"NOT AS I WILL"

Blindfolded and alone I stand,
With unknown thresholds on each hand;
The darkness deepens as I grope,
Afraid to fear, afraid to hope;
Yet this one thing I learn to know
Each day more surely as I go;
That doors are opened, ways are made,
Burdens are lifted or are laid
By some great law, unseen and still,
Unfathomed purpose to fulfill,
"Not as I will."

Blindfolded and alone I wait,
Loss seems too bitter, gain too late;
Too heavy burdens in the load,
And too few helpers on the road;
And joy is weak, and grief is strong;
And years and days so long, so long;
Yet this one thing I learn to know
Each day more surely as I go;
That I am glad the good and ill
By changeless law are ordered still,
"Not as I will."

"Not as I will!"—the sound grows sweet
Each time my lips the words repeat.
"Not as I will!"—the darkness feels
More safe than light when this thought steals
Like whispered voice to calm and bless
All unrest and all loneliness.
"Not as I will!"—because the One
Who loved us first and best has gone
Before us on the road, and still
For us to set all his love to fill
"Not as we will."

—Mrs. Helen Fiske Jackson.

The Sabbath Recorder.
A Seventh-Day Baptist Weekly, Published by the American Sabbath Tract Society, Plainfield, N. J.


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A. H. LEWIS, D. D.,

Editor

J. P. MOSHER,

Business Manager

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I am so needy, Lord, and yet I know All fullness dwells in thee; And by the hour that never-selling treasure Supplies and fills in overflowing measure. My heart, my greatest need. And so "Grace is enough for me."—Francis B. Havergal. (Her last writing.)

One of the strongest evidences that the United States are one again is seen in the fact that two men, Lee and Wheeler, who were among the active leaders in the Rebellion thirty-five years ago, are now appointed to high positions in the army of government.

A bill has passed its first reading in the Canadian Parliament for the submission to the people of the question, "Are you in favor of the passing of an act prohibiting the importation, manufacture or sale of spirits, wine, ale, beer, cider and all other alcoholic liquors and beverages?" It proposes the use of the referendum on the most extensive scale ever tried, and indicates as well a remarkably deep interest on the subject of temperance. Such tests of public opinion, if rightly made, are powerful factors in convincing the right direction. If they could be made frequently it would be well.

The United Presbyterian General Assembly, at its next meeting, is to act on a resolution which declares that "No minister shall engage in home mission work as a beneficiary of home mission funds, nor shall any one be employed by the General Assembly or Board of Home Missions in administrative or clerical capacity, unless he is to be paid from funds contributed for home missions, who is addicted to the use of tobacco in any form." We trust that the day will hasten when such a proposition will find acceptance in every religious organization. A Christlike standard cannot stop short of this.

The vote relating to equal lay representation in the Methodist General Conference is now practically complete in so far as the spring conferences are concerned. The affirmative vote is 3,284; negative, 930. Last year the same conferences gave 1,428 for and 2,653 against. The change is very great. It evinces the rapid growth of Congregational elements, where the Episcopal idea has been dominant. The fall conferences are yet to vote. It is believed they will give an equally favorable acceptance of the amendment, which would then become effective on a two-thirds vote of the next General Conference. The development of the many promotes Congregationalism in religious matters.

We have noted from time to time that the friends and defenders of Herman Warszawink, the converted Jew, have left him, one after another, because of his dishonesty and hypocrisy. The Recorder dropped him long ago, as did the Peculiar People. One of his strongest defenders, Rev. Henry Varley, has now been compelled to change fronts. He has written to A. F. Schauffler, D. D., under date of May 3, as follows:

Believing that the statements made to me in October last by Mr. Warszawink, that both he and his wife had been treated and that the Jewish Mission work in his hands had been grossly misrepresented, I wrote strongly in his defense. I have now to confess that I was deceived, and led to write that which reflected unjustly upon yourself, Mr. Jessup and Mr. Anthony Comstock. I therefore withdraw that which was written, and express my sincere apologies that I was induced to defend one whose conduct I now see has merited severe censure.

The average prayer-meeting is injured by silence which is not golden, and by speech which is brazen or leaden. Silence is often eloquent with tender sympathy; like Mendelssohn's Songs Without Words, speech would war it. When Job's three friends came to him in sorrow and sat with him upon the ground seven days, without uttering a word, they did well. But when they began to speak, breaking him in pieces with unwise words, he was grieved into saying, "O, that ye would altogether hold your peace! and it would be your wisdom." We have sometimes been moved to quote Job's words when speakers in the prayer-meeting abuse the audience and dishonor God with lengthened dulness long drawn out, or with vitriolic words which fire on the tender susceptibilities of suffering spirits. The main stock of the men who deal in pious vitriol is self-righteousness. Two ideas enter into all their speeches: their own immaculate goodness and the wickedness of everybody else. They are the counterpart of the pagans and hypocrites whom Christ condemned unspARINGLY. It would be better for all concerned if such prayer-meeting killers were silenced; openly, if need be.

We are glad to see by the tone of general conversation, by newspapers and sermons, that the conviction is growing that this war is the inevitable outcome of the struggle between two entirely different forms of civilization: a civilization, on the one hand, that delights in bull-fights, that drives to desperation colonies by its injustice and greed, and that attempts to enforce its will by starving innocent women and children; and a civilization, on the other hand, that aims to give every one the fullest measure of personal liberty and privilege, that never intentionally allows a clique that seeks to subdue humanity wherever possible. Two such civilizations cannot live together, and it is in the stern logic of eternal justice that the former must be swept away before the latter. War is a terrible thing, and so is the cutting off of a gangrenous foot, but it is better to cut off the foot than to let the gangrene remain. On this high plane alone can the war be justified. The Recorder sustains it on that plane. God must do his work many times through human agencies. Now the United States is called to like men the world of existing the cancer of Spanish barbarism, which has grown too long on the chain-scared neck of suffering Cuba.

JAPAN has surprised the world in many things, by the swiftness with which she has assumed new positions and made new attainments. In educational matters she has crowded forward until a leading London paper has cited her technical schools as worthy of imitation in England. In a late Japanese paper published in Tokyo, the schools are described as institutions in which instruction is given scientifically and practically in such subjects as agriculture, industry and commerce. The number of technical schools includes four government, thirty-six public and eight private establishments, besides a government institute for training technical teachers. The recent efforts of the Japanese to extend their foreign trade excites peculiar interest in the higher commercial school. It is chieflv designed to give instruction in those branches of commerce which are necessary to prepare persons for the management of commercial affairs, or to act as instructors in commercial schools. The school enrolls 573 students, and has a staff of thirty-seven instructors, all of whom have some knowledge of the English language. The majority of the graduates are engaged immediately by banking and mercantile firms; the government service claims nearly all the others. In the unknown future of Japan, education is certain to join with activity and perseverance in securing results akin to those which have already made the Japanese famous. With Japan springing to new life and China being vivisected, the Far East is changing indeed.

Interest in the date of the books of the New Testament increases as research goes forward. The first volume of "Einleitung in das Neue Testament; Introduction to the New Testament," by Professor Zahn, of Erlangen, has made its appearance. Zahn is one of the ablest scholars in New Testament literature. Some of the chief results of his work are the following: The oldest Epistle in the New Testament is that of James, addressed to Christians, and penned by James the Greater, a real brother of Jesus. It was written about the time of the apostolic council, but not directed against St. Paul. The readers were found among the Jewish Christians in the neighboring districts before the foundation of the large South Galatian congregations by Paul. Then follow the three oldest Epistles of St. Paul. The oldest is Galatians, addressed to the South Galatian congregations founded on his first missionary tour. Soon after this followed Thessalonians, the first in the summer, and the second late in the fall of 53 A. D. 1 Corinthians was written about Easter, 57, after a brief visit made by St. Paul at Corinth from Ephesus. With the second the first is claimed, and then comes Romans, written in 58, in Corinth. None of the imprisonment letters still extant was written at Cesarea, Philippi, Colossians and "Ephesians" were written about the same time, namely, in all probability, in the second year of the first captivity of Paul in Rome. Ephesians is a circular letter, which the Laodiceans are to send to the Colossians. It was not originally addressed to the Ephesians, but to the congregations of Asia Minor founded by St. Paul. Philippians was written in Rome toward the close of the first captivity, which ended with Paul's freedom in the spring of 63. Zahn begins his study of the Pastoral Epistles with 2 Timothy, which was written toward the close of the second Roman captivity, and Paul was arrested in Rome. It was on this occasion that Paul wrote 2 Timothy, and he was then beheaded, earliest, at the close of 66, or, latest, before the death of Nero (June 9, 68). These results are especially interesting when compared with the chronological researches in Harnack's recent works. The second volume of Zahn, treating of the Gospels and Acts, will appear later. These researches add strength to strength, and make the historical position of the New Testament invincible.
The Sabbath Recorder.

The 53d Annual Session of the Seventh-day Baptist Western Association was held with the church at Nile, New York, June 9-12, 1898. The introductory sermon was preached by Dr. W. L. Burdick, pastor of the church at Andover, N. Y., from Ephesians 6:17, Theme, "The Sword of the Spirit." Divine armor makes the soul safe and strong. The Word of God forms the one great medium through which we gain that which is necessary for salvation. That word forms the supreme standard of right as well as the source of knowledge. To gain this knowledge and obey it is man's highest duty. Christ is the highest revelation of God, and of truth embodied in life. Law and gospel are one. Law written in the heart is doubly strong and imperative. God's Word is deeply spiritual. It appeals to our spirits, awakening the sense of duty, and lifting us into higher life. We are commissioned to preach this Word; not philosophy, nor the opinions of men, but the Word. By such preaching men are saved. Preaching must be "doctrinal," for truth is the soul of doctrine, and truth alone can save. Pure doctrine is pure heart and strong lives. Never preach doubts or negations. Truth is positive. We must study the Word. It is a deep mine, a never-failing fountain. He who preaches the Word as he ought will be indulged with abundant power from on high, and his preaching will not be in vain.

Following the sermon, the Moderator, U. M. Babcock, reviewed the history of the Association for the last forty-two years. He noted the changes, and raised various questions as to present dangers and possibilities. He urged loyalty to our distinctive doctrines and practices as Sabbath-keepers, and declared that we ought to be at the front on all questions of moral reform.

FIFTH-DAY—AFTERNOON SESSION.

The session opened with praise service, led by Rev. J. G. Burdick, from the South-Eastern Association, on "West Virginia and its Interests." Mr. Burdick gave an outline history of the settlement in West Virginia of Seventh-day Baptists from Shrewsbury, N. J., near the close of the last century. He recounted the fact that until after the Civil War, West Virginia had no Sabbath schools and few tracts of religious or intellectual culture. Seventh-day Baptist missionaries from the North, after the war, helped to awaken the spiritual life of the churches, and to promote the cause of education. Salem College is the direct outgrowth of these efforts, and of the energies of the young people of West Virginia for education and refinement. The College has risen rapidly in influence, and this has given corresponding prominence to the cause of the Sabbath. Much remains to be done, and West Virginia must still look to friends in the North for aid and sympathy in religious and educational work. Mr. Burdick paid a high tribute to President Gardiner, of Salem College. The attendance was good, better, proportionately, for the opening day than at the other Associations.

SIXTH-DAY—MOORING SESSION.

Praise service, led by O. S. Mills, Richburg. After this an hour was given to business. This was followed by a prayer service for thirty minutes, of which Dr. O. U. Whitford, of Western Association, made the opening prayer, and G. H. F. Randolph, delegate from the Eastern Association, who gave the closing prayer. This [session] was followed by a meeting in the name of "The Love of Christ for us." The meeting was long, and the response to the theme was prompt. A high spiritual tone pervaded the meeting.

The spiritual value of the Sabbath was brought out in the opening remarks of the leader, and found response in many hearts. It was a most helpful service.

SABBATH MORNING.

Opening praise service was conducted by Dr. O. E. Burdick. The sermon was given by Missionary Secretary O. U. Whitford. Text, Luke 2:49. Theme, "Being About Our Father's Business." The most important business is God's. This is the salvation of men from sin and all consequences. This is Christ's especial work, and he pursued it with the utmost earnestness and devotion. He was a single purpose; the redemption of men. We should study his purpose and methods as our pattern in doing our Father's business.

Seventh-day Baptists have an especial part of God's business to do. This has been entrusted to us who are here, and to our ancestors, for two and a quarter centuries. We are "called" of God to stand for a full salvation, and a complete Bible. This includes the Sabbath. We are partners with Christ, Lord of the Sabbath, active not "silent" partners. This work is to be done on the broadest ground, that God may be honored, rather than our numbers. They may be increased, or that our interests may be built up. Evangelization and Sabbath Reform are one, and they constitute our specific work. This work is far more important than the workers. We can be best by cultivating a sense of personal obligation. Hand-picked fruit in Christ's vineyard is the best. We need such a sense of obligation as will make us to be "dead in earnest." We need supreme devotion. Mother-like devotion, if we need to work; not to see that work is to be done; not to talk about doing it, but to do it; do it now. This means all the people; not the few. We need the spirit of sacrifice. All we are and have must be enlisted. We must learn the higher and holier meaning of "stewardship." To crown all, we must have deep spiritual power. This gives life and success to all. A few thus strengthened of God are far more effective than many are without it. Seek God's help to do his work.

SABBATH Afternoon.

Sabbath-school, under charge of Chas. R. Gardiner, Superintendent of the Nile school. The lesson was taught as follows:

1. "Jesus Crucified," by Madison Harry. The crucifixion of Christ was an event of supreme importance to the world. It had been foretold in prophecy; it was attended by the greatest exhibition of divine power; it was a scene of infinite suffering; because of infinite love; it was the central scene in the world's redemption.

2. "Jesus Mocked," Prof. F. S. Place. Prof. Place taught his theme by the "Socratic method," i. e., by terse and clear-cut questioning. It was eminently successful, and the class responded in the usual manner to those who may have similar duties on similar occasions. That method, in many instances, surpasses all others. To this form of teaching the professor added pertinent remarks, and a tender appeal against "mocking Christ" by unworthy lives.

3. "Closing Scenes," Mrs. B. K. Kelly. Death scenes are usually sad. This scene was made doubly so by pain, scoffing and abuse. Nature could not look upon it unmoved. God showed the curiously sorrow-born darkness.
The sun set itself blind, and the sympathising earth was rent with sobbing. Thus were divine love, power and sorrow manifested while God struggled to reconcile the world unto himself, and to unfold everlasting life for men.

Resolved, "Personal Application," D. B. Cook. We must enter into the crucifixion of Christ spiritually, before we can be his, fully. This alone is the application to us. Our lives must enter into his unselfishness, into his helpfulness, his sympathy, his self-sacrificialness. He never posed as a martyr, nor sought sympathy for his own sake. But his uncomplaining, sacrificial love saves the world. Only thus can it be applicable to us. In no other way can we apply it to the world.

After Sabbath-school came the Christian Endeavor prayer meeting, conducted by Pastor W. D. Burdick, of Nile, and E. B. Saunders. The theme was, "Christian Courage." The meeting was vigorous and strong, and strongly demonstrative along the line of work. Reports were made of needy fields within the Association. Many volunteers came forward offering to help in supplying these fields, and a definite appointment was made at West Genesee (Dodge's Creek) for Sabbath, June 18. It was an excellent meeting, culminating in a practical application of helpful work.

FIRST-DAY—MORNING.

After a prayer service, the business was taken up, including, among other things, the report of the Committee on Obligations, in which appropriate and appreciative mention was made of Rev. Henry L. Jones, and of deacons H. C. Coon, O. G. Skillman and J. H. Hydorn. The sermon of the morning was by Madison Harry, delegate from the Central Association. John 12: 32. Theme, "The Continuing Lifting Up of Christ." Life springing up from death is an universal law. Christ's followers must be lifted up by spiritual power and the indwelling of the Holy Spirit in order that their light may shine and Christ may be continually uplifted by them. Through Christ thus lifted up, all the ills of the world are cured, all salvation from sin comes. We lift Christ up for the saving of men, when we proclaim him crucified and risen. We lift him up when we joyfully and lovingly attend on all the means of grace he has blessed us with. Opportunity is duty, and the opportunity to exalt Christ, once lost, is a sad failure. A vigorous spiritual life begotten of the spirit exalts Christ, and draws men to him. Joyous service on our part lifts Christ up. Such uplifting of Christ by his followers is God's method of bringing men to redemption.

Eduacation.

The "Education Society's Hour" followed, conducted by President B. C. Davis, of Alfred University. He said this Society seeks to foster study and to inspire all our people with a desire for a higher education. We must be as we have always been, an educated and an educating people. The minority to whom so much of important truth has been committed, must be educated and cultured to a high degree, or its work cannot be well done. Our specialists and leaders are failing. Younger men and women of equal or greater culture must take their places.

Prof. W. C. Whitford spoke of education as related to the minister of the gospel. The ministry must know well God's Word in the original tongues, as well as in the English. He should be familiar with the history of the church, and of theology. He should be trained in the science of preaching the Word, and in the methods of training is the greatest of works, and needs the greatest preparation, and a corresponding devotion.

A. H. Lewis spoke in answer to the question, "What is a Liberal Education?"

F. J. Elfreth spoke of Salem College; of what it needs, and of the good work it is doing.

D. B. Coon spoke of Milton College, its advantages and characteristics. The hour for adjournment came, and after dinner J. L. Gamble spoke in behalf of Alfred University, and of what it offers to the people of the Western Association.

The sermon of the afternoon was by A. H. Lewis. Theme, "The Great Danger to Christianity in the United States Through the Growth of No-Subbathism and of Holidayism on Sunday." According to the testimony of thatgrapher, "The Unsubscribers" of the 19th century, "the Sabbath is lost," as a sacred day. This has come because of the unscriptural claims made for it, and because the churches have practically set the Bible and the law of God aside, so far as the Sabbath is concerned. Therefore be it a matter of salvation be it a matter of salvation from ruinous holidayism unless Christians re-turn to the Bible and to the Sabbath according to the teachings and example of Christ, Lord of the Sabbath. Special public invitation had been given to those not Seventh-day Baptists to come and see, and a number of such persons, including some cler-gymen, were present.

YOUNG PEOPLE'S HOUR.

The Young People's Hour followed the sermon. It was conducted by Miss Eva St. Clair Champlin, Associate Secretary. She will report it for the "Young People's Page." In spite of the home-going of many, a good audience remained to hear the last sermon of the session, by D. B. Coon, delegate from the North-Western Association. Text, Luke 2: 40. Theme, "Training Children." All of Christ's life is for our example. While little is recorded in the gospels of the boyhood of Jesus, we know that his training must have been, in a model Jewish home. The family life of the Jews was then at its best. It was pervaded by a religious atmosphere. Motherhood was dedicated, as a religious duty, and great care was taken in the training of Jewish boys. Jesus was trained in the national history of his people, and in religious duties. The law of God was presented as supreme. The fidelity of the Jews to Jehovah, to the Bible and to the Sabbath is due mainly to training in the home. Jewish children were taught much of the Old Testament. Leviticus was a prominent text-book in the schools. Teachers were selected with great care. Kindness, gentleness and truthfulness were excited. The symposium in harvest week, were also of the nature of schools. We should make the child-life of Jesus the model for our children. Mothers, labor to be worthy of your place and your duties. Fathers, seek to create conscience in your children, toward God and his Word. Not "smartness," but goodness is to be sought. Not wealth, for wealth's sake, but high and holy life for Christ's sake. Now, as always, it is the first duty of parents to train their children for heaven. Parents, you are losing your children for time and for eternity. It was a sermon which parents will remember, long and well.

THINGS WORTH KNOWING.

Strong reinforcements for the invading army near Santiago are to be sent at once from both Tampa and Newport News.

Major-General Merritt and his staff will sail for the Philippines, of which he is to be the Military Governor, on June 29, going on the Newport.

KING ALFONSO was confirmed June 23, with the presence of the royal family, the Court dignitaries, the Cabinet Ministers and the Grandees.

On June 24 a force of sixteen hundred men sailed from Newport News on the converted cruiser Yale for the Cuban coast, to reinforce the first army of invasion under General Shafter.

Under date of June 24, the Madrid correspondent of the Times says: "The government has received an additional dispatch from Cuba, not yet published, to the effect that the Spanish reinforcements are being concentrated at Santiago."

Reports from Madrid state that when the Cortes closed, martial law was proclaimed.
The Sagasta Cabinet will resign and make way for a new government, which will open negotiations with the Four-Corners. The new Premier, with Senator Salvador at the Exchequer, and possibly two Silveristas will join this Cabinet, which will conclude peace and prepare the way for a Silvelista Cabinet. There is no doubt that Spain will lose all her colonies.

On June 4th a thousand Americans, including Colonel W. W. Sharp, entered the engagement with two thousand Spaniards near Santiago de Cuba, and drove the enemy back into the city. Twelve Americans were killed. The bodies of twelve Spaniards were found, but their loss is believed to have been much heavier. The Americans held the position at the threshold of Santiago de Cuba, with more troops going forward, and they are preparing for a final assault upon the city.

News has reached San Francisco, under date of June 27, from Honolulu that opium is being smuggled on a large scale from Victoria, B. C., to the Hawaiian Islands. It is said to be landed in the harbor in a disguised vessel under the command of the schooners Henrietta, Lena L. and Salvador. The first two are reported to have landed their cargoes and sailed away, but the Salvador was caught. A search revealed 1,000 tons of opium on board. Captain John Harms, and a man named Albert Weinrich were landed in jail.

Louis Wineseman, representing the Atlantic Steamship Company, of Liverpool, England (Pim, Forwood & Co.), has telegraphed to President Zelaya, of Nicaragua from San Juan del Norte, Nicaragua, that he was prepared to complete the purchase of Nicaragua's steamboats on Lake Managua, and of the Government's railways. The completion of these negotiations will give the Caribbean and Pacific Transit Company, Limited, of Liverpool (Pim, Forwood & Co.), a transportation route across Nicaragua, over part of the route conceded to the Maritime Canal Company of Nicaragua in 1886 for a canal.

The landing of troops without opposition on the morning of June 22 indicates that the Spanish military forces are concentrating all their strength for defensive action at Santiago proper. A half-hour's vigorous shelling from Jaragua for five miles west along the road toward Santiago cleared the way, but it was little more than a spectacle, because it was so one-sided. When the landing was made at Jaragua the village was deserted. Everything was quickly taken possession of by the American troops, from the shore to the slopes of the Alters Mountains. Admiral Sampson came to the flagship, the New York, after the hills had been cleared, and conferred with General Shafter about future movements. The indications are that the siege guns and heavy artillery will be transported along the road without serious inconvenience. The engineer corps was among the first to land. Diplomatic and consular officers are contributing all their strength for defense at Santiago proper.

The latest reports of the engagement on Friday between Americans and Spaniards near Santiago de Cuba show that there were really two skirmishes. The Rough Riders were attacked in one place, while the men under General Young were fighting off the enemy several miles away. On the fighting near Santiago were received by the War Department from General Shafter.

You will be interested in the peak of grain threshed out below. No names are given, but most of the quotations bear their own trade-mark. A list of some half dozen along about the middle have the unmistakable style of "The Elder," while others are plainly Lewismian. A number of authors are represented. Not all were spoken in the public meeting. None of them are to be belted whole. They will be better ground, mixed, baled, chewed and—digested.

Kernels from the Northwesternthreshing-floor.

This busy, bustling world does not stop for anything unless it has authority behind it. Shall we not join hand with hand until we touch the hand that was crucified?

Jesus wants to criticize many things in our lives. You have some of them going on you now.

It takes all kinds of preachers to reach all kinds of men.

The doctrine that the Old Testament is done away with out of hatred of the Jew in the second and third centuries.

I have been studying the knowledge of Christ all my life, and I feel as if I had been only picking up pebbles on the shore of an infinite ocean.

When a man is full of the gospel, he cannot keep still.

When men preach in the pulpit that Wednesday is as good as any other day, the masses will take them at their word.

An oyster has no back bone. You can make it fit into a receptacle of almost any shape.

Missionary difficulties include two ideas always: the extreme sinfulness of sin, a great salvation for sin.

When we read of a great revival under an evangelist in some frontier church, we often forget about the faithful missionary who prepared the way and brought the revival.
Missions.

By O. U. Whipple, Cor. Secretary, Western, R. I.

The hills and vales of Allegany County, New York, never looked better than now. The wet season has clothed the fields and woods with luxuriant foliage and the richest green. June is the month of roses and lovely flowers, and the air is filled with sweet perfumes. Indeed, the picturesque scenery of Western New York, in its richest verdure and lowest attire, is good to look upon, and it fills one with pleasant thoughts and lofty sentiments. Its cool, invigorating mountain air makes the blood circulate with renewed energy and gives vigor and health to the body. It seems to me that in a farm-house, on one of the high Allegany hills, with pure spring water which so abounds there, pure air, pure milk, sweet bread and butter, good companionship, away from the rushing world and dusty street, in the quiet of such a place it must be pretty near heaven, indeed, much nearer than Watch Hill, or Newport, or Saratoga, with its high life, fashionable follies and dissipations. Many go away from these popular resorts, after a summer's stay, far wiser in many ways, than they were when they went there. The farmers of Allegany are sure of a bountiful crop of hay, if they have good weather to secure it. Grain is looking fine. Saw a number of fields of fine wheat. Potatoes are planted quite everywhere, and the potatoes of Western New York are usually of fine quality, and bring a good price in the market. Allegany County is noted for its butter and cheese. The corn-fields are looking fair, but need more warm, sunny weather to make them shine. It seems to me I never was in a country where they have so many birds, and such fine bird-chases in the early morning. One must wake early in the morning to get the benefit and inspiration of their varied notes. It makes one almost feel that they do know God and really praise him.

It has been my privilege and pleasure to visit some of our people in Allegany, since the Association. Two days were spent in Wellsville and Hornellsville. There is a deep interest manifest in all lines of our work as a people. There is a feeling that a teacher should be sent to China; that the small churches and frontier places should have evangelistic help and work, and that Sabbath Reform should be pushed with vigor. A stop was made at Wellsville. The churches of Wellsville and Scio are supplied with preaching every other week by Rev. Stephen Burdick. He baptized seven persons into the membership of the Scio church three weeks ago. These two churches would make a good field for a settled pastor, and he would have plenty of desirable and much-needed work to do. Sabbath-day, June 18, was spent with the Hornellsville church. Pastor M. B. Kelly, of the Second Alfred church, is still supplying it with preaching. We attended, Sabbath evening, an interesting prayer-meeting held by the young people. There was a fair congregation on Sabbath afternoon. Quite a number were detained at home by sickness. Dr. Palmer, an old schoolmate of Milton Academy, has been a very sick man; no one thought he could recover, but the loving Father has raised him up, so he is able to be about, to the great joy of all, and is on the way to take his place again, and resume his practice. The death of Den. Stillman is deeply felt by our people in Hornellsville. It is a great loss to our church and cause in that city. Hornellsville is a city of about 13,000 inhabitants. It is an important station on the Erie railroad, and a fine manufacturing town, surrounded by a rich farming section. We have not had any church work here. There is in it, and connected with it, a number of fine young people. We, as a people, hold an interesting and important place in this city. It should be fostered and enlarged. This church and the Hartsville church should, in our judgment, be the agents of a man as a joint pastor. He should live in Hornellsville, and should be a man who can stand side by side, in every way, with the clergyman of the city. He should be an able representative of all things for which we stand as a people. Such a man as pastor, not supply, of these two churches would build them up, and do them great good, and also extend our cause in a growing city. Here is a good opportunity for us, as a denomination, and for the church at every place. The need is not a supply, not a temporary evangelistic work, but a settled pastor to evangelize, to lead, to strengthen, to build up, to stay, and to look after the people, and every interest of his flock and our cause.

The following address given by the Rev. A. Allen, B. D., (Vicar of St. Stephen's, Spittalfields) will give some idea of the interest of the readers of The Recorder:

"I have a parish in which three-fifths of the people are Jewish, and within ten years it is quite certain that there will not be a Christian in the parish, according to the present rate of change, so that we shall become a Jewish mission. Now, I want to speak to you upon what we conceive to be the great difficulties is our way and the encouragements we have. The first great difficulty in our work in Spittalfields arises not from the Jews but from the Christians. Every one of these Christians are almost as bitter against the Jews as you will find in foreign countries, only that the feeling in England is such that they dare not show it as they do there. They will not however join in any or support any meetings which are held for them. They want them in their classes, and whenever you speak to them, their constant railing is against the Jews, who, they say, are foreigners, for in my parish there are Polish and Russian Jews who are constantly coming in. They are foreigners, who, whenever there is a house to let, take it, and the people say they are driving them out of their work. This is what goes on in poor parishes, and from this I can only conclude that we are a poor people. In many of the richer parishes the same feeling exists, although it is not so strongly expressed. I will give you one example. We have on Friday afternoon a singing class for little girls. One of our best women had this said to her wife, 'You will never get many children to the singing class.' 'Why not?' she asks. 'Because you let Jewish children come.' This is a difficulty we have to cope with. Why is it that these Jews push our people out of work, and why is it that they take a house which no people say is too dear? It is because these Jews, who come from abroad, show all the great characteristics of the Jew of which you have heard. They are moral and industrious, and never enter the public houses. Our schools are half full of Jewish children, and they will soon be quite full; they are most attentive and they have given them very much more than our people in the same grade of life. That is the first great difficulty, and before we can do anything with the Jews, or very much, we have to convince our own people that we have a mission from God to the Jews, and they stand in astonishment when they are told that the Lord Jesus Christ was a Jew, that the Bible was committed to the Jews, and but for them it never would have come to us, and that we have a mission to the Jews first, and then to the Gentiles. That is our first difficulty with the Gentile people, and the next comes from the Jew himself. These Jews come from abroad. They have been accustomed to persecution, they have been accustomed to being ground down in a manner you have heard of from those who have visited those parts and who can tell you about it than I can. I can see from their manner how they have been treated, and it is on the man feeling, and whatever question you ask them you have to encounter the idea that you have some sinister motive in asking it, and that you are trying to find out some information for political purposes. You have done with you with the greatest suspicion. We have to win over these people and show them by the way we act that we do care for them, and that we come amongst them not because of any political grounds against them, but because we believe the Lord Jesus Christ has sent us to them. I can see all around about me that this suspicion is being removed by the way the missionaries are working amongst them. You have been told this morning that you are not to measure the work done by the number of converts. I am sure—and in this I am not alone, for it is the feeling of most of my brethren who are working in these parts—there is coming amongst these Jewish people a wave, which is an inroad of God, an inroad of God turning over people to the Christian religion. You can see no sign of a storm, and yet you feel there is something coming on. You cannot bring facts of numerous conversations to prove this, but you feel, from actual contact with people, that the work of God is moving amongst them. They are enquiring, and will often accept the New Testament and talk to you about it, and if you have only gone that far you will have gone a very great step. Therefore you must not say, if you have not baptized a vast number of people, that you are doing nothing. You have to bring them the message of the gospel of the Lord Jesus, and be sure that in God's own time it will do its work. There is another great difficulty we have. Christians do not employ Jews and Jews do not employ Christians, and if you have got a man who has been an enquirer, and who feels the truth of the gospel, he shrinks from coming out for the simple reason that if he comes out a Christian he has to go to starvation. There is no doubt about it. I have a man in my mission who is almost starving for that very reason. Do not let us think it is all difficulty. We have some encouragements, too. We have the encouragement that the Jews are getting more willing to listen to us. Our children and their children are grow-
ing up together, and going to the same schools. I was talking to a Jewish lady in a very high social position of this world, and the salutation used was, "Good morning, of course, and the word of God shall not fail."

**The SABBATH RECORDER.**

**Woman's Work.**

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

The Woman's Hour at the Western Association was conducted by the Associate Secretary, Mrs. C. M. Lewis. The session was opened with a fine selection of music, furnished by a quartet from Little Geneva, N. Y. Mrs. H. A. Place, of Ceres, N. Y., conducted the devotional exercises, which were followed by a duet, very impressively rendered, by Rev. and Mrs. W. D. Burdick, of Niles. After the report of the Secretary and treasurer by the correspondent, Kelly, of Alfred Station, gave an address on "The Relation of Mission Bands to the Future Prosperity of Missions." We are sorry that we cannot give even a brief outline of the remarks, but we have been unable to get a full report, and can only mention a few points:

- The importance of teaching and training children in mission work while they are children was forcibly emphasized. We should have churches dedicated for the small as well as the large churches.
- The same truths about Jesus and his Great Commission to his disciples can be taught to four or five children as well as they can be taught to forty or fifty. The prosperity of missions will depend largely upon the instruction given to the children now.

At the close of Mrs. Kelly's address, a communication from Dr. Ella F. Swinney was read by the Secretary. This was followed by a very pleasing missionary exercise, under the direction of Rev. A. S. Willett, given by "The Little Workers in the Vineyard," of Niles, which closed with a collection recitation, by a boy perhaps six or seven years of age, and a collection taken by the children, which amounted to something like six dollars.

- An inspiring selection of music by a quartet and a benediction by Rev. O. U. Whitchford closed the session.

**A COMMUNICATION.**

By Rev. Ella F. Swinney.

There has been a thought running through my mind, and continually repeating itself, concerning the value of the short time we call our own in this life. Not really our value of our time, but rather how we may engage in trade, some may be workers for Christ. Is it not this encouraging picture, in which we can enjoy the anticipated results that may soon be a reality? Such a condition will be worth all the toil, care and expense that has been given to that school.

As I said in the beginning, our lives are valuable in view of what God wants us to do in this life and all others. We cannot do anything that now needs means for buildings and a teacher to be sent, we can do a great deal; we can send in our many small or large gifts, and encourage and uphold the Board in its plans for the permanent continuance of this school. It is no time to expect a great deal, we need to gather up the results of our work and measure them by the ability which
God has given us for service, and the opportunities which have been ours to improve as stewards of his manifold riches. In the way in which we do this, we find much for which to be grateful. Many happy experiences have come to us which should stimulate us to increased zeal in the Lord's service, and make us more hopeful and enthusiastic in our work. We feel thankful and give praise to God for the signs of spiritual prosperity so manifest in many of our churches. The glorious outpouring of the Holy Spirit, the gathering of precious souls, and the revival of Christians to new activity in the Lord's service, is a sign of divine favor, and show how readily God blesses the ordained means of grace when they are faithfully used. Upon this increase of spiritual power in our churches, we build our hope for the enlarged service, which we must plan for and accomplish if we would come to the close of another year with an approving conscience.

The work of the year in the line of local improvements is also very noticeable, and show how much you, my sisters, can do to help make your houses of worship more in keeping with the purposes for which they stand, and I congratulate you on your success along this line of effort. With your churches better equipped for the worship and service of God, you can now reach out with less distraction to the regions beyond, and give your thought, energy and means to the work that awaits the touch of your hand, to extend and broaden its sphere of operations.

The close of the year is a time for serious, heart-searching retrospection. I am sure the question must come to every Christian, Have I advanced; or is the cause of Christ in the world? Whether we have or have not, the record is closed. If we have been inactive, or made mistakes, or failed to meet the responsibilities God lays upon us; if our lives have not reflected the Christ-like newness as they ought, all we can do now is to make our mistakes and failures the stepping-stones to heights of spiritual life yet unattained, to greater activity and devotion, and to a closer watch and control over ourselves through God's abounding grace.

The more referred to, my sisters, and the more you enter your exact co-operation in the work which lays upon us will be prayerfully, systematically given. If our work is to be sustained, it must not only barely live, but it must grow, for growth is the law of life, and there must either be growth or withering decay. The work of the Woman's Board stands for progress. It has ever been progressive, and we can increase its efficiency, and broaden its work, if we will. Shall we try to do more to make the work which represents our efforts in this line so truly a truly progressive one, ever reaching out and broadening the field of its endeavor?

It has been truly said that the field is the world, and the world is the field. The work is one, although there are many departments, and the products are manifold, ranging from the living into the Christ-likeness, reflecting the image of God, and extending his kingdom everywhere. What we do for the salvation of those for whom Christ died, and to whom he sends us, even to the uttermost parts of the earth will be accounted with abundant increase if we could only realize more fully that God gives to each a special work, we would become more deeply impressed with our individual responsibility, and would strive more earnestly, prayerfully, to aid the work which would amount to all the labor bestowed upon it.

Many are doing all they can to advance our work, and, thank God, the number is increasing; but we realize, dear friends, that if every one who professes to belong to Christ would contribute for his cause according to God's given ability and would work and pray, and give the weight of their influence to our missionary and Sabbath Reform enterprises, they would lift them above embarrassment, and there would be such an advance in all our work as would make it more highly regarded for less, and there would be joy in heaven over sinners saved, and divine truth accepted. Shall we not, and all, come up to the help of our Boards so that the word "retract" may be stricken from their vocabulary? If the saving and reaping are to go on according to God's plan, there must be a revival of giving, and we who are now honored with a place and a part in this important work must fill our places with honor if we would have a part in it when the reaping time comes, and would be counted with the sheaves. If any of you, my sisters, have in the past stood aloof from this work, or have been unresponsive to its demands, let this be the time when you shall begin to feel your responsibility, and your accountability to God, and that you were saved by the precious blood of Christ that you might help to redeem others and extend his kingdom throughout the world. Yes, begin now, and help to lift the burden that rests so heavily upon our leaders, and distribute it more equally among yourselves. Do this, and you will be surprised by the increase of spiritual power that will flow into your souls to enrich your lives with the divine fullness so that you will see and feel that the work is yours, because you belong to God and he calls you to be workers with him.

Although there are many departments of work, they are all interdependent one upon the other. Our missionary and Sabbath Reform work go hand-in-hand. We must help missions for the sake of Sabbath Reform, and we must help Sabbath Reform because of missions. We must help home missions for the growth and prosperity of foreign missions, and we must help foreign missions to keep our hearts warm and interested in home missions. Besides this, we must help our educational work because, under God, that lies at the foundation of all other work. The spirit of missions and Sabbath Reform must be fused into the minds and hearts of our children, and grow with their growth, if we would have them engage in the work with that love and devotion and denominational cooperation which it demands when they come to enter upon the active duties of life. If our denominational is to stand before the world as a synonym for broad Christian culture and enlightenment, and a loyal adherence to divine law, and if it is to be developed a denominational conscience that shall withstand the alluring sophistries which are abroad, the elements of success are to be found no less in our schools than in our homes and churches. The homes of the "Sabbath Schools" and the church must help the home, and both together must help the school to build the superstructure of character which shall stand for truth, for righteousness, and for the advance of all reformatory and Christianizing agencies. While not neglecting other important lines of work, shall we not give our hearty support to our educational interests? The Woman's Board ask us to raise fifty dollars this year for Alfred University, and let it be appropriated toward the education of worthy Christian young ladies who could not otherwise be in school. The Missionary Board have a fund for helping young men, why should we not have a fund for assisting young women? Why should we not begin now to raise such a fund? Will you help, give this subject your prayerful consideration?

As we turn now to a contemplation of our school work in China, we can but see that no work is more important than that of teaching and saving the children who can be brought into our schools, and through their help being able to reach and save others. The saintly deaths of the Christian Chinese who have passed to the heavenly mansions from our schools at Shanghai are worth more than all the work has cost to us. This important work is open wide, revealing a need for the Boys' School which should be at once supplied. Shall we not unite with our sisters of other Associations in furnishing through the Woman's Board the means to send a teacher and a family to China next autumn? If we begin to plan for it even now, we can do much before the year closes, and thus help to relieve our dear Brother and Sister Davis of some of the labors which rest so heavily upon them.

It gives me great pleasure to report the organization of a Ladies' Aid Society, with twenty-two members, in the Portville church. We hope others may be organized soon in churches where none now exist, and that we may work together to support and extend the work which God has so graciously given us to do.

Dear sisters, you in your quiet homes, you in your busy homes, you with bright young lives clustering about you, and you who are isolated and lonely, Sabbath-keepers, while you are all the recipients of God's abounding grace, will you not bestow upon his cause more prayerful thought, more time, talent, money, power, and benevolent heart? Let your benefactions for the spread of the gospel be in a measure commensurate with your ability and your love for God. May God help us all to be more deeply impressed with a sense of our personal responsibility.

Woman's Board. 

May Receipts.

Ladies' Aid Society, Hebron, Pa.

\$2 50

Mrs. L. B. Burdick ......................................................... .

1 00

Ladies' Benevolent Society, Wallworth, Wis.

4 00


12 00

Susie Burdick, $2; Helper's Fund, $2; Board Fund, $2; Home Missions, $2.

18 00

Mrs. A. D. Grubb, Wallworth, Wis., Home Missions.

25 00

Ladies' Benevolent Society, New Market, N. J.

10 00

Miss F. A. Morse, Milton, Wis., Educational Fund.

5 00

Ladies' Benevolent Society, Dodge Centre, Minn., Missionary Society, $10. 20 20

Sue Burdick, $2; Home Mission, $2.

10 00

Anna Thayer, Nortonville, Kan., Boys' School, $2; Home Mission, $25 00.

25 00

Preston, N. Y., Pottersville, N. Y., Boys' School, $19 50.

25 00

Mrs. Harriett S. Rogers, Preston, N. Y., Pottersville, N. Y., Boys' School, $19 50.

25 00

Women's Missionary Society, Bessemer, Ohio.

3 00

Women's Missionary Society, First Primitive church, Coloma, Wis.

10 00

Women's Board, Coloma, Wis.

2 00

Mrs. Harriett S. Rogers, Preston, N. Y., Pottersville, N. Y., Boys' School, $19 50.

25 00

Women's Missionary Society, Bessemer, Ohio.

3 00

Women's Missionary Society, First Primitive church, Coloma, Wis.

10 00

Women's Board, Coloma, Wis.

2 00

First Friends, Northville, Minn., Boys' School, $6.

6 00

First Alfred Junior Society, Alfred, N. Y., Boys' School.

5 00

Total

$191 50
When, from Egypt, God bade Moses
Come away
Through the wilderness, to Canaan.
Pleadingly did Moses say:
"If they be not with me, Carry me not hence, I pray.
And these are my words, "My presence
Shall go with you all the way."

Sometimes, journeying on life's pathway,
Whereby each day I stand,
One path leads to longer pleasure,
From other disciples' hand.
Innocent the joy I covet;
Still, I can tarry not the way.
And must choose. "Without thy Presence
Cary me not," is thus my way.

For a friend, who knows not Jesus,
Oft I plead in earnest prayer;
Sweetest of all Christ's message.
Waking love and faith, might bear.
But in best day's returnings
May the words I speak be true,
"Lord, except thy Spirit guide me,
Let me silence keep, I pray."

When I fail to seek God's guidance,
Then it is I go astray.
And by words in hot haste spoken
Oft I spoil a pleasant day.
Each succeeding failure teaches
That I need at all times say:
"If thy presence go not with me,
Let me not go hence, I pray."

Not alone did God to Moses
Prove his presence in all the way
Till he reached the "better country,"
Guiding him both night and day,
But the Saviour to his followers,
Even left to human need.
Said, "Lo, I am with you always,
Even to the close of year.
So faith in, with glad thanksgiving,
Shall thy presence be thy peace;
Grant me these abiding blessings,
Let me never from thee stray."

THE MINISTRY OF SERVICE.


BY REV. K. A. WATSON.

Barclay's Sermon delivered before the Graduating Class of the College of New York, May 29, 1888.

To do, or not to do, is the question which lies before every one in life. Upon the decision that comes from response to this question will rest the success or failure of your life. Activity is fundamental to growth. Purpose is indispensable to development. Adherence to principle is essential to the perfecting of capabilities. A man will toil throughout latent, energies are within every human life.

It is the purpose of the All-wise Creator that, in the use of life's opportunities and privileges, those inherent energies shall be brought out; and as the muscles of the athlete are rounded and perfected through constant and continued exercise so these legal abilities. All are invited to the full, well-rounded form of the athlete. All, however, must realize that the form admired, the perfect physical development so attractive, is the result of days, weeks, months, and may be years, of hard, tedious, and sometimes painful discipline. As the strong winds and heavy storms thongh the fibre of the oak, and make it so desirable in mechanics, so true worth in life and power to become useful are the result of doing, and an evidence of having stored up energies, through a wise, persistent discipline. All that God has given.

Having assumed the statements just made to be true, let us consider what special work can we see a need of in the world to-day.

1. Great care and attention is being given the realm of science; careful research is carried on in all the fields of this branch of study; so careful and persistent is the work in this line that great discoveries are continually being made—discoveries that fill the world with wonder, and strengthen confidence in the possibilities of the future; yes, and with the Psalmist we feel devoutly to exclaim, Surely "the heavens declare the glory of God, and the firmament showeth his handiwork. Day unto day uttereth speech, and night unto night showeth knowledge." This is unquestionably a scientific age.

Art. The field of art is less occupied and worked. The great artists and sculptors are in the past; the world of literature, theology with the brush, and spread upon the walls of the great cathedrals and monasteries his inner thought of God and his government, or chiseled in the almost imperishable rock his thought of man, is in the past. To be sure art is a great means of importance to the human soul. There is great need of a reaching out and up through concerted purpose in this realm, that it may not fall behind the rapid pace in other realms.

We may read and be stirred by helpful thought and sentiment, but what we read; yet it is being more and more fully proven that a sitting before the great works of art and studying them, till the soul is moved with the thought and purpose of the artist, gives a most wonderful impression and a more perfect uplift to the soul than the best of written productions. For example, who can sit for an hour and look thoughtfully upon the great pictures in which Dore has immortalized his thought of Christ, his life, teachings, betrayal, trial, crucifixion, resurrection and ascension—as well the worth of all this to the world—without feeling his own impressions upon these things deepened, and his estimations strengthened beyond what is by a careful reading of these accounts? Indeed, great as is the thought and content of these productions, it is comprehensive to the mind the great questions of life and immortality. Here is a field for some of God's children to consider.

LITERATURE. Evidently the large majorities of the present age fail to give to literature its proper definition. In fact, the literature of the nineteenth century contains many works of true worth and literary merit, is, nevertheless, largely made up of those writings which do not come under the proper definition of literature. Literature, according to the first and best general definition, is "made up of such productions as are marked by elevation, vigor and catholicity of thought, by fitness, purity and grace of style."

David Swing, in his club essays, "The Greatest of Fine Arts," says, "Literature is that part of thought that is wrought out in the name of the beautiful." A poem like that of Homer, or an essay on Milton, or Dante, or Cesar, from a Macaulay, a Taine or a Froude, is created in the name of beauty and is a fragment in literature, just as a Corinthian capital is a fragment in art.

When truth in its outward flow joins beauty, the two rivers make a new flood, called letters. It is an Amazon of broad bosom resembling the sea. He who looks carefully into the literature of the present century will find it largely made up of novels of life, adventure and romance. The class which predominates is highly sensational, unreal and largely imaginative in its character. The effect of such a class of literature has been to render unstable the mind of the ordinary reader, and create an appetite for highly seasoned, imaginative and unreal mental food, a food which fails to give the moment of force, and purity or grace, to the mind of the educated, or manifest the same in the product of the writer.

So long and extensively has this class of literature claimed the thought and attention of the general public, the great majority of readers have little or no taste for, and become very revolting when required to read and study, works of history, and those of such literary worth as to have given mental strength and vigor, as well as true and real interest to the past and present who will take such diet. This can only come from the cry for light, dainty, and very largely wholesome, things is not only heard in the nursery, but also from the quasi student of literature and ethics. So deeply has this love for the unreal and sensational crossed the general mind that histories are being largely written in romance. The shelves of the booksellers groan beneath the burden of a lively trade in fiction, while the better class, the more substantial class of books remain unused. "The change is certainly in the day," says the text, "when novel reading was considered the eighth deadly sin, to the day when it has come to be," with many, very many, "the chief end of man," to that time when in pretensions to literature in a great number of novels, that they may seem to be well up in all the latest works of this class. The newspapers and, very largely, the magazines of to-day in panegyric to this appetite for sensation are unable to give their reports and critical information of the day unclouded with exaggeration. So keenly is a sense of the need of a higher, truer and more ennobling literary tone resting upon the hearts of some of our leading educators, that one of them is reported in a recent newspaper paper as saying: "I am looking for a book which will tell in story form the ideals of honesty and integrity for girls from fourteen to seventeen years of age. Works of the type of 'Little Women' are not of such literary merit as to admit of being recommended for reading. That book needed must be of the first rank artistically, and it must not preach."

MORAL ETHICS. Another realm of thought that should claim our attention somewhat at this time is that of moral ethics. As the physical being sooner or later reveals the either improper and unwholesome diet, in its weakened and enfeebled condition, so do we find that the moral sentiment of our social fabric has been undermined and largely vitiated by its literature, so that the study, moral and social integrity of our ancestors in other generations is somewhat anticipated to-day.

Adherence to right principles has been, in a measure at least, lost sight of in the effort to seek the accomplishment of personal ends. The business integrity so largely wanting in many circles and with many firms, so disastrous in failures and panics, the lack of keen moral sensibility so frequently found in persons and communities, bear ample testimony to this fact.

There is need of counter influences to be set in motion in these directions, such that a change in the whole may be produced by the decline and fall of Rome not may be repeated in America. We need to consider whether the home life, where are found the springs feeding the stream of social and moral life, does not need some modifying that may we see "our sons as plants grown up in their youth, that our
daughters may be as corner-stones polished
after the similitude of a palace.” Ps. 144:12.
These are some of the fields that lie open
to your view and wait your careful considera-
tion.

II. As you stand face to face with the great
problems and need of the day, have you a
willingness to enter into life's activities with a
strong desire and purpose to grapple man-
fully and womanly with these questions, and
so make the effort of your lives to meet the
needs of the hour?

Standing in the presence of God and the
needs of the hour, feeling somewhat, at least,
the soul of a man or woman, do you feel, Paul-like, to cry out, “Lord, what will thou have me to do?” It was under the
influence of a revelation, a new and powerful
light, that Paul was stirred to new life pur-
puses and brought to that surrender of self,
to the higher helment of his being, indicated by
the inquiry, “What wilt thou have me to do?”

The selfish ambition of his life was given up
and changed for that which made him vastly
more worth to the world and to our honor to
God. Through God's tutorage Paul gained a knowledge of the better and nobler way of life. He saw how multitudes
were in bondage, even lifting up their man
nacl hands imploiring help, that they might
be freed, their condition improved. In his
after-life, a life made radiant with great
deeds, we see how fully he was moved by the
power of a noble purpose.

The clearer light of a trained and cultured
reason is needed to reveal to us the needs of
the world around us. Humanity's great ben
efactors, at least, have been the men who
dared, and souls, as well as minds, have been
enlighted. He who spake as never man spake; he who
was touched with a feeling of our infirmities,
was touched with those infirmities not so
much because of a cultured mind, as because
of a heart tendered, and a soul made sympa
thetic by touch and acquaintanceship with
men and needed. Culture of mind is not alone
sufficient to bring about a condition of help
ful sympathy between all classes of society.
If we were used to the lifting up of humanity,
we must, in a very large measure, come to the
plight of the whole of those we would lift up.
This is not very easy to do without largely
compromising our own integrity, save under
the clear, pure light and ennobling teachings
of a soul cultured both through intimate ac
quaintance with God and man. Too long
have we been content with seeking our fitness
for the work of life, by giving careful atten
tion to the courses of study prescribed in the
curriculum of our various schools.

While we neglected, or were wholly indifferent
to the moral or spiritual training so much
needed to give true worth and proper direc
tions to our life forces, too long have we been
satisfied with seeking after a high degree of
intellectual fitness on the part of our leaders
and teachers, while giving little or no heed to
that moral and spiritual training which normal
ideals held before the mind have been in
some way to gain intellectual recognition,
even though sadly wanting in moral integ
rity. To whom shall we look more fully for
fitness to meet these needs than to those who
in every walk of life have been so very deeply
disciplined for the work of life?

We repeat our second question, viz., as you
stand face to face with the great problems
and needs of the day, have you a willingness

Young People's Work

In spite of the fact that the Young People's Hour at the Western Association had been
assigned to the last place, on the last after
noon of the Association, at half-past three
Sunday afternoon, the church was well filled
with an interested, though weary, audience.
Mr. Strong, our Association Secretary, had
spoken the preceding morning, and the
young people had been eagerly awaiting this
occasion, which was greatly appreciated.
This was followed by a paper on “Junior Work,” well written and beauti
fully read, by Miss Myra Clarke, Superintendent
of the Alfred Juniors. The Nile Juniors then
gave an entertaining exercise, partly recita
tion and partly singing, prepared by their
Superintendent, Mrs. Elder Burdick.

Mr. Samuel Clarke, of Independence, read a very
good article on the subject, “Euthan
asism in Christian Work.” Miss Fannie
Clarke, of Richmond, gave a suggestive paper
on “Committee Work,” which we wish every
Christian Endeavorer might read. The last
number on the program was a short and ex
cellent address by Rev. M. B. Kelly, on
“Christian Endeavorers as Evangelists.”

He should have been known to all of us, even
the children, to preach the Lord Jesus Christ.
A banner in white and gold, made in the
form of the letter A, and bearing the words,
“C. E., Association Banner, ‘98,” was award
ed the Second Alfred Society, and was re
ceived in their behalf by Mr. and Mrs. M. B. Kelly.

Mr. Kelly spoke of the work done at the Associa
tion of the many of our brightest and most energetic
young people, and we were greatly blessed
in being with us our denominational president.
May every Christian Endeavorer in the Associa
tion take this work, devotion, work, and sacri
dence. Then each society may be a banner
society, and the work of the church and de
nomination prosper as never before.

COMMITTEE WORK

It seems to be a self-evident truth that, to
a great extent, the success, prosperity and
usefulness of an Endeavor Society depend
upon the work done by the various commit
tees. It is not the object of this paper to set
forth the obligations and duties resting upon
each separate committee, but to call atten
tion to a few facts, as many of us have found
them.

One important question for each society to
answer is that concerning the number of
members that should be composed. Where the society is large, it is
best to place eight or ten upon a committee,
where three or four are sufficient to do the
work, merely for the sake of having each
member feel that he is recognized in the so
ciety. It is a trite and familiar saying that
what is everybody's business is nobody's
business; an inelegant expression, perhaps,
but certainly containing a grain of truth.
The more there are to share the responsi
bility, the less each individual feels his own
share in it, and hence the less the sense of a well-demon
strated fact that a few interested, energetic
young people will accomplish more than a
larger number composed in part of members
who feel that in some way the work will be
done whether they give their assistance or not.

But it is not always on account of disinterestedness that committees fail in performing the duties imposed upon them. Were you never when younger than you are now—perhaps a mere boy or girl—placed upon a committee, the peculiar management of which you were in total ignorance? But, you say, you made it your first business to inform yourself upon the subject. But, again, have you not had experience enough with boys and girls to know that very many of them have not been trained and educated as you have been, to investigate a subject, to ascertain the length, breadth and depth of something which it is their duty to know? How, then, shall they know? It seems naturally to rest with the president and secretary, or perhaps with the last chairman of that committee, to instruct his successor, and see that he is provided with a copy of the articles defining the duties of committees.

I well remember being present at a business meeting of an Endeavor Society which required each month the visit of the chairman of each committee. One report which was read told us that the committee had held no meeting during the month, but that they reported progress. Many of us wondered in what line the progress had been made, as the special work devolving upon that committee and requiring certain things to be done each week had been entirely neglected. But it was not for us to criticise, and upon inquiry it was found that not one member of the committee had been made acquainted with the weekly duties. The supervisor was one who but recently became a Christian, previous to which time he had seldom attended the Endeavor meetings, and was wholly ignorant of the workings of that organization. What did he most need—blame and criticism, or help and encouragement?

There is one committee, the Lookout, which particularly needs the co-operation of all the members of the society. In a large town or large society there may be many newcomers who, if made members, will take a portion of the work, and the older members will improve their opportunities of service. There are some twenty Societies, with more than two thousand members. Many of the Societies were represented by one or more delegates, coming all the way from one to more than four hundred miles, and at times, as in our Christian meeting, I Cor. 15: 58. Ed. H. D. Clarke gave a five-minute talk on Junior Work, along denominational lines; also Ed. A. H. Lewis, along the same line. Notice had been given of a question box at this Hour, but no questions came in. These were answered and freely discussed by some of the ministers, and your humble servant. Some say others enjoyed it as well as ourselves. If I could remember more of the good answers given I would dare report more of them. Some were these: "What is the relation of the Christian Endeavor Society to the Sabbath-school?" Own sister, helper; should have a Sabbath-school committee to solicit scholars. "What dangerous tendencies in the Christian Endeavor?" Yes, many; that of becoming mechanical simply; of becoming scoo ped or profit (financial), and not spiritual. "Is there a demand for Christian Endeavor and other Christian bodies?" The novelty has gone, and now it is business, not sentiment, or death. "Are there other forms of work for the Endeavor Society?" Yes, new forms; looking all the time. We should do all we can at any time to hear of them from our Societies, through the "Mirror." "Is there danger of the Lookout Committee trespassing on work of others? I know of no committee which has done its own work, and then had to go outside for something to do." Do you recommend all ages taking part in the Christian Endeavor work? Yes, but do not let the young remain off the committees and offices, and the older ones do all the work; and do not let a young man or woman stand under it, or let it die. I will hold myself ready to preach any funeral sermon of this kind. But send these obituaries to the "Mirror" column, and not to the obituary column of the Recorder. What can you do to secure more of the part of committees? Put a worker on as chairman, agree among yourselves that you will all hold committee meetings, all report.

"What is best to do when committees do not report?" Well, to send for their report every session of the Christian Endeavor, or on meeting until they will report, or resign and give way to a live committee. "Is there danger of small societies being burdened with too many committees?" Yes, have only what you need; all unnecessary machinery should be greased, and carried around; it will get rusty, get to squeezing, and get heavy. The Christian Endeavor is simply our tool to do our work.

I will not weary you with most of these questions at this time, but I will try to answer such questions prepared for the box at the Central Association will be in the "Mirror" later, but for want of time were not answered. If others have questions at any time, please send them to me and I will try through the Recorder to answer them. Some questions on the Sue's and the Western Association, also, bad questions to ask. Please send them along.

E. B. Saunders,

IDEAL EDUCATION OF AMERICAN GIRLS.

Prof. Thomas Davidson, writing in The Forum on the ideal training of the American girl, is disposed to allow her a large degree of freedom. He advocates co-education and believes in giving women as liberal a training in college and university as her brother, with, however, a college curriculum well adapted to the feminine mind and temperament. The ideal curriculum, he says, while not neglecting the higher cultural science, should occupy itself chiefly with the cultural sciences—those that deal with human nature and history. It ought to include also—and on this he lays special emphasis—a study of philosophy and a history of thought and its aberrations. If women were thoroughly trained in science and logic, he declares that they would be saved from the absurdities and duperies of Christian Science, Theosophy, "metaphysics," etc. Professor Davidson considers the onetime training on the sole aim of a college. In the university he would have women receive the special training which shall fit them to follow a profession to fulfill the duties of wife and mother. This is indeed "ideal," and raises many practical questions.

—The Congregationalist.
Children's Page.

THE LITTLE WEST GIRL.

BY ZILLA MARBLIN BROWN.

There was a bright, beautiful fire burning in the dining-room grate when Carl and Annie ran in. They went straight to their little chairs, placed them on either side of the fire, and cuddled down with wriggles of delight, from which it was plain that something pleasant was about to happen. Baby Paul came in after them, and placed his little chair directly in front of the fire.

"Oh no, Paul!" cried Carl, "you must not sit there, that is Kathie's place."

"Come over by me, Paul," said Annie, making room for him.

Mother Andrews had laid down a law for that day that at first sounded dreadful. No one was to play out of doors because Kathie was not well, and mother herself was going away; so there would be no one to look after the small Andrewses if they got wet feet, or any other accident befall. But immediately after this, no one having whimmed or scowled, mother added that Kathie should come down to the dining-room, and they should pop corn, cook something for cook-stuff and taffy, and they should make corn-balls and nut-candy, and--But at this point the Andrews precipitated themselves in a rattapulous body on Mother Andrews, and she flew to her own room lest she should not be ready when the carriages arrived.

Then into the dining-room came Nora with an easy-chair and some cushions. Next came Mother Andrews with Kathie, and, after comfortably settling her, she kissed them all around and hurried away. Then Nora brought a pan of corn, and another much larger pan to put the corn in when it was popped.

"Oh, let me get the popper, please, Nora!" cried Carl.

"Well, run on, then my little man. It's on the table, near Nora."

What fun it was to see the little yellow grains jump out big and white like giant snowflakes! Carl and Annie took turns shaking the popper over the glowing coals, and Baby Paul filled it every time. Soon there was a great heap of white corn in the big pan, and then Nora came in with the taffy.

"There's some one coming up the drive," said Nora, as she set the last plate down. "I think it is that little West girl."

"Oo-oh!" cried Carl and Annie together, and even Kathie looked a little annoyed.

Kathie was fifteen, and Carl and Annie thought her quite grown up.

"Send her home, Nora,—do, please," said Carl. "We were going to have such a nice time."

"Carl," said Kathie, "what would mother say if we should send a guest home? We can't do that. We must treat her well. You know mother says politeness is just kindness. Now let us show our good manners by being kind."

"Yes, I will," said Annie; "she may have some of my candy."

"No, darlin'," said Nora, "there's more candy in the kitchen. I'll bring her a plate full."

But Nora let the little West girl in, and Carl set a chair for her by the fire, and Kathie asked her to take off her cape, and Annie brought her a plate of taffy.

"She was the poorest girl in school," as Annie had told her mother, and to-day Kathie noticed that her hands were read with cold, and her clothes were thin.

"I came to see you because Annie is so good to me at school," said Mary shyly, looking up at Kathie.

She did not talk much at first, but only watched the other children.

"O Kathie! I wish you would tell us a story," said Carl, as he set his plate down with a sigh of sticky bliss.

"But I can't, dear," said Kathie. "You must wait until another comes."

Then Mary West plucked up courage.

"I can tell you a story," she said. "I often tell them to my lame brother."

"Oh, do tell us one!" said Annie.

Carl did not speak. He rather doubted the little girl's ability to tell a story, but he prudently kept his decision until he should have heard. But Mary West did tell a wonderful story about a winged horse that carried his master to fight with some awful fiery dragon; how she had finished, Carl and Annie cried out together:

"Oh, do tell another!"

And Kathie said:

"That is a lovely story. Where did you learn it?"

"My father told it to me. He knew lots of lovely stories. He is dead now, and I tell them to the children," said Mary.

"I am so sorry about your father," said Annie, creeping up closer to her.

Then Mary told more stories, some of them "all out of her own head," and the children listened breathlessly until she said that she must go home.

"Get a paper and wrap up Mary's candy," said Kathie. "And, Carl, you get a bag to put some corn in."

Then the children flew around, and Annie did up an extra package from her own plate for the lame brother, and Carl asked Nora for the biggest paper bag in the kitchen. Annie whispered to Kathie to ask if she might lend Mary her red mittens, because her hands would get cold from playing things home. And Kathie said "Yes."

"You can bring them back Monday, you know," said Annie. "But, if mother says so, you may keep them, because we want to thank you for this pleasant afternoon."

"But I had the nicest time," said Mary.

"And Richard will be so glad to get the candy!"

"You must come again, Mary," said Kathie.

When Mother Andrews came home, they told her the story of the afternoon.

"And just to think, we wished she wouldn't come at first!" said Annie. "And now I think she's just the nicest girl I know, if she does wear those silly mittens."

"Clothes don't count," said Carl stoutly.

"And, mother, you just ought to hear those stories!"

"Yes," said Mother Andrews, "she may come as often as she will. And I want you to think of all the kind things you can do for her."

"She can have those mittens,—can't she?" said Annie.

"Yes," said mother. "But I suspect that a little girl who can tell such stories would like to read some of the books on the shelf in the play-room."

"Oh, she can have all of mine!" cried Carl, who did not love books.

"Only lend them to her, my dear. You must not think of Mary West as a very poor little girl, for she is richer than some little girls that I know who wear pretty clothes. You must always receive her as a guest of honor."

"I wonder what mother meant by Mary was not poor," said Carl, when they were alone.

"It's because she knows more than some girls, and doesn't try to show off. There's Nellie Mills, at school, she wears a gold locket, but she always fails in her lessons, and Mary never does. I believe I'd rather be like Mary,—a little bit, at least."—S. N. Times.

THE KITTEN AND THE BEAR.

LIEUTENANT C. D. RHODES, U. S. A., relating in St. Nicholas the following story of how a kitten compelled a bear to flee:—

"Chris Burns, the veteran first sergeant of Troop D, had a kitten which, during the summer camping of the troopers at the Lower Geyser Basin, made her home within the geyser's tent. Here, cuddled up on a pair of Army blankets, she defied the world in general, and dogs in particular. When the latter approached, she would elevate every bristle on her brave little back, her eyes would glow like live coals, and her tail would swell up threateningly. If dogs approached too near, she would hiss and exhibit the usual signs of hostility until the intruders had vanished from her neighborhood.

"One day, when the camp was bathed in sunshine and every soldier in camp felt lazy, the soldier who came down the mountain-side, and, whether he was in search of adventure or because attracted by a savory smell from the cook's fire, began to walk about among the white tents of the cavalry command.

"Suddenly the kitten caught sight of him. Dogs by the score she had seen, but this particular 'dog' was the largest and the fiercest dog she had ever seen. But she did not hesitate. It was enough for her that an enemy had invaded her special domain. Hissing forth with such a terrible avidity that the dog was nearly on the ground, she darted forth at the bear. The onslaught was sudden, and one glance was enough for Bruni. With a short burst, Bruni made for the nearest tree, a short distance away, and did not pause until he was safely perched among the upper branches! Meantime the kitten stalked proudly about on the ground beneath, keeping close guard over her huge captive, her back still curved into a bow and her hair still bristling with righteous indignation, while her tail would now and then give a significant little wave, as if to say, 'That's the way I settle impertinent bears."

"The soldiers, who meanwhile had poured forth from their tents, could scarcely believe their eyes; but there was the bear in the tree, the kitten below were those who had seen the affair from beginning to end."

"And perhaps the strangest part of it all was that the bear would not stir from his safe position in the branches until the kitten had been made to leave her huge enemy a clear means of retreat! Then he slid shamelessly down from his perch and ambled hastily off toward the mountain."
as merchants or druggists, but the traditional printing of the Hebrew text is supported by the Septuagint, and the suggested renderings present many difficulties.

6. Bread and Water. The Septuagint says "bread in the morning" and "shaks at noon." The context does not bear out this statement.

7. The brook dried up. No miracle for the prophet yet.

8. Arise, get ye to Zarephath which belongeth to Zidon. The prophet’s faith must have been sorely tried while depending, at the brook Cherith, for daily sustenance.

9. A lion devoured part of the young ox. How much greater is the text of faith when he is told to go to the land from which Baal worship had been introduced in the ancient country. He must naturally seem the most unsafe place to which he could go. And there to depend upon a widow. How could a widow support herself in a time of famine, to say nothing of adding another to her household?

10. The E. V. reads "a widow" instead of "the widow," as in A. V. Elijah probably did not know that she was the woman to whom he was sent. Gathering sticks, evidently denotes alms poverty.

11. Mose. Elijah made request for only one very little.

12. As the Lord liveth. The widow recognized him as the prophet of Jehovah. It is not at all strange that there should be a knowledge of the God of Israel in this adjacent country. Houseful of meal, little oil, show the straits to which she had been reduced by the famine. Two sticks of a small sum. Give it. Prepare it for food. The Hebrew word is often elsewhere translated "smoke." We would say, make a Josaphat sacrifice pass this in the plural, perhaps to correspond with "her house" in v. 15. The latter expression may however refer to her poor husband only imply dispair.

13. Fear not. Blessed words of comfort so often used by our Master. First. Her faith is tested. After in A. V. is replaced by afterward in L. E. to correspond to our modern English usage.

14. And he did eat. Thus, is accounted. The gracious promise is given even before she had fulfilled the request of the prophet.

15. A wonderful miracle. Compare the story of the miraculous supply of oil with which to pay debt in 2 Kings 4.

**Our Reading Room**

"Hence then as we have opportunity, let us be working what is good, towards all, especially towards the family of the faith."—Gal. 6:10. "But to do good and to communicate, forget not."—Heb. 13:16.

**MILTON, WISCONSIN.**—Evangelist E. B. Saunders, who has been laboring in various places in the East at the Conference, has returned to his home in Milton. We are approaching Commencement Week, and quite a number of alumns and old students are already to be seen about town, ready to do honor to their Alma Mater, and feel again the thrill of pleasure from old acquaintance. We are welcome to the alumni, old and now. They are welcome.

On Sabbath, during the absence of our pastor at the Association in Garwin, Iowa, our pulpit was very acceptably filled by Mrs. Platts, who read a paper which she had prepared for the Woman’s Hour of the Association.

**LITTLE PRAIRIE, ILL.—Our meetings in Arkansas have been attended with much interest on the part of large crowds. We are now in the midst of a revival at Little Prairie. Among the converts are two prominent ladies, but the husband of one refused to let her join the church. Five persons joined, one of the converts being the pastor’s son, Wardner Hull. Later, six have joined, the last a colored minister, who was received by the church till he can organize a church among his people, which he thinks can be done. Among the converts is a good report among the colored and white, and says five or six of his church are ready to become Seventh-day Baptists. Baptism deferred on account of rain.

Fraternally yours,

D. W. LEATH.
the Moors followed, and when this was over there were enough troubles with Peru and Chili to keep up the marital spirit of the couple. Isabella furnished a new episode by becoming so disagreeable that she was driven from the throne.

This event occurred in 1868, and a hunt for a successor among the royal families of Europe finally involved France and Germany in the great war of 1870. Spain proposed to put a Hohenzollern prince upon the throne. Napoleon III. objected, and went so far as to demand that Germany should pledge itself not to permit a Hohenzollern to accept the Spanish crown. This was too much for Bismarck, and the fight followed which annullated the Second Empire. In the meantime Cuba began a revolt which lasted ten years, and which was finally brought to an end by the mother country granting concessions which it straightway nullified.

A king was found for the vacant throne in the person of Amadeo, of Italy. But after a trial of three years Amadeo gave up the task as hopeless, and abdicated. A republic of a Spanish sort was tried, and monarchy, bloodshed, turmoil and trouble followed, until Alphonso, son of Isabella, came upon the throne in 1874. The young king put down the Carlists, who have managed during a large part of the century to keep the country stirred up when it had nothing more serious on hand. In 1885 Alphonso died, and since that time a baby boy has been king, and MarieChristine, an Austrian Archduchess, has been queen regent.

It appears that during the most progressive and glorious century of history that the world has ever seen, Spain has added nothing to the great forward movement, but has been like a despairing swimmer tossed upon the waves of an angry sea and steadily borne downward with the tide. The country has been ruled by a motley succession of despots, adventurers, borowed kings, foreign women, and, worse still, home bred women, and by cabinets of every shade of personal politics, all at the same time, to give the people a liberal, constitutional form of government. Her present king is a child, a grandson of a woman disgraced, and degraded from the throne, and the son of a king who was removed by the operation "a good government". Her queen regent is an Austrian, her prime minister a former insurgent, who was himself once under sentence of death for rebellion. Her most popular heroes are bull fighters, except when the bull comes off victorious, and then he is the most popular.

And as for intervention this chapter of history shows that nearly every power in Europe has intervened in the affairs of Spain during the century. In intervening in the affairs of Cuba, America is doing on higher principles what European powers have done on all manner of pretexts.—The Advance.

A LITTLE boy spent the day in the country at his grandmother's. Such a good time as he had, running and racing, and shouting for all he was worth! At last night came and the little boy thought the little boys ought to sleep. "Oh grandmama!" he cried as he kissed her good-night, "now I know what a hollday really and truly is for I've hollered all day long!"

Popular Science.

BY R. M. NABER.

Mercury, Venus and The Moon.

It remains a fact that up to this time but few astronomers have seen either of these planets with any degree of distinctness, it requiring a very strong, sensitive vision to distinguish the faint markings upon the surface of either.

Giovanni Virginio Schiaparelli, a noted astronomer, was born at Savigliano, Italy, March 4, 1855. He advanced the opinion that the two planets revolved upon their axis but once while passing in their orbits around the sun; that it required only one day and one night during their year. This theory, being almost universally admitted by astronomers, raises the question as to the climate that must prevail during their long day and night. We can only conjecture that the day and night would approximate that of our frigid zones, and the climatic conditions, more than that of our frigid and torrid. At all events the climate must be a very remarkable one.

Although these planets are nearer the sun than ours, yet the heat may not be greater, as our own atmosphere is nearer the sun in the winter than in the summer.

Our moon, that travels with us in our journey around the sun, although erratic in its movements, yet possesses some of the remarkable conditions of these planets, by always presenting one hemisphere toward the earth and hiding the other. Therefore it is supposed inhabitants have no more knowledge of our hemispheres that we have of theirs, which we have never seen.

Take whatever position we please on any portion of our planet, we cannot see the moon's hutsides; yet let one of the moon's people come over on this side of their planet with telescope, take a position on one of the mountains, or on the floor of Pluto, and, if his instrument is as good as ours, he could take a bird's-eye view of the entire surface of our globe. The position of the hemisphere was covered with the sun's rays, but the light would be ever changing for over fourteen days, when the changes would be duplicated, but in reverse order.

As "order is nature's first law," so all the varied forms of nature must be strictly obeyed. As for the laws that govern these planets, they have never been explained nor understood, and as we believe that most, if not all, the laws so farly laid down by Newton and others, as explaining existing phenomena and governing planetary action, are subjects for critical review.

USES OF STAMPS.

The mail steamships for Europe during the past few months have carried millions of dollars worth of new securities sent abroad to take the place of bonds, etc., called in. The securities have gone by registered mail in packages weighing five pounds, being insured against loss. Nearly every large railroad reorganization transaction is accompanied by similar shipments of securities both from and to this country. Sometimes the securities are expressed, but generally the registered mail is used, the security being insured against loss. Postage stamps of large denominations are placed upon the packages. In the case of shipments from this country, $1, $2, and $5 stamps are used.

The Columbian stamps are still obtainable at their face value. When a shipment is made from England, 5-shilling, 10-shilling, $1, and $2 stamps are used. Not only are the Columbian stamps sought for by collectors, and though canceled, have a marketable value that sometimes equals fifty per cent of their original postal value. Their market value is well known to the leading Wall Street banking houses, and in the case of several recent organizations, careful arrangements were made to have the cancelled stamps preserved and sold to stamp-dealers, the proceeds being turned in as a part of the Reorganization Committee's receipts.—Harper's Round Table.

WHEN our piety is at a low ebb, we rest in lethargy and indifference as to the condition of lost souls.

Special Notices.

North-Western Tract Depostary.

A full supply of the publications of the American Sabbath Tract Society can be found at the office of Wm. B. West & Son, at Milton Junction, Pa.

For the Sabbath-keepers in Utica, N.Y., we will meet the last Sabbath in each month for public worship, at 2 P.M., at the residence of Dr. S. C. Maxson, 22 Great St. The church suscepts payment for stamps, and other Sundays, are most cordially invited to attend.

For the next regular Covenant and Communion season the Alton (Ill.) Seventh-day church plans to meet the first Sunday after each month which we wish to hear from every member of the church. All residents, who cannot be present, are requested to report by letter.

For the Seventh-day Baptist Church of Chicago holds regular Sabbath services in the LaSalle Building, on Randolph street between State street and Wabash avenue, at 2 o'clock P.M. Strangers are most cordially welcomed. Rev. J. C. Randolph (I.) Ingleside.

Rev. D. C. Oo., Clerk.

For the Seventh-day Baptist Church of Hornellsville, N.Y., holds regular services in the lecture room of the Baptist church, corner of Church and Genesee streets, at 2.30 P.M. Sabbath-school following preaching service.

A general invitation is extended to all, and especially to Sabbath-keepers remaining in the city over the Sabbath, M. B. KELLY, Pastor.

For the Mill Yard Seventh-day church holds regular Sabbath services in the Welsh Baptist church, 187 North King, London, Ontario, as from the Broad Street Station. Services at 9 o'clock in the forenoon. Pastor, Rev. William C. Daland; address, 1 Maryland Road, London, N. Y. Sabbath-keepers, and others visiting London will be cordially welcomed.

For the Annual Conference of the Scandinavian Seventh-day Baptists of South Dakota will convene with the Big Sioux Seventh-day Baptist church, at Bell Rapids, S. D., commencing Friday, July 1 and continuing over Sunday. Visiting delegates will be met at Bell Rapids, 8 P.M., June 30. Any one coming any other time will please notify Rev. E. F. Mortensen.

For the Seventh-day Baptist church of New York City holds services in the Boys' Room of the Y. M. C. A. Building, Twenty-third street and Fourth Avenue. The Sabbath-school meets at 10 a.m. The preaching service is at 11.30 A.M. Visiting Sabbath-keepers in the city are cordially invited to attend these services.

Geo. B. SHAW, Pastor
461 West 15th Street.

There is more Cartar in this section of the country than all other diseases put together, and until the last few years was supposed to be the city over the Sabbath, M. B. KELLY, Pastor.

For the Seventh-day Baptist church of New York City holds services in the Boys' Room of the Y. M. C. A. Building, Twenty-third street and Fourth Avenue. The Sabbath-school meets at 10 a.m. The preaching service is at 11.30 A.M. Visiting Sabbath-keepers in the city are cordially invited to attend these services.

Geo. B. Shaw, Pastor.
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Hall's Family Pills are the best.
ADMIRAL DEWEY AS SEEN BY HIS FRIENDS.

Admiral Dewey, the hero of the moment, arrived in a demand of nature and training for trimness and accuracy to the very verge of his luncheon. Genl. Washburn, at the dinner, says the Washington correspondent of the New York Herald. If a drum-head council is a suitable one in the battle, then he must not have been the only man on the dinner evening costume. It has been said of him that the creases of his face more than well defined as his views on naval warfare—just a bit of a dandy, this well-remembered one who has taught the enemy to quit walking Spanish and march to Yankee Doodle. A serious-looking man, not up to the average height, built broadly, with strongly-set shoulders; a man of determined expression, with keen dark eyes, gray hair and moustache. His manner; ever civil and considerate to strangers, for friends, genial, earnest; a jolly, good companion.

Comparing Dewey’s friendship with Admiral Walker extends over the period of years beginning with their service as midshipmen. He boasted a “fine voice in those days, if the prejudiced testimony of Admiral Walker can be taken, and “...sing in the choir. While commanding the Pacific Squadron, he has joined the Asiatic squadron. Commodore Dewey was sick with illness that compelled him to stop both vessels. Here, where, through a very delicate surgical operation, by which a part of his head was removed, he bravely earned the name of “the man without a liver.”

"Was there ever a more courageous, able seaman?" asked one of them. "There’s one thing sure about what he knows. Dewey has—"

"It is not white."

His appreciation of the kindness and humanity in this respect at Malta is fervent and frequent. He expressed hints of a pretty girl of Malta who earned him an expression of gratitude, by watching over him and carrying out so faithfully the physician’s directions, which though desired of, was saved.

HOW UNCLE SAM FEEDS HIS SOLDIERS AND SAILORS.

The meals that the government provides for the army and navy, in the way of rations, are really scientific combinations of food and drink. They consist of a series of improvements, like many breakfast-dinners at home, but are the result of experimenting with staples, combinations of which are articles, extending over many years. They have been thoroughly tested, and are equally effective in the camp and on the march, and are sanctioned by the highest medical authorities.

The service ration of the navy consists of a pound and a quarter of meat, a pound of pork, eighteen ounces of bread or flour, and at the rate of ten pounds containing one pound of sugar, two quarts of salt, four quarts of vinegar, and four ounces of pepper for every one hundred rations. Tobacco is furnished to enlisted men at cost price, in quantities not exceeding sixteen ounces per month.

Aavy ration is slightly larger and more varied than the army ration, because the sailor does not have the same opportunity as the soldier for purchasing extras and delicacies. It consists of the following daily allowance to each person: pound of salt pork, with half a pint of beans or peas; or one pound of salt beef with half a pound of flour and two ounces of dried fruit; or three-quarters of a pound of preserved meat, with half a pound of rice, two ounces of butter, and one ounce of desiccated mixed vegetables; or three-quarters of a pound of preserved meat with two ounces of butter and two ounces of desiccated potatoes; together with fourteen ounces of biscuit, one-quarter ounce of tea, or one-quarter ounce of coffee or cocoa, and two ounces of sugar; and a weekly allowance of half a pint of pickles, half a pint of molasses, and half a pint of vinegar.

COMMANDER MAYNARD FIRED THE FIRST GUN.

Commander Washburn Maynard, of the Nashville, who first fired the gun in the war with Spain, is a Southern ‘man, says the Chicago Times-Herald. It was practically he who gave the order for the opening of the war. The gunboat which captured the Spanish vessel Cuba, Buenaventura was named in honor of one of Tennessee’s great cities, and the officer who gave the word to fire is a native of Knoxville, in the same state. Commander Maynard was a small boy at the time of the Civil War. Soon peace was declared he was a young man in the American Navy. Ships with Southern names seemed to have been his fortune, he served as Lieutenant on the Richmond, and was Commander of the Tennessee last July, in 1860, the Nashville’s skipper has had a wide experience in the service of the navy. He has been attached to the European, Asiatic stations, the North and the Pacific fleets, has served at the torpedo station and in the bureau of ordnance. He is about forty-eight years old, and is considered a most daring naval officer.

WHAT CONTRABAND OF WAR MEANS.

In diplomacy, any article is considered contraband which cannot be used to aid either of the contending parties. War vessels, guns, ammunition, parts of guns that may be assembled after delivery, articles employed in the manufacture of gunpowder, or any gunpowder, and submenu'res in various forms, are among the most conspicuous articles. Coal and liquid fuel are and are not contraband, according to circumstances. If a war vessel of a nation engaged in hostilities, runs short of coal, it is lawful for a neutral nation to all cotton to take aboard sufficient coal to enable her to reach the nearest port of her own country. If the vessel asks for more than the quantity it would be illegal to supply her. So, too, with food. Where the demand is less than the immediate necessity of a ship that has run short, food in general is free; but where the quantity desired is large enough to revictual a fleet or a besieged town, the article then becomes contraband.

MAXIMO GOMEZ, CUBAN GENERAL-IN-CHIEF.

The noted veteran Commander-in-Chief of the insurrection in Cuba, has proven himself one of the most notable tacticians of the age. In the last and most desperate struggles for independence he has contended against the veteran of Spain’s Army and has successively out-generaled Martinez Campos, considered by Spain her greatest successively out-generaled Martinez Campos, considered by Spain her greatest

General Gomez knows the enemy thoroughly. He has seen and kept all his armies moving in small bodies, striking his opponents at unexpected times and places, and changing his scenes of operations before the Spaniards could effect a concentration against him. His greatest achievement was his baffling the tactics of the veteran Campos.

For some time, he has skillfully controlled the eastern half of the island, and frequently, with small forces, the enemy, he has surprised the officials of the palace by making a sudden dash to within three or four miles of Havana. He has conducted a successful campaign, and kept at bay a force several times larger than his own.

THE FIRST AMERICAN WOMAN TO DECLARE RIGHT TO SUFFRAGE.

When, on the twenty-fourth of June, the Assembly of 1647 was occupied in discussing the affairs of the province, its rights as free men, our lady, as represented by the appearance of Mistress Margaret Brent on the scene, who demanded the right to vote for herself in the Assembly by virtue of her position as Governor-Calver’s wife, was the first American woman to declare the right to vote.

The Governor promptly and ungenerously refused her. The injured lady, as her only means of retaliation, protested against all the acts of the session as invalid, unless her vote was received as well as the votes of the male members.

By this act she undoubtedly placed herself on record as the first woman in America, and in her own behalf and that of her sex! The right of her sex! It is surprising to find how little this fact is known out of the district, and authoritative a work as the History of Women’s Suffrage, edited by S. B. Anthony, no mention is made of this extraordinary woman. In fact, it is there stated that a Revolutionary dame, Mrs. Abigail Smith Adams, wife of John Adams, of Massachusetts, was the first champion of woman’s right to vote in America. In March, 1776, Mistress Brent wrote to her husband, then at the Continental Congress in Philadelphia: "I long to hear that you have declared for independence, but I desire that you should remember that the ladies...

We are not told how John Adams replied to this epistle from his wife. We do not know that in the famous Declaration of Independence, where all men are declared free and equal, the sexes were no more consideration than that Margaret Brent nearly one hundred and fifty years before.

Harper’s Magazine.

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