in 1612.

The first description of the falls ever published, was written by Louis Hennepin, a French missionary, in 1675. He mentions Table Rock.

Peter Kalm, a Swedish naturalist, visited the falls in 1753, and also describes the falls and Table Rock, since which time the Falls of Niagara have attracted the attention of tourists from all parts of the world.

All that I have said respecting the Niagara River and Falls is designed as a prelude to the following: What can we learn about them? When and where did the falls originate? It is a well settled fact that these falls have been and are still wending their way down to the river toward Lake Erie. I have seen, what to my mind was proof that the shore of Lake Ontario, in some remote age, was far above where it is now, and at that time the falls evidently were at what is now the rapids in the St. Lawrence river. When they gave way Lake Ontario was lowered to a certain point indicated now as another shore.

This was evidently before the ice age, when a second catastrophe befall the falls on the St. Lawrence, and Ontario was drawn off to its present level; the St. Lawrence river became fixed, and the Thousand Islands made their appearance. Then commenced the Niagara Falls at the gorge near Lewiston, and from that time on the river has been eating its way to its present position at the average rate of over a foot per year.

Sir Charles Lyell, who was born at Kinndordy, Scotland, Nov. 14, 1797, and who died at London, Feb. 22, 1875, a British geologist, who traveled and lectured in the United States in 1841, and again in 1849-1846 and in 1852-1853, and was of opinion that when the falls first commenced, it had taken 35,000 years to reach its present position.

Dr. Spencer has made a recent computation, and he thinks the Niagara river was formed 32,000 years ago, and that it was 1,000 years later before the falls were constituted, and that for 17,200 years the water fell about 200 feet, while passing through the river, and that 7,800 years ago the river assumed its present form and work, making the age of the falls now about 31,000 years.

He states that the rate is calculated from the laws of erosion.

Prof. Tyndall wrote on the falls in 1873; George W. Holley, 1876, and Dr. Julius Pohlmann, in 1883. Should I refer to what they had to say I would have the Editor of the Rebecca on me, as my space is more than filled now.

LEARN A TRADE.

Rev. Everett D. Burr, in his institutional work at Ruggles Street Church, Boston, has verified the truth of what has often been stated in these columns. He writes to the Open Court: “My experience in our employment bureau revealed the fact that it was almost impossible for us to locate the American applicant for any very careful study of the statistics of our bureau, and while I found that we could locate a Bohemian, or Pole, or German, or Swede, it was next to impossible to locate an American. The form have trades and the latter have none. I found they can easily compare and take hold of any of the great trades. I found, too, that the trade unions and labor unions are very largely, if not entirely, controlled by the foreign labor emigration. The impressions we were confirmed by the revelations of the eleventh census, from which it is perfectly clear that in the words of the foreigner, our American civilization is a trade education for the American child.”
MARRIAGES.

STILLMAN—SWITZER.—At the residence of the bride's parents in Farina, Ill., September 7, 1897, by Rev. D. Burdett Switzer and Jeneva Switzer, both of Farina.

CLARK—STILLMAN.—At the home of Charles W. Stillman, M. D., at 30 North Sixth Street, Wednesday, September 8, 1897, by Rev. James P. Smith, of Washington, D.C., Mr. William Russell Clarke, of New York City, and Mrs. Sarah Stillman, of Alfred, Me.

SEVERSON—FOSTER.—At the residence of the bride's parents, Mr. and Mrs. Ed­ ward Foster, New York City, Sept. 1, 1897, by Rev. S. W. Powell, of Ogdensburg, N. Y., and Miss Sallie M. Foster, of Little Orange, N. Y.

GOUCH—WRIGHT.—In the town of Sullivan, near Rome, Jefferson County, Wis., Sept. 9, 1897, by Rev. Whitford, of Milton Mills, Wis., Mr. Albert Bertram Gardner, of Deloit, Wis., and Miss Marcella Carter, of the first-named place.

DEATHS.

SOUTH-CITY'S SUCCESSFUL DEBATE.—Not be deferred twenty times will be charged at the residence of the late Mr. John W. Rogers, 20 South City, in excess of twenty.

CANDALL.—At his home in Milton, Wis., August 28, 1897, of heart failure and dropsy, Calvin C. Candall, 41 years of age, and the widow of the late Dr. Daniel Candall, deceased, in the 59th year of her age.

FAYT.—In Willing, N. Y., August 28, 1897, of heart failure and dropsy, Catharine Fayt, wife of John Fayt, deceased, in the 59th year of her age.

Her sufferings were long, but she en­ dured them with patience. She was very high spoken of as a kind neighbor in sickness, good to the poor, a faithful wife and a loving mother. She has left behind her a large circle of friends, and a large and devoted group of children, the last of her father's family. Her funeral was held in the M. E. church at Stannards, N. Y., Thursday, Aug. 28, and a very large congregation being present.

J. G.

COOKLIN.—At Adams Center, N. Y., Aug. 29, 1897, of heart disease, Miss Mary Cooklin, aged 81 years, 1 month and 2 days.

Her first husband was Samuel Crosby. In 1891 she married her second husband, Myron Conklin, who died some years since. She was the sixth of thirteen chil­ dren, all of whom are living and who now survive. In early life she be­ came a member of the Adams church. In later years she gave up church work and consequently her connection with this church was severed. Returning to Adams Centre after her husband's death, she married, in 1896, E. C. Crosby. Three children survive her. She died in the faith of Christ.

A. W. B.

GREEN.—In Dodge Centre, Minn., Aug. 24, 1897, Mrs. Mary Green, eldest daughter of Chester, Lemont, son of Fred M. and Henrietta Green, aged 14 months, 11 days and 21 days.

Lester was a member of the Sabbath­ school class of the Junior Department. His life was a patient sufferer and made a heroic struggle for life, though the sur­ gery said it was hopeless. He did his duty in hospital, in church and in the home, and the last he asked in his hospital bed was to have his right from his Saviour. A large attendance at the funeral was present. The service was conducted by Rev. J. S. Wilson, pastor, and furnishing a beautiful monogram of flowers, evidenced the sympathy of many friends. He is buried in the family lot, in section 11, lot 1, "Behold, I come quickly." Interment in the Waseca Cemetery, beside his mother, who died some years ago.

HALL.—At Andover, N. Y., September 4, 1897, of heart disease, Miss Ada C. Hall, aged 58 years, lacking one day.

She was the widow of the late Lewis H. Hall, with whom she was united in marriage, at Alfred, N. Y., by Rev. N. Hall, November 18, 1859. Of the six children born unto them, one daughter died in childhood, one son when a young man, and three sons and three daughters survived her. She accepted in early life Christ as her Saviour, and was baptized in the Seventh-day Baptist church of that place, and in their knowledge, voting and assurance that she has gone to be with Christ.

B. B.

HOW WASPS BUILD THEIR NESTS.

In a tree in the garden round the house where I was at work there was a wasp's nest in process of construction. The busy insects were going backwards and forwards carrying their material to the paperlike fabric; but though I watched several days, I could not see where it was collected. It happened that the pillars of the veranda of the new-built house in which I was stopping were roughly hewn trunks of the Lombardy poplar trees; and I noticed in that region that there was a most unusual size of good soil and considerable height without branches, and makes a charming sight step. One sunny noon, while loitering after the veranda, I noticed that num­ bers of wasps were alighting on the side of these pillars that was worn by the weather, and then, after a short stay, moved off again, apparently carrying away a small load with them.

Stationing myself close to one of the columns, I soon found a satisfactory seeing a wasp alight on it. After having settled herself on the column, and was in search of, he suddenly stopped, and carefully feeling the spot where she was, he alighted there, and his body was soon covered with his own nippers, and then proceeded in a workmanlike manner to cut from the wood a circle of the desired width to which he could extend his nippers laterally, and as he moved backwards, he took the strip up under his chin with the aid of his forefoot until he had it as long as he could comfortably hold, when he gave it a finishing cut-off and flew away. Watching the work of construction afterwards, it was marveled at how the end of the little roll was attached to the strip of wood that was being added, by means of some waxy gum ex­ uded by the builder, and joined on laterally as it was unraveled until finished, and then the workman fly away for a fresh piece. Each moreover requires about three-eighths of an inch in length and a little under an eighth in width, which could be seen im­ morable than the artistic and businesslike way in which they execute their work—Harper's Round Table.

PROPOSED BY SERVING.

Mr. W. H. Smith of Washington, who accompanied Secretary William H. Seward on his trip through the world, was asked why Mr. Seward never made known his reasons which led to the purchase of Alaska. Mr. Seward had suffered enough abuse and ridicule from the press. The manner of the President was always to be too critical and had been criticized and abused when he attempted to set forth some advantages of the American purchase had been a suffi­ cient object lesson for him to learn. If he had been asked to announce what he knew of this newly acquired territory the derision would have been his. He made the statement that the territory con­ tained gold, silver, copper and coal, but the statement would have been ridiculed as puerile. He was determined

WANTED—An Idea.


ROYAL BAKING POWDER, Absolutely Pure

TO THE TRADE: The Royal Baking Powder Co., New York, is by far the largest concern engaged in the baking powder business in the United States. Its capital is over $1,000,000. Its facilities are so great that, without any change in character, it can increase its capacity and output to any extent. Its annual sale is $8,000,000. The character of its business is so large that no argument in favor of adding any new business to it is necessary. It is therefore desired to establish a branch in the city of Los Angeles, California, and to engage a man to manage it. The proposition is for an equal share of the profits and expenses, and to increase as profits increase. The capital required is $15,000. The position of the man will be that of a manager, and he will in every way make himself responsible for the success of the business.

WILL BORE FOR GOLD.

William Schwarzebeber, a St. Louis architect, is about to file letters patent for a prospective machine that will obviate all difficulties arising from frozen grounds of the Alaskan placer fields.

Thus far it has been necessary for the miners to build fires on the frozen gravel of the rivers in order to remove even a few inches of the ice, but this is considered a good thaw, and fire after fire has been to kindle to melt the ice and drain the water from the ground. Mr. Schwarzeber’s invention will enable two miners to bore for gold to a depth of 30 feet or even more without the necessity of building a fire.

The device consists of a metal screw which is worked into the ground like a post hole auger. A cylinder of the same diameter of the screw, and twofold in depth follows the screw into the ground, and within the cylinder is a metal auger with an open bottom into which the detached dirt and gravel are deposited.

When full, this bucket can be withdrawn and can be washed out and panned while the bucket is returned into the well for another load.

MOTHER of marvels, mystery­ ous and tender Nature, why do we not live more in thee? We are too lazy, too encumbered, too much occupied, too active! The one thing needful is to throw off all one’s load of cares, of pre­ ocupation, of pedantry, and to become again young, simple, childlike; living happily and grandly in the present hour—Amiel.

TRUTH is the object of our un­ derstanding; the good is of our will; and the understanding can no more be delighted with a lie than the will can choose an apparent evil.

We ask those of our

Seventh-day Baptist Friends

who contemplate a change of residence, to please come and see us, or write

Mr. E. T. Jones
Colony Heights Land and Water Company
Post Office, LAKEVIEW, Riverside Co., California.

B. F. TITMORE, Sec.
May 1897}

THE SABBATH RECORDER.

S P R I N G  I N  N E W  J E R S E Y.

A saddening calamity has occurred in the Presbyterian Discipline over the Sabbath-day School spirit which is now a possibility.

C. W. HAMMOND, President.

W. COON, D. D., Secretary.

Address all communications to the Secretary of the Sabbath-day School Board, New York, N. Y.

New York City, May 25, 1897.

Theological Abstracts.

SABBATH SCHOOL BOARD.

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Rev. L. R. Whitney, Secretary.

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