

THE SABBATH RECORDER.

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"IF A DEAR VOICE."

BY SUSAN COOLIDGE.

If a dear voice which was to us most dear,
And failed and faltered but the other day,
From the far heavenly place, alert and clear,
Could reach us when we sit and long to hear,
I think that this is what the voice would say:

"Why stand ye idly looking to the skies,
Or bending o'er the hiding earth in vain,
With voices mute, and wan and tearful eyes?
Life stronger is than death. Beloved, rise,
And share the hope which saints do not disdain!

"I in full sunshine, you in darkest shade,
May share the same great gladness if we will;
For joy and grief and heaven and earth are made
Equal and one to those who, unafraid,
Hold up their hearts like cups for God to fill.

"Into my cup he poured, like bright, swift rain,
The draught which men call 'death,' and name with fear;
And yours he filled with bitter loss and pain,
What matter? God's gift never is in vain,
Let us then drink the draught,—you there, I here,—

"And smile, secure that each has what is best.
Be glad for me, as I am glad for you,
Work out your day like men, endure the test!
The hours will not be long till in the west
The reddening sun shall sink, and work be through."

If a dear voice which was to many dear,
And failed and faltered but the other day,
Could reach us when we sit and long to hear,
And bless us as it blessed for many a year,
I think that this is what the voice would say.

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FIND THE THREADS OF GOLD.

BY M. A. DEANE.

Along life's road, the joys most sweet
Commingle oft with bitter,
And richest things—like grains of wheat—
Are gleaned from chaff and litter.

Though on a painful errand bent,
Drink in the morning's beauty;
Cull flowers, while you walk, intent
On stern behest of duty.

The earth is rife with loveliness,
The skies, aflame with glory;
But if a taste our spirits bless,
It must be snatched from worry.

Let not the sweetest rose be missed,
Though oft a thorn is hidden;
Choose e'en the best at Nature's feast,
Nor fear to come, unbidden.

The bounties rare the Lord hath spread
Are, while we're passing, ours;
The soul, alone, to beauty dead,
Need miss the song and flowers.

Amid the hurry and the strife
Are moments of refreshing;
And he does best the work of life,
Who pauses for the blessing.

The fabrics Time may weave and fold,
How'er beyond our willing,
'T were wise to find the threads of gold
In each day's mingled filling.

IN another column will be found a report of the funeral services, at Nortonville, Kans., of Joshua Wheeler, held May 17. The article came the day after we had gone to press with our last issue. That a great and good man has fallen (or perhaps we should say *risen*, for when a good man dies it seems inappropriate to say he has fallen,) is the testimony of those who knew him best. From our brief acquaintance with him in his own church and home, in Nortonville, we are prepared to remember him as a Christian gentleman, a man of far more than ordinary ability, public spirit, and strength of character. "When a good man dies the people mourn." He will be greatly missed, not only in his own afflicted household, but also in church and state.

AFTER all the stir over the proposition to elect President Gilman to the superintendency of the New York City public schools, it was announced, May 23, that he had decided to remain at Johns Hopkins University. People generally are not as much surprised at the latter decision as they were that he consented to let his name appear as a candidate for the superintendency. And yet, why should it be a matter of surprise? The public schools of New York City are in a place to wield a greater influence than any university. They have a patronage far greater, and a susceptibility of mind vaster than any, or *many*, colleges. The public school system has nowhere attained perfection, as yet; but few men in the world have better qualifications for that office, or could do more to elevate the standard than President Gilman. However, since the University is not willing to yield him, let him remain, and New York must do the next best thing.

WE are in the midst of what may be called evangelistic times. Very much more evan-

gelistic effort is being expended now than a few years ago. We believe in evangelism. But our observation has taught us that there are evangelists, and *evangelists*. That is, there is a wide difference in the spirit, methods, and results of evangelistic work. We are not disposed at present to make extended criticisms on either the spirit or methods of any evangelist, but simply to suggest that the change from the condition of a hardened sinner to that of an humble follower of Jesus, and maintaining that position, is not as easy a task as is too frequently represented. In the heat of revival enthusiasm it is common to hear exhortations to the unconverted like this: "It is the easiest thing in the world to become a Christian. All you have to do is just to believe in Christ. He will do it all. Christ came to save. Will you be saved? Do you want to be saved? Then just say so, and it is done. There is nothing for you to do."

Now all this is well intended, but the error consists in giving the impression that it is such an extremely easy thing to be a Christian. Jesus himself did not talk that way. But he said: "In the world ye shall have tribulation, but be of good cheer, I have overcome the world." "I came not to bring peace, but a sword."

Paul said, "Yea, and all that will live godly in Christ Jesus shall suffer persecution."

Many in times of revival are easily influenced, and believing it is such an easy matter to become a Christian, make the attempt without counting the cost, and very soon relapse into their former sins. Is it not better to teach all men that to walk in the great highway of holiness requires an effort; that there are dangers and difficulties in the way, but that at the other end of the race is the reward? A saving faith in Jesus implies sacrifice, toil, difficulties to encounter, a sinful nature to contend with, a continuous warfare. People thus forewarned will be forearmed and will not be likely to fail. "Getting religion" is not a matter of the emotions simply. The judgment must be convinced. Deep sorrow for sin, sincere repentance, and actually turning away from sin is absolutely essential to salvation. There is something for the sinner to do. Jesus will do his part in the grand work of regeneration, but he will not do it all.

WITH the hope of counteracting, in some measure, a wrong impression which gains currency through frequent statements, honestly, yet erroneously, made, we ask attention to a few facts. It is not very often, yet quite too frequently, that we hear the statement in public discourse and in private conversation, that Seventh-day Baptists are making no progress in the United States; in fact, are losing ground. This would not be a matter of special concern if it were simply a statement of outside parties who have no faith in the doctrines we advocate, and who would be glad if the statements were true. But when our own people make such declarations we deem it important that the mistake be corrected, for no good can come from giving publicity to such errors. It is freely granted that we are not growing numerically or spiritually as rapidly as we ought; and it is equally true that we lose many of our young men and young women who go to other faiths, or, dropping away from their allegiance to the Sabbath, sink out of sight religiously. But this can be said of the young people of every

denomination. We cannot be too careful to teach our young people, by precept and example, that above every other consideration they should be loyal to God and their own convictions. But to tell them that, after two hundred years of existence in this country, we are dying out, will only tend to discouragement, and instead of correcting the evil lamented, will give it additional force. If there is not vitality enough in the truths we hold to keep them alive, they will die out from sheer exhaustion. If we have the truth as God designed men should hold and practice it, there is no danger of our dying out. God stands pledged to take care of his own truth. If we are consistent and faithful, we will certainly make progress, and the truths we love will ultimately prevail. This is the theory. Now what are the facts?

In making an estimate of this nature, facts should be sought and comparisons made on a comprehensive scale. It will not lead to correct results if we compare one church at one period of its existence with itself at another time. Churches, like men, live, flourish, and die; but their influence is left. Sometimes the dying organization is the "mother church" which has given life to several others larger and stronger than itself. Those who only see the one weak and dying church at once conclude that it and all it represents are dying. A more general knowledge of the facts would correct the mistake.

Now what is the real state of the case with Seventh-day Baptists? Are they increasing in numbers, in financial and spiritual strength? Is their influence extending, and are they actually accomplishing more than formerly? We think we can answer these questions most emphatically and truly in the affirmative. For two centuries and a quarter there has been constant and wholesome growth. There has been much to contend with, and the progress has been slow. But there has been progress and the blessing of God has attended their efforts in a marked degree, considering the mountains of prejudice and difficulties to be encountered and overcome.

A glance at the statistics for the present century will be a wholesome and instructive exercise for those who fear we are decreasing. Taking our records by decades will show the slow, yet *sure*, rate of growth. The total membership of our churches as imperfectly reported may be seen as follows: In 1805, 1,212; 1815, 2,016; 1825, 2,878; 1835, 4,562; 1845, 6,092; 1855, 6,321; 1865, 6,944; 1875, 8,129; 1885, 8,699; 1895, 9,244.

These figures are gathered from the annual records, but in no instance do they show the full strength, because the reports are never made from all the churches. It shows, however, that the movement is upward. There has never been a time in our history when we were more numerous than now; our schools, missionary operations, and publishing interests are on a firmer basis and have brighter prospects now than at any previous time in their history. It is true our numbers look exceedingly small when standing by the side of the millions of some other denominations. But long ago God gave an interesting object lesson to Gideon in which he was satisfied that an army of three hundred picked men was much more efficient than "two and thirty thousand of those upon whom Gideon thought he could rely for victory. Ten thousand with God and his truth are stronger than ten millions of those who are in error.

SOUTH-EASTERN ASSOCIATION.

The South-Eastern Seventh-day Baptist Association held its 25th Anniversary with the church at Greenbrier (Salem P. O.), W. Va., May 21-24, 1896. The attendance was good throughout, and on Sabbath and Sunday it was phenomenally large. The spiritual earnestness and fervor which pervaded all the sessions were strongly marked, and the influence of the evangelistic work which has been carried on in the Association by the "Banker Evangelist," E. B. Saunders, appeared on every side. Praise services were frequently interspersed with the other services which abounded in testimonies and prayers. These were in a good degree the culmination of the revival spirit which pervades all parts of the Association at the present time. To one who has known West Virginia for thirty years, the absence of the old-time "noisy demonstrations," and the presence of more subdued, but not less genuine, forms of expression was most gratifying. The influence of Salem College on the life of West Virginia, intellectual, social and religious, is demonstrated in many ways, and not least in such public services as the late Association. The transition from the type of thought and life which prevailed before the war, and soon after it, to the present type shows as great and as rapid advancement as the writer has ever witnessed. Those who were the children of that time are the leaders and strong workers of to-day. The Executive officers of the late sessions were all young people connected with Salem College. John H. Wolfe, Moderator, Salemville, Pa.; Samuel B. Bond, Secretary; Beatrice Lowther, Assistant Secretary, Salem, W. Va. They conducted the Association with marked success.

The opening sermon was by R. G. Davis, a theological student at Salem. 2 Chron. 31:21. Theme. "Working for God." Preparation for work, earnest work, careful work, and consecrated work were points brought out.

The afternoon of Fifth-day was devoted to business and discussion of resolutions. (See below.) A praise service in the afternoon was rich in faith, which sang joyfully of "Standing on the promises." In the evening J. A. Platts conducted an evangelistic service in song. In the visiting delegates and the home talent the Association was especially blessed with musical ability consecrated to worship. Spiritual songs from hearts filled with Christian life were a prominent feature of all the sessions.

After the business of the morning on Sixth-day, A. H. Lewis conducted the Tract Society Hour. This was spent mainly in a free interchange of opinions concerning the value of our publications, the best methods of securing attention to them by our own people, the circulation of the new series of tracts, etc. The people were urged to speak freely of the work of the Tract Society, and to come into closer touch with it.

The session closed with a sermon by W. D. Burdick, of Jackson Centre, Ohio, from John 14:23. Theme. "God's Abiding Presence Secured Through Obedience." The sermon had a vigorous denominational tone. It exalted a broad Biblical Sabbath-keeping Christianity, springing from the Divine Law, written in men's hearts and made living through divine love; a blessed "Slavery of the redeemed," an unbounded liberty through lov-

ing and obedient service. The preacher counselled his hearers to "Stand firmly and bravely and patiently on the truth until the world comes round to God's law."

Sixth-day afternoon was occupied by the Missionary Hour. J. A. Platts spoke of the great power of the pastors for success or hindrance in missions, and in all our denominational work; he showed how they can aid the work by several practical illustrations and recommendations. It was a speech which all pastors ought to hear and heed. Miss Susie Burdick followed with a vivid word-picture of the mission buildings and work in Shanghai. It made foreign work seem very real to many who had only a vague notion of it before. E. B. Saunders conducted this hour.

Then came Woman's Hour, conducted by Mrs. Cortez Clawson, of Salem. This included a letter to the women from Corresponding Secretary Whitford, of Wisconsin. A paper, "How to Interest Children," by Mrs. M. G. Stillman, of Lost Creek; a paper by Mrs. R. K. Rogers, of Maine, on "Woman's Work for Christ;" and some excellent remarks from Miss Burdick upon the fact that mission work is not "optional," but "imperative."

Sixth-day evening was given up to a fervent and helpful prayer and conference meeting, led by M. G. Stillman, of Lost Creek, and to evangelistic services in the neighboring church on Buckeye Run.

SABBATH-DAY.

A large congregation crowded the Sabbath-school room at 10 A. M. on Sabbath; the lesson being taught by themes, under the direction of L. D. Seager, the programme having been arranged by Superintendent of Greenbrier school.

At 11 o'clock A. H. Lewis preached to a full house from Isa. 58:12. Theme. "Seventh-day Baptists as repairers of the breach and restorers of paths to dwell in." He set forth that the cause of the Sabbath, after centuries of changes and efforts to drive the true Sabbath out of Christianity, had now ripened toward a crisis in which the Sabbath and the Bible must stand or fall together; a time when the Christian world must choose between going farther into the prevailing ruin of holidayism, or returning to the Sabbath according to the Bible. He urged Seventh-day Baptists to stand firmly and bravely at their post until victory is won.

On Sabbath afternoon, as President Davis, of Alfred, could not be present, Miss Burdick gave a Bible Reading upon "Our reasons for engaging in foreign missions." She showed that God's covenant of love and redemption includes all men; that all may be heirs with "faithful Abraham," and that Christ's commission reaches unto the ends of the earth.

On Sunday morning President Gardiner conducted the Educational Hour. J. A. Platts spoke of the "Benefits of Education," A. H. Lewis of "Education as the strong aid to religion," and President Gardiner of education as "Revealing God," "Preparing for real success in life," "Enlarging and enriching the whole life," etc.

This was the crowded day of the Association. At 11 A. M. J. A. Platts preached to a packed and over-flowing house, on "The Three Crosses." Divine law and divine love sacrificing for the redemption of men on Calvary. It was a vigorous series of word-pictures pointing men to the Lamb of God who

taketh away the sins of the world. At the same hour an overflow meeting was improvised in a neighboring grove, where A. H. Lewis preached to another large congregation from John 3:16. "The eagerness of divine love to save men."

Sunday P. M., Miss Burdick spoke upon educational work in China, and exhibited some Chinese costumes. Crowds of people waited outside unable to hear for an hour until the "hand-shaking collection" began and the people slowly made way for them to enter and join in the hand-shaking.

The closing sermon was by J. G. Burdick, from Rom. 12:1. "Applied Christianity," or "Consecrated living."

The Resolutions passed by the Association was as follows:

1. *Resolved*, That a high state of religious interest and activity is the most effective way of holding up our Sabbath cause and members as a people.

2. *Resolved*, That we recommend that the Sabbath question be brought more prominently forward in the evangelistic work of our denomination.

3. *WHEREAS*, The Seventh-day Baptist people stand for a complete Bible; and in many respects stand alone; be it

Resolved, That every phase of our denominational work should receive the most hearty and loyal support of all our people.

4. *Resolved*, That we heartily approve the action of the Evangelistic Committee in sending out evangelists to carry the blessed Word of God to sinful man; and in order that this work may accomplish its desired purpose, we as an Association do hereby pledge to our evangelists and Evangelistic Committee our prayers, our help and our financial support. And we as an Association do earnestly plead that the Missionary Board take such steps as they may be able, to make this work permanent enough to hold the various interests in West Virginia.

5. *Resolved*, That as the Seventh-day Baptists of West Virginia in Association assembled do heartily approve of the steps taken by the Board of Directors of Salem College in planning for the erection of a commodious residence on the college grounds for a home for the Presidents of our college, and we recommend that all our people, so far as possible, encourage and aid our College Board in any plan it may adopt for the completion of this work.

6. *Resolved*, That it is the duty of every Christian to labor earnestly to create a public sentiment that shall be able to create and sustain effectual prohibitory laws, and further,

Resolved, That the license of the liquor traffic is wrong, and that whoever favors license or votes with any party sustaining the license system is culpably responsible for that evil, and that we, as Christian voters, will not be guilty of that sin.

7. *Resolved*, That we believe that the Sabbath is a divine institution, the appointment of the seventh day of the week to be kept holy unto the Lord, and that it is not the province of civil law to determine or enforce its observance.

8. *Resolved*, That we ask the legislatures of the states to repeal existing Sunday laws because of the encroachment thereby of the state upon matters which men owe alone to God, and because the simulation of the Sabbath imposes a hindrance to the discernment and observance of the day we are commanded of God to keep holy.

9. *Resolved*, That we esteem the blessings of the Sabbath to be a great good; but that the compulsory idleness which the attempted supervision of civil law presumes to interpose is subversive of that good; that it gives, and only can give, a holiday instead of a holy day, and that the enforced idleness intended for aid of the church is instead of that a corraling of the world in the interests of the saloons.

10. *Resolved*, That we will have nothing to do with laws for prohibition of the liquor traffic one day in seven, because it is such a compromise as implies a tacit admission for it to continue the other six days, because it diverts from efforts for entire prohibition, engaging its friends in a very much harder task than it would be to maintain entire prohibition.

The readers of the RECORDER will rejoice to know that Bro. J. L. Huffman, who is now in

a sanitarium at Jane Lew, W. Va., sent word to the Association that his health is much improved and that he believes his full recovery is assured. They will also rejoice to know that Rev. S. D. Davis, who has been an efficient and honored leader among the Seventh-day Baptists of West Virginia for more than half a century, is recovering from a severe illness which his friends have feared would carry him home. Prayers of thanksgiving were publicly offered for these brethren, both of whom have for years been wise counsellors at the meetings of the Association.

CONTRIBUTED EDITORIALS.

Two Ways.

There are two ways of preaching a sermon, yes, more than that; but two that I have tried. One is to strive anxiously to gain attention and impress truth, to wonder even while you speak if the people are listening, and if they are helped; to struggle and strive and, perhaps, get blue afterwards with fear that you have made a failure. Yes, you know all about that way.

The other way is to get filled with the Spirit and filled with your subject and then say: "This is the Lord's meeting. I am only the channel for the message. I have nothing further to do with success or failure, but to do my best." Then let the tides of God's infinite love and pleading sweep forth. Preach with the serene confidence that God is with you. But you cannot do that unless God is with you. Pray God, brother, that it may not take *you* eight years to learn how to preach this way.

There are two ways of living. One is to worry and fret for fear that your plans will not come right; to fear and strive and grow timorous like a child in the dark; to fight the battle alone and bear the burden of the responsibility down to the grave. The other way, blessed be God, is to say: "This is the Lord's battle, for I am his. I love him and I have his promise down in black and white that he will cause all things to work together for good to me. I will do my best and then trust serenely in him." "My peace I give unto you," said Christ. How many a disciple has toiled all the tempestuous night with the Master at hand waiting to say, "Peace, be still."

The Milwaukee Boycott.

The Milwaukee street car strike and boycott in effect at this writing is one of those manifestations of human nature which occasionally surprise the wiseacres and baffle their attempts at off-hand prediction. If anyone had prophesied four weeks ago that in a month the well-equipped electric cars would be almost deserted as they flew from one end of the beautiful city to the other; that twenty-four out of twenty-five of the citizens would prefer riding in ancient hacks to patronizing the Milwaukee Electric Railway Light Company; that business men and others whose support depends on public favor would not dare to be seen on board a street car, he would have been regarded with amazement. Yet in just such a tight grip does King Boycott hold the town. Public indignation has been accumulating against the offending company for some time. It is not necessary to recite the history of this feeling. Suffice it to

say that the fallow ground of public sentiment had been well plowed, sowed and watered in preparation for the strike which was ordered on May 4.

The essential demands of the men were for a cent an hour advance in wages, an eight-hour day for power house employes, arbitration as a rule of procedure in disputes between company and men, and inferentially, complete recognition of the union. The company believed in arbitration, they said, but they could not surrender their liberty of management so far as to agree to apply it in every case. Moreover they were too poor to pay more wages.

The strike failed, as strikes inevitably must in a country filled with unemployed men, competent and eager to get work at almost any price. Within a week the company had practically resumed service on all its lines with men imported for the purpose. Efforts were made to induce the company to consent to re-instate the former employes on compromise terms, but they received not the slightest encouragement. Public opinion grew warmer, though of violence and law-breaking there was scarcely any. Then came the boycott. No one planned it. It grew spontaneously. The city entered upon a fight to the death with the company and the unspoken manifesto soon came to embrace in its application all who rode in the company's cars. It became the cause of patriotism, almost of religion, to enlist in the war against the hated monopoly.

The company has already lost a sum probably greater than would have been involved in one year's concession to the demands of the men. Business is paralyzed to the degree that a mass meeting of merchants has appealed to the public to relax the boycott. But the people do not seem to be tired. The Dutch blood is up, and it does not cool down in a hurry. Municipal ownership is the talk now. We are no prophet, but we do not expect to see peace declared until important concessions are granted. Indeed, at the present writing the economic and political results promise to be of quite a far-reaching character.

The Milwaukee boycott, while without a parallel in this or any other country, is only an incident of a great and growing movement, it is one of the guns of a great campaign. However unreasoning and grotesque the boycott may be in some of its features, it is refreshing in the midst of an ease-loving and self-indulgent age to see a great city stirred to its depths with a common sense of justice and a common willingness to sacrifice for the sake of its triumph.

The street railway companies pay their heavy dividends on enormously watered stock by virtue of their use of a right of way which is given them by the public. They are quasi-public corporations. They are *not* private concerns. Too long the American people have looked apathetically on while great monopolies to whose wealth they have been the chief contributors have snapped their fingers in the face of justice and honor. The Milwaukee movement will make the people think. Other cities may profit by her mistakes while they are infected by her enthusiasm. It is through experiment, agitation and partial failure that higher conditions are evolved, and the better day to which the elastic spirit of humanity looks forward is brought nearer.

Home News.

Nebraska.

NORTH LOUP.—Thinking that a few lines from North Loup, Neb., might be of general interest to your readers, I will say: Brighter prospects never existed for this section of the country than at present, as far as health, crops and fruit are concerned. Small grain has that perfect condition of soil, plenty of water and cool weather, so essential at this season of the year for the most favorable results. An unusual amount of small grain has been put in, and all available plow-land has been been eagerly sought after and some kind of crops put thereon. Prices seem to be the greatest drawback here at present, as everything is low: real estate, stock, or grains of any kind. As the saying is "it is a splendid time to *buy*, but a poor time to *sell*," as there is but very little money in the country. "But better times are coming." We have had no disastrous storms, or frost, to injure anything. The hard winds of about one week ago caused considerable of the fruit to fall, and yet there will be an abundance of tame as well as wild fruit. Our rains have been so plentiful and at different times that our subsoil is in better condition than it has been for years. We fondly look, and can reasonably expect, brighter times for Nebraska. Corn is coming forward nicely. One can see by the many good gardens which are well filled that their owners appreciate, and intend to improve, the present propitious season. A larger number of acres of potatoes planted here than ever before. As yet the irrigating ditches have not been needed this season. We simply take the water as it falls from above, and that has been abundant for all practical purposes. The Lord is indeed showering blessings upon the people here. Oh that we might all receive them with thankful hearts.

M.

South-Dakota.

VERMILLION.—I thought that I would let the readers of the RECORDER know something of my work in Dakota. I am now using my whole time in the Lord's work. Have been holding meetings in the following places: Meckling, nine miles west of Vermillion, five meetings; in a school-house south of Meckling, one meeting; Gayville and Mission Hill, Jankton County, five meetings; in Vermillion we are holding meetings every week. This week we have five meetings in town. At all these meetings the preaching has been in the English language. One meeting in the Baptist church at Dalesburg was in the Scandinavian language. There have been several conversions. I make Divine healing a part of my mission, and many have been perfectly healed in the name of Jesus; others have been greatly blessed in their spiritual life. I have rented another house and started a Divine Healing Home, and am now prepared to take to our home some of God's afflicted children to be healed through faith in Jesus. I praise the Lord who gave his dear Son, not only to be our Saviour but also to be our Healer. I have no more use for medicine in my practice; when I have Christ with me he will do the work for me. He is the best Physician; and I know now if we live close to Jesus and trust in his promises that he will hear us and give us great blessings.

C. J. SINDALL.

MAY 20, 1896.

WILLIAM BLISS CLARKE.

William Bliss Clarke was the son of Hazard P., and Phebe Whitford Clarke, and was born in the town of Brookfield, at or near the village of Leonardsville, Madison county, New York, Nov. 14, 1807. He was the oldest in a family of ten children—three sons and seven daughters,—four of whom survive him.

About 1820, or when the subject of this notice was in his 14th year, the family moved into Allegany county, and settled upon a farm lying partly in the town of Andover and partly in the town of Independence. There the lad grew to mature manhood.

On October 24, 1839, he was happily married to Miss Relief A. Woodcock, with whom he has found blessed companionship for fifty-six and one-half years, and who has tenderly cared for him in his declining days, sitting today in the bereavement and loneliness of widowhood. To them was born an only child, a son who lived a few brief months and then passed on to the better home. While thus left childless, they have opened the doors of their hospitable home, at different times, to a number of otherwise homeless or orphaned children.

For three years after marriage, they lived on the old home on the farm before mentioned, and then, in 1842, they moved into the village of Andover where most of their time for these fifty-four years they have resided.

In early manhood, with his father, he learned and worked at the trade of a blacksmith. This has been his occupation during the greater part of his active life.

In the later 50's and the early 60's, at a time when Allegany county cared for its poor by a committee, or board of commissioners, he was twice elected member of such board from the eastern part of the county, serving in that capacity for six years. He also, at different times, held important town offices, all of which he filled with credit to himself and to the satisfaction of his constituents. But the event of greatest significance in his life was his conversion to Christ when about twenty-seven years of age. This occurred in 1834 at Independence during an extensive revival conducted by Elder Stillman Coon, who a little later became pastor of the church, and Elder Walter B. Gillette. With a maturity of judgment and a conscientiousness of purpose which has always characterized his life, he professed his faith in baptism administered by Elder Gillette and entered the church and the service of Christ, from which he never desired so much as a furlough until the final discharge should come. Indeed he delighted in the worship of God's house and the companionship of those of like precious faith, as many a walk from Andover to Independence, often in inclement weather, would abundantly testify. But to him, the service of God consisted not alone in going to church. His Christian faith dominated his whole life.

When, in 1871, the Seventh-day Baptist church in Andover was organized, he became one of its constituent members, remaining until death a most loyal and liberal supporter of it, and, until disabled by the infirmities of years, a faithful attendant upon all its appointments. Soon after the organization of the church he was invited to assist in its services as deacon, to which office with the

late Welcome Burdick, he was called to ordination a little later. In this capacity he filled out, in large measure, the Apostolic idea of the diaconate, which he concludes with the words "For they who have used (or administered) the office of deacon well, purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus." The funeral services were held in the Seventh-day Baptist church in Andover, on Sunday morning, May 3, conducted by the pastor, L. A. Platts, assisted by W. L. Burdick and Jared Kenyon, of Independence. An unusually large concourse of people assembled to testify their love for him whom they had known so long and loved so well. The Baptist church in the village adjourned its own services to join in the services in memory of this good man. It was the often expressed wish of Brother Clarke that neither at his funeral nor in obituary notice should excessive eulogy be indulged. But when from all lips the uniform testimony is borne that a good man is fallen, it is not excessive eulogy to put such testimony on record. The funeral discourse was preached from Genesis 5: 24, "And Enoch walked with God, and he was not; for God took him."

FUNERAL OF JOSHUA WHEELER.

From the *Topeka State Journal*, Kansas, May 18, 1896.

This town, Nortonville, was well filled with prominent people Sunday. After a brief service at the residence, the funeral of Hon. Joshua Wheeler was held in the Seventh-day Baptist church of Nortonville, at 10.30 A. M.

A very large audience was present and many prominent men from different parts of the state, nearly twenty coming from Atchison, including ex-Senator John J. Ingalls, Chief Justice David Martin, Judge W. D. Webb and A. J. Harwi. Rev. S. R. Wheeler, a brother of the deceased, came from Boulder, Col., to attend the funeral.

The pall bearers were President Geo. T. Fairchild of the State Agricultural College, Manhattan; Thos. M. Potter, Peabody, President of the State Board of Agriculture; J. K. Fisher, of Atchison, and O. Davis, J. W. Harris and M. P. Stillman, of Nortonville.

The sermon was preached by the pastor, Rev. J. M. Todd, from 1 Cor. 15: 57, 58; "The sting of death is sin, the strength of sin is the law, but thanks be to God who giveth us the victory through our Lord Jesus Christ."

The sermon was an earnest and logical argument for the natural fear of death and the victory achieved over this through the Lord Jesus Christ.

Rev. G. M. Cottrell, Secretary of the Santa Fe Railroad Y. M. C. A., and Mr. Wheeler's former pastor, gave a brief outline of his life and analysis of his character, from which we extract the following:

BIOGRAPHICAL.

Joshua Wheeler was born in England in 1827, came to America in 1844, to Kansas in 1857, and settled on the farm on which he passed the rest of his life. Professed conversion at about 18, and became a constituent member of the Seventh-day Baptist church at Nortonville in 1863.

He was a man of broad life and wide influence, having been connected with the educational, agricultural and political interests of the state for nearly forty years, having been State Senator, Regent and Treasurer of the Agricultural College at Manhattan, and president of the State Board of Agriculture. Trib-

ute was also paid to him as a systematic farmer, a man of splendid memory, fine diction, and hence a delightful conversationalist. A man faithful to his friends, of official integrity and worthy of public trust, and, best of all, of strong religious convictions, deep and abiding Christian faith.

Rev. Isaac Maris, a near neighbor for thirty-nine years, spoke the praise of Mr. and Mrs. Wheeler as kind, wise and good neighbors, and of Mr. Wheeler as a man ever ready to give advice and sit in council in every time of need.

TRIBUTES OF RESPECT.

President Fairchild brought his tribute as a personal friend and as a representative of the College at Manhattan. He felt that he belonged among the mourners. During six years he had been connected with Mr. Wheeler, in the college work, and at this hour, said he, the faculty at Manhattan are remembering and mourning with you.

He paid high and beautiful tribute to Mr. Wheeler as a man of clear mind and excellent judgment. He could take any question, hear the argument, weigh the evidence and draw his conclusions and you would find that he was always or nearly always right. He could differ with you in a friendly way and oppose you without revenge. He was one in whom you could confide and feel that what you trusted to him was yours and his, and his and yours, and you soon found that your confidence had not been misplaced, and you came not only to trust but to love him.

President Thomas Potter spoke for the State Agricultural Society and told how valuable Mr. Wheeler's work had been to the Agricultural Society, and how great would be her loss by his death.

INGALL'S TRIBUTE.

Senator John J. Ingalls, in his eloquent and inimitable way, spoke of the tragedy of human life; that on this theater of action no man ever appeared of his own accord. "We are all sent here," said he, "upon our mysterious mission, and when the purpose for which we were sent is completed, without being consulted, we are summarily discharged and sent across the boundary of the mysterious kingdom. We are all engaged in what we please to term the battle of life, a battle in which there are no volunteers, but all are conscripts, and when the battle is fought, we are mustered out. From one standpoint I have no right to speak upon this solemn occasion from this pulpit, as I do not profess to have experimental religion. But from another standpoint I have. There are at least three points which I hold in common with you, I believe in God, I believe in the immortality of the soul, and I believe we shall be judged for the deeds done in the body. I once heard a distinguished divine preach upon the evidences of a future life to be found in nature. He said the birds in the autumn have an instinct to migrate to a Southern clime and nature furnishes the south land for them. The fish have an instinct to go in shoals to other waters for their spawning place, and nature furnishes the place and does not disappoint them. Shall nature keep faith with the outer and unconscious creation and cheat the Lord of them all? Has Joshua Wheeler been cheated? No," said Mr. Ingalls in closing, "Joshua Wheeler is not in this coffin, this is but the tenement he has left, while his spirit has entered upon its immortal destiny. Brother Wheeler, farewell; good-bye; we shall meet again."

The choir furnished most appropriate and excellent music, and after the large audience had taken its farewell view of the body, at least a solid half mile of conveyances followed in the procession to the grave where Joshua Wheeler was laid in his last resting place.

A wife and two brothers, four sisters, and two children are left together with the church, community and state to mourn his loss. The wife of L. F. Randolph, who is well known to many in Topeka, is a daughter of the deceased.

Missions.

THE blank reports for the quarter ending June 30, 1896, and also for the year closing at the same time, have been sent out. It is desired that the missionaries and missionary pastors make a full, yet concise, report of their year's labor. It is hoped that they will give a frank statement of the condition, needs, and prospects of their respective fields. If any should fail to receive their blanks, inform the Secretary and he will mail others.

EVANGELIST SAUNDERS, assisted by Bro. L. D. Seager, reports that the meetings held with the Middle Island church, New Milton, W. Va., have steadily increased in interest. Some wanderers have returned to the Lord. God is here with power. From 15 to 20 forward each night. Baptized two at Black Lick yesterday and expect baptism here soon. Have organized a Y. P. S. C. E. of 20 members at Black Lick.

EVANGELIST GEO. W. HILLS is conducting a Gospel Tent work among our Scandinavian brethren in South Dakota. He is assisted by Bro. O. W. Pearson, of Chicago. The tent was first pitched at Viborg, where gospel services are held now every day. The work was commenced May 15, but the heavy rains and high, cold winds were against them for a few days. Better weather prevailing, the interest and attendance have increased. This gospel tent campaign is to continue for two months among the brethren in South Dakota. May the work and the workers be greatly blessed by the Lord to the winning of many souls to Christ and unto obedience to all his requirements.

BRETHREN S. H. Babcock and D. Burdette Coon closed their series of meetings at Fish Lake, Wis., Sunday night, May 10. The attendance was good, considering the busy season of the year. Often the house was crowded, and at the last meeting many came who could not get in on account of the crowd. The Sabbath before the closing of the meetings three were baptized. Two of these, and a lady formerly baptized, joined the Coloma church. Some who had long been in a back-slidden state were reclaimed. The faith of the few workers at Fish Lake was greatly strengthened, and the cause of Christ holds a dearer place in the hearts of the people than ever before. The sermons of Bro. Babcock were well adapted to the needs of the people, and the gospel was presented so pure and simple that the children could easily understand it. He also *sings* the gospel with great melody and power. For the good accomplished in the meetings at this place we would give God all the praise.

FROM F. J. BAKKER.

Dear Sister Wardner and all dear brethren and sisters who are with you: "May peace and love be multiplied unto you."

I did receive your kind letter, and you always, however poor in health, are ready to write and give good words of advice and comfort in our way, which is in many instances lonely and troublesome. But however, our Father in heaven, for whose sake and truth we do stand and work, watch and wait—and if need—would bear loss and suffering in this sinful world, will keep us, give us power and gladness, yea even all and everything which is good. Leaning on his promises

makes us to stand and go ahead in the strength and power of him.

To give an account of my work in this quarter I must commence with thanks to our God, who did keep me, and give me health and power to do what seems me to be need and fit in every way, with the daily prayer that our God will bless the work and give me wisdom, knowledge and understanding, also love in my heart to my fellowmen, to give me whole devotion for their sakes.

I could go my usual trips to the emigrants every week, except once when Mrs. Bakker was very poor and lay sick. The tracts and papers I offer them, they take in general with gladness, and in many instances I can talk with them about the ways of God and give them good advice. Until now I never could obtain Hebrew tracts, but now, I believe I found a way to get them from a Dutch Tract Society, which works among Jews and would help me to get them. Nearly ever time Russian and Polish Jews do ask me about Hebrew tracts. Some weeks ago I did meet two Russian Baptists, and very strange, when I offered them Russian papers, they asked me if I was a Baptist. I told them that I was ever a Baptist and a Sabbath-keeper, so they told me that they were Baptists, but in their country there were some Sabbath-keepers too.

We did have the privilege to baptize a young man, a teacher in a school, of twenty-seven years of age, but as soon as his principal, a Darbist or Plymouth brother, did know about it, he must leave, because they keep school here in town and environs on the Sabbath, but now he is in the north part of our country, in a little place where they do not keep school on the Sabbath. May our heavenly Father help him in his lonely way. A fortnight ago he had been with us two Sabbaths.

I could make 110 visits and calls, and speak many a good and true word about God's love and his commandments. Also could I make my usual trips to the harbors, and visit about 120 or 130 ships and give many tracts and papers to them. May our God give his blessing to it; without that, it is all in vain.

On the Sabbath we have our regular meetings and Sabbath-school. In this quarter I could hold 37 meetings in all. Also did hold two temperance open meetings, one in town, and the other outside the town in a little fishing place. There we had a housefull of people, which leadeth through the Providence of God so that I at the same place could speak on a Sunday evening from the light of the cross, and the leader did ask me to come (D. V.) once again. And so dear friends, I try to do what is—after my knowledge—good and fit to the whole and benefit of my fellowmen and to honor my God and Father in heaven.

ROTTERDAM, Holland, April 23, 1896.

It is not more faith that men are wanting, but a change from faith to sight. Faith says not, "I see that it is good for me, and so God must have sent it," but, "God sent it, and so it must be good for me." Faith, walking in the dark with God, only prays him to clasp its hand more closely; does not even ask him for the lifting of the darkness, so that the man may find his way himself.—*Phillips Brooks.*

THE CONSTRAINT OF LOVE.

There are two constraining impulses, that of love and that of fear. One drives, the other draws; one is painful, the other pleasant; but both are effective, and both are necessary.

This is a universe of law; and law has its penalties if disobeyed. It is a fact, and a useful and necessary fact, that fire will burn, that a fall will hurt. Because these laws must have their penalties we must be afraid to do the things that involve penalties; we must run from a burning house, and we must avoid falling from the roof. Fear constrains us. It is a good law, and a beneficent constraint of fear.

The same holds true in the moral realm. The state must punish crime, and the fear of the prison will keep people honest. This again, is a healthful fear and constraint. Just so the various social punishments which we put on wrong doing, the taboos of society, are good and healthful constraints. Most of all, the threatenings of God's Word, the punishments of sin in another world, are good and healthful influences, deterring from wrong and inducing habits of right living. The terrors of God's law persuade men, and doubtless many have been turned from bad to good ways by being warned of the eternal loss of the soul.

But there is another sweeter and more efficient constraint—that of love. The best way for a parent to teach a child to be good is by appealing to its love rather than to his fear. The child that is frightened all the time is pretty sure to be ruined. It is the drawing of the mother's affection, the repeated appeal of the father's love, that creates and fosters good character. Because the child loves its parents, it does what they direct a hundred times more than because it fears them. The same is true of the state. We love our country, and we want to obey its laws because we love it and love them rather than because we are afraid of its jails and gallows. For some the jails and gallows are needed, and their constraint is good; but for most of us love and honor are better.

It is just the same in the greater government of God—greater than that of the family or the nation. Some of us fear, and therefore obey—a poor obedience, but better than none; an obedience, and happy is it that it is so, which grows to be better than its origin. But that is a higher, happier obedience which has its source in love. God's law seems to us good; we love it, and we want to follow it. God seems a loving Father, and we love him and must obey him. God's character seems to us worthy of all our love, and his law worthy of our obedience. So love of him constrains us.

But the most constraining exhibition of the character of God appears in Jesus Christ. If God so loved the world, and Christ so loved the world, it is a strange, cold heart that will not desire to respond with both gratitude and obedience to the gift of the cross. It may be that a soul hardened in sin requires the terrors of the law; but to the child we tell of the love of God seen on Calvary. We tell of the Father who has given this crowning gift of all. Such a simple heart, and the child-like heart everywhere, requires nothing more than the lesson of love; and such a heart cries out, "The love of Christ constraineth us."—*The Independent.*

Woman's Work.

DECORATION DAY.

BY MARGARET E. SANGSTER.

Breath of the spicy roses, breath of the lilies sweet,
And the gleam of steel, the flutter of flags, and the
tramp of marching men;
Far and away the music that bugles and drums repeat,
Till the curtain lifts from the face of the past, and now
is the same as then.

I am standing straight in the shadow of the honey-
suckle vine,
With Harry, my bold-eyed laddie, clutching a fold of
my gown,
And Milly, my darling baby—oh, never were babes like
mine—
Asleep on my strong young shoulder, not heeding the
stir of the town.

The town is in strange commotion; the men are march-
ing away,
All but the old and the crippled. We covered our
heart-sick pain
With smiles that are like May blossoms, braving the
desolate day,
Kissing our hands to the soldiers. Shall we ever see
them again?

Husbands and sons and brothers, lovers and friends
galore,
And they carry the sweet light with them; they are
gone; there is nothing to do
But to comfort the wondering children, to lock and bar
the door,
And then to pray for one's darling in the gray coat or
the blue.

Yes, we poured our tears at the parting, with nobody
near to know,
For women are brave at need, dear; they can bear the
thrust of a sword,
You would never dream they were wounded, so stead-
fast their clear eyes glow;
And the only moan they make, dear, is made at the
feet of the Lord.

Many a spring and summer have flashed their looms of
light
Over the narrow ridges where sleeping the soldiers
wait;
And whether they fell in the morning, or passed away in
the night,
They will lie till the great archangel soundeth the
trump of fate.

The children do not remember—it was all before their
day—
The passionate love, the passionate hate, the sorrow,
the hope, the pride,
We felt who were young and buoyant when our brave
ones marched away;
It is little to these young people which of them lived
or died.

But I carry my pot of lilies, and I bid them bloom
for one
Who was life of my life and soul of my soul, whom I
gave for my country's sake.
I bear myself with courage, as I will till my day is done;
For a heart may sing its anthems, though a heart,
alas! may ache.

Breath of the spice of the roses, breath of the lilies sweet,
And the flutter of flags and pennons, the sound of
marching men,
A pulsing of jubilant music, and the drum's insistent
beat—
Why, I've only to shut my eyes, dear, and now is the
same as then.

And ever dear Mother Nature, from the seed time to the
sheaf,
Cares for the dead who are silent, and cares for the
living too;
She weaves her decorations in the snow-fleece and the
leaf,
Nature the ever faithful, though the skies are gray or
blue.

—Harpers' Bazar.

ASHAWAY LADIES' SOCIETY.

The Eastern Secretary of the Woman's Board has requested something in the way of a report from each of the ladies' societies for the woman's page in the RECORDER, thinking that knowledge of the methods and measure of success of each society may be of interest, and possible benefit, to all the others. The Ashaway Ladies' Sewing Society usually takes a vacation of four or five months during each year, as some members are always away during the hot weather, and for many reasons it is not practicable to hold sessions during that time. The vacation period begins in May and ends in October. It is the custom of the society to serve dime suppers semi-monthly during their period of meeting.

Some standard articles on the bill of fare being furnished from the treasury of the society and the remainder furnished and served by two members, in alphabetical order, at each meeting. The results of the suppers are not large financially, but a pleasant, social evening, sometimes varied by a slight entertainment, is enjoyed by old and young, inspiring good-fellowship and unity of purpose. The members of the society meet for sewing and the transaction of business prior to the supper hour. There have been but twenty active members, and but twelve regular suppers since October, 1895.

Three entertainments consisting of readings or addresses, with music, followed by refreshments, have added considerably to the receipts of the season. The sale of articles made, and other sewing done by the society, is another source of income. The benevolent disbursements for the present season, which includes a small sum in the treasury October, 1895, are as follows:

Missionary Society.....	\$ 25 00
Tract Society.....	25 00
Improvements on Parsonage.....	25 00
Hymn Books for Church.....	15 40
Assistant Pastor's Salary.....	12 00
Missionary Pastor.....	5 00
Woman's Board.....	5 00

Total.....\$112 40

When we consider the pressing needs of many departments of good work which we would like to aid, the amount we can do seems pitifully small, but when we remember the barley loaves and few small fishes we can thank God and take courage, knowing that his blessing will greatly enlarge the efficiency of even small work which is done in his name.

M. B. C.

ASHAWAY, R. I., May 20, 1896.

WOMAN'S WORK AT LEONARDSVILLE.

The SABBATH RECORDER is ever a welcome guest in most of our homes. We turn first to the woman's page; we are glad to learn that, notwithstanding the cry of "hard times," the women of our societies are not discouraged. The society at Leonardsville has not lost its interest in benevolent work, and the receipts for the past year have not fallen off. We have money to pay all our pledges and have raised two hundred dollars for church repairs.

We still continue our ten-cent teas with a good attendance. In the winter we had a district school, in early spring an experience social, which netted nearly fifty dollars. Most of the ladies earned a dollar and told in rhyme how it was earned. Some who were not "born poets" gave their experience in prose. This entertainment proved to us that "where there is a will there is a way."

We miss some familiar faces in our gatherings, Mrs. H. D. Babcock, one of our earnest workers, though absent, gives substantial evidence of her interest in the work. Our thoughts turn lovingly to our former President, Mrs. Daland, who is to-day on the way to a new field of labor, and many a silent prayer goes up from the friends in her old home that "He who rules the ocean's wrath and binds the tempests with his will," will keep this family and bless their work in their new home. As we look over the records of the past we recall the faces of many who once labored with us. The death of Susan Maxson Burdick comes to us with peculiar sadness, and to this beloved friend we owe our grateful remembrance. For years she was a faith-

ful worker and leader in this society. The shadow of the great bereavement which has fallen upon her home rests also upon us. She was a Christian woman, quiet and unostentatious in all her acts, kind and sympathetic, seeking no praise, content in trying to make others happy. To the church of which she was a member, to those of her own household, we tender our heart-felt sympathy.

"God is good,
Let this suffice us still
Resting in child-like trust upon His will."

REBECCA E. H. WHEELER,
EMMAR R. B. COON,
EMILY D. BROWN, } Com.

DAY-BY-DAY COMFORTS.

Lilian Conover was blind. Scarlet fever had resulted in the loss of sight when she was twelve years old, and added to this affliction were many complications of disease, which hindered her activity and constantly diminished her strength, until she had become quite helpless. She was now at eighteen confined to her bed and unable even to feed herself. But—and O, what a but this is in such a suffering life!—Lilian loved the Lord, and knew him as her Father and constant Friend. "Dear Father, how good he is to me!" she would often say.

Her mother sat by her bedside one day feeding her with a spoon from a dainty dish which had been sent to her by a kind friend. "O, that is delicious!" said the dear girl as she swallowed the morsel.

Then she felt the touch of the spoon on her lips again.

"It is so good!" she responded.

Another spoonful followed, and another, till all had been given her.

"Is that all, mother?"

"All, my dear."

"I am sorry it is all gone. Do you know, mother, what I've been thinking of since you have been feeding me? That this is just the way my dear heavenly Father feeds us. He gives us what we need to-day, and then to-morrow there is more for us, and so on day by day we get our daily bread for soul and body—little by little, just as we need it and just as we can take it, as you feed me, mother dear."

"But there is one point where my feeding is not like the Lord's, Lilian."

"What is that?"

"My supply has given out; the Lord's never does."

"O, mother, that is delightful! I will not forget that. Day by day, and always, always. What a Father we have!" and she lay silent for some time in deep and pleasant thought. One would know her thoughts were pleasant from the radiance upon her face.

"Mother!" she called at last.

"Here I am," answered mother.

"Why, that is just what the Lord says when I call him! Don't you remember, mother, the verse Dr. Evans read yesterday from the Bible? It came to me like a span new verse, and I asked him to read it over again, and then to tell me where it was. It is Isaiah 58: 9. Find it, mother dear, and read it to me again."

Her mother did not need to open the Bible; she could repeat it. "Then shalt thou call and the Lord shall answer; thou shalt cry and he shall say, Here I am."

Lilian smiled. "How near that brings him!" said she. "And how affectionate he

seems, just like you, mother dear." And after a pause she continued, "God is a dear Father, but there's a good deal of the mother love about him I think; don't you?"

"What is really the difference between father and mother, child?"

"Let me see: father is grand, mother is good; father is as kind as he can be, but mother is so gentle and tender. Give me your hand, mother; I feel as if I wanted you to hold my hand all the time."

"Dear Lilian, I think God is mother as well as father. Could he be more tender and gentle? Do we not read, 'As one whom his mother comforteth, so will I comfort you?' You love to have me hold your hand; does not the Lord say, 'For I the Lord thy God will hold thy right hand saying unto thee, Fear not; I will help thee?' We have a wonderful Father and Saviour and Friend."

"What delightful thoughts you give me to think of, mother. They comfort me so."

"In the multitude of my thoughts within me, thy comforts delight my soul," repeated mother. "You see the Psalmist was delighted and comforted the same as you are, dear."

"The love of God makes us all akin," said Lilian. "How sweet it all is."

"Yes, when we take God at his word, believe and trust him, and let ourselves love him as he wants to be loved, our whole life is sweet."

"Notwithstanding?" said Lilian softly.

"Yes, dear, notwithstanding the trials and suffering. I am sure you have found that out. Love draws Christ very near to you, and you to him. It is as we sing:

"If our love were but more simple,
We should take him at his word;
And our lives would be all sunshine
In the sweetness of our Lord."

—H. E. Brown.

DO SOMETHING.

You cannot set the world right, or the times, but you can do something for the truth, and all you can do will certainly tell if the work you do is for the Master, who gives you your share, and so the burden of responsibility is lifted off. This assurance makes peace, satisfaction, and repose possible even in the partial work done upon earth. Go to the man who is carving a stone for a building; ask him where is that stone going, to what part of the temple, and how is he going to get it in its place; and what does he do? He points you to the builder's plans. This is only one stone of many. So when men shall ask where and how is your little achievement going into God's great plan, point them to the Master, who keeps the plans, and then go on doing your little service as faithfully as if the whole temple were yours to build.—*Phillips Brooks.*

"BELIEVE me, whatever of dignity, whatever of strength, we have within us will dignify and will make strong the labors of our hands; whatever littleness degrades our spirit will lessen them and drag them down. Whatever noble fire is in our hearts will burn also in our work; whatever purity is ours will chasten and exalt it; for as we are so our work is, and what we sow in our lives, that beyond a doubt we shall reap for good or for ill in the strengthening or defacing of whatever gifts have fallen to our lot."

CONTENTMENT is perfect harmony between the soul and its God.

History and Biography.

MRS. LORINDA CLARKE.

The subject of this sketch, who died at Walworth, Wis., last March, was the daughter of Daniel and Esther Coon, of the town of Plainfield, Otsego County, N. Y. These parents were born, probably, in Hopkinton, R. I., the former, September 14, 1774, and the latter, December 4, 1784. Their homes in this town were on farms, and here they were reared in the faith of the Seventh-day Baptists. The mother's maiden name was Clarke, and she was a descendant of Joseph Clarke, Esq., and Bethiah (Hubbard) Clarke, both of Newport, R. I., the first Sabbath-keepers of this family in America. On the organization of the Westerley (now First Hopkinton) church in 1700, these ancestors, having settled over forty years before in this locality, among those who constituted this church, changed their membership to it from the Newport church, with which they had been connected almost since 1671, the year of its formation. Very many of their posterity have, in the last two centuries, united with both these and other churches of our denomination. Mr. Clarke was a prominent citizen in his town and colony, and a useful officer in the churches mentioned above.

The surname of the progenitors of Lorinda's father was originally MacCoon. It is variously spelled in the early records of Rhode Island and the Westerly church. By the year 1768, some branches of the family had shortened the name to Coon, which is now by far the prevailing one among their descendants. The immigrant to New England was of Scotch origin, according to the tradition found among his posterity; and he retained the patronymic of his forefathers. John Maccoone, with seventy-five other inhabitants of the Island of Newport, signed, March 22, 1661, articles of agreement respecting the purchase and settlement of a large tract of land, obtained from an Indian Sachem, and located on the Pawcatuck River, in Rhode Island. They subsequently called it Westerly. After eight years, this pioneer, with his name written MacKoon in the account of the transaction, and twenty-two others on this tract, pledged themselves to defend their possessions and the colony from the unjust claims of Connecticut to this and adjoining territory. A John Maccoun appears to have been a member of the Westerly church in 1724. Others evidently of the same family, bearing the surname Maccoon, and having the given names Anne and Daniel, had united with this church by 1750; Mary, with two others, all known by the shortened name of Coon, by 1768; and Esther, with eleven others, also registered with the latter surname, by 1779. In subsequent years, though the additions from this family to the churches have been numerous, they have been recorded as accepting this change in the name. Now, the father of Mrs. Lorinda Clarke, as has been stated above, was called Daniel; also her oldest brother, the same; and her second brother, John, after the first of the family here noticed. Three of her sisters were named Anna, Esther and Mary, the same as the three women already mentioned. The Daniel first recognized in this statement was an influential member of the Westerly church and of the community in which he resided. His given name has

been borne by a number of his posterity, counting at least eight in as many different lines of the family, in the fourth generation from him.

It seems that the parents of Mrs. Clarke resided several years subsequent to marriage in Petersburg, Rensselaer County, N. Y. After the birth of their three oldest children, they removed in 1807 to Otsego County, in the same state, and settled on a farm a mile and a half east of Leonardsville, and lying on the western slope of a hill which borders the beautiful valley of the Unadilla River. Here a dense and heavy forest was cleared away, the stubborn, clayey soil was subdued, and a comfortable frame house and outbuildings were finally erected. Here six other children were added to the family, and here they were all reared to their majority, except two, a son and a daughter, who died early. Here the parents lived to old age, greatly respected by their relatives and neighbors.

Lorinda was born March 16, 1814, the seventh of the children, three boys and six girls. She grew, even in her youth, to have a well-developed and vigorous body, the picture of robust health. She was accustomed to very active habits in the home and outdoors, and was industriously employed in the art of housekeeping, amidst the struggles and hardships of first bringing a hilly and timbered farm into cultivation. She attended, during her girlhood, in the Spaulding district, a country school, which was better than the ordinary in her day. She was quick in thought, vivacious in spirit, cheerful in disposition, firm and self-reliant in her decisions, and kindly and affectionate at heart, inheriting the chief traits of both the father and the mother. When seventeen years old, she attended for two or three terms a seminary for young ladies in the village of Hamilton, Madison County, N. Y. In the same year, in October, 1831, she was baptized and joined the First Brookfield Seventh-day Baptist church, during a revival of religion under the pastorate of Elder William B. Maxon. At this time eighty members were added to the church, among whom were the brethren, Dea. Nathan M. Burdick, Dea. J. Venum Greenman, Joseph T. Crumb, Paul, Dr. Charles H., and Dr. Jacob B. Stillman, Dea. Geo. B. Clark, Elder Charles M. Lewis, Russell E. Crumb, Roswell P. Dowse, and Henry G. Greenman, Esq.; and the sisters, Harriett M. Crumb (Coon), Esther Lamphere, afterward the wife of Elder Joshua Clarke, Susan Stillman, the wife of Thomas B. Stillman, of New York City, Melissa Ward, then of Schenectady, N. Y., and afterward the wife of President W. C. Kenyon, Mary B. Greenman, Alzina Maxson (Walters), and Harriett Clarke (Whitford), the mother of Rev. Oscar U. Whitford.

Lorinda Coon was married to Dr. Henry Clarke, at her home, May 28, 1832, when she was slightly over eighteen years of age. Her husband was twenty-one years her senior, having been born in 1793, in Hopkinton, R. I., also a descendant of Joseph Clarke, Esq., and Bethiah (Hubbard) Clarke. He was admitted to the practice of medicine in 1813; served in the following two years as surgeon's mate in the New York Militia belonging to the United States Army; settled at the close of the war with England as a practicing physician on Plainfield Hill, and then at Unadilla Forks, Otsego County, N.

Y.; joined the First Brookfield church in 1820; acted as one of the editors of the *Seventh-day Baptist Missionary Magazine*, 1821-25; was chosen by the General Conference of the denomination to which he belonged, on a committee to compile by 1826, "A New Selection of Psalms and Hymns, from the Most Approved Authors, Adapted to Public and Private Worship" of this people; and was an assemblyman in the New York legislature, in 1830. He had secured by 1832 an extensive and growing patronage in his profession. He was one of the foremost men in the society in which he lived. He was surrounded by a large number of his immediate relatives, by whom he was affectionately regarded, and called Harry. He had previously lost by death two wives, both of high standing in an intelligent community, and had under his care five children borne to him by them. Scarcely can be imagined a situation involving more trial and anxiety than the one entered by the young bride. Her removal was from a farmhouse to a commodious and well-furnished home in a growing village. She was introduced among the most cultured people of the town and vicinity. The doctor was a very social and hospitable neighbor. His conversation was most pleasing and instructive, full of sprightly anecdotes. His visits upon the sick absorbed a great share of his time and exhausted his strength. His children, some of them quite young, came under her immediate supervision and guidance. By superior tact, genuine kindness and sympathy, and remarkable industry, she discharged, in a most acceptable way, the severe duties of this new relation. Her husband had, always to his death, words of praise and sincere affection for her. His children received her to their hearts with full confidence and esteem. The writer of this article often heard Col. George R. Clarke, the founder of a well-known Mission in Chicago, and one of these children, speak, in his boyhood, in the most loving terms of his step-mother. The brothers and sisters and other near relatives of Dr. Clarke learned to approve warmly of his choice.

Another decisive test of the sterling qualities of her character was experienced in the removal of the family to Walworth, Wis., then in a new and unsettled condition. Her husband left Unadilla Forks for Chicago, in 1836, to practice his profession, and to find a suitable location for a farm in a very fertile region. His main purpose was to give his children, some of whom were prepared to establish homes of their own, the inviting advantages offered in the rapidly growing West. By 1837 he made claim to two half-sections of government land, joining each other, a half mile in width and two miles in length, part prairie and part woodland, and situated in the northeastern portion of Big Foot Prairie, in the town of Walworth. His wife and some of the children resided two years with him in Chicago; and then, in 1839, the family settled on the land just described. By this time, Mrs. Clarke had given birth to three sons, one of whom died this year in its infancy. They were the first Sabbath-keepers in this portion of the State, and, of course, the originators of the society holding the same views and since existing in this place. For at least two years their home was in a log house erected on their

farm, which was in the process of being fitted by the breaking-plow and the harrow for sowing the grain and planting the corn. Very few were their neighbors at this time, and these lived mostly at considerable distances from them. The doctor continued his calls upon the sick in the country about, and his patronage rapidly increased. He soon took a leading part in the political proceedings of the town and the county; and six years after his permanent settlement in Walworth, he was elected a member of the Territorial Council, the upper house of the Wisconsin legislature. His door was open from the beginning to receive visits from relatives and numerous other friends, chiefly from the East, who sought his aid in securing for themselves unimproved lands to be converted into farms, on which they could dwell. Sometimes these visits were prolonged into weeks and months. The Seventh-day Baptists in the community organized the Walworth church in his house. Of necessity, he was compelled for years to supply a large and bountiful table, and to meet promptly, and with many sacrifices of the comfort of his family, other demands upon his generous nature. All these circumstances, and the birth and the care of four other children in the next few years, taxed to the utmost the abilities, the strength, and the efficient toiling of Mrs. Clarke. No word was ever heard uttered that she failed, in any sense, to meet satisfactorily and heroically the difficult responsibilities then resting upon her. Few are the situations in which a woman can be more useful and more beloved than the one filled by the wife of a leading pioneer in a new country.

Dr. Clarke died April 15, 1853, in the sixtieth year of his age, and in the full maturity of his superior powers of body and mind, and very greatly esteemed by a wide circle of acquaintances. This event not only caused the deepest sorrow ever felt by his wife, but also compelled her to exercise, when thirty-nine years of age, the strictest control of her large emotional nature, the calmest judgment in the management of her business, and the severest labors in meeting the trying obligations which at once devolved upon her, and to many of which she was entirely unaccustomed. Her husband had always furnished even daily advice, which she had implicitly accepted. Her oldest child was then only nineteen years of age, and her youngest, a daughter, about two and a half years. There came to her care the keeping of the family together, the rearing of the younger members, the full charge of the household affairs, the oversight of a large farm, and the maintenance of established relations with the neighborhood and with the church. In bearing patiently and successfully these heavy burdens, she was efficiently aided by her older children, and by the four sons and a daughter to whom she was a step-mother. Though the latter had formed homes of their own, their affections still clung tenderly to the old household. She remained as a widow in this position, training the children in the habits of industry on the farm, supplying them an education in a common school and in an academy, leading them into church membership, seeing them all married, and counselling them as engaged in lucrative occupations. In her later years she resided with some of her chil-

dren at Walworth, mainly with her daughter, Alice, until the latter's death, June 7, 1885, and afterwards with her son, Dea. Oliver Perry Clarke. Her daughter's two girls and a boy, when left motherless, received for a time her most affectionate attention and guidance. She continued to sustain an active interest in all the efforts and relationships of her surviving children, and in the prominent enterprises, social, business and religious, of the community in which she lived.

Soon after the organization of the Walworth Seventh-day Baptist church in 1845, she transferred to it her membership from the First Brookfield church, with which she was connected about sixteen years. She became closely identified with all the principal movements of this second religious body of her choice, and this from the days of its greatest weakness in the beginning up to its firm establishment as a strong and enduring society. Her Christian life was not demonstrative in frequent exhortations and prayers in the public meetings of the church, but was exhibited in her staunch character, in her cheerful and loving spirit in her home and among her neighbors, and in the ready and constant discharge of self-denying duties, in maintaining by herself fellowship with Christ, and in serving most helpfully her kindred and many acquaintances.

Her death, from paralysis of the left side, induced by the *grippe*, occurred March 5, 1896, in the home of her son, Oliver Perry, at Walworth. Her age was almost eighty-two years. She had outlived all her own brothers and sisters and those of her husband, and also his children but one, the daughter, by his former marriage. During the weeks of her final illness, she was cared for most tenderly by children and grandchildren. As an indication of the life-long habit of relying upon herself when possible, and not burdening others with unnecessary attentions to her wants, she, just before breathing her last, apparently roused herself from an unconscious state, in which she had been for hours, and, reaching the right hand to her eyes, closed them, so that they should not be seen in her death-struggle, and should be ready for her burial. Her funeral was held upon the Sabbath after her decease, and was largely attended by her relatives and neighbors. An appropriate sermon was preached by her pastor, Rev. S. H. Babcock, and some remarks concerning her character and work were made by the author of this sketch, a grand-nephew. The former said, "Hers has been a consistent life, and a triumphant death."

RESOLUTIONS OF RESPECT.

The following were passed by the Ashaway Ladies' Sewing Society in memory of Mrs. Elisha C. Stillman.

With sorrow we chronicle the death of one who was for many years an active and faithful member of this society, but who was called to come up higher April 2, 1896.

Resolved, That while we mourn her absence we admit the right of our all-wise Father to call home his child, and bow in submission to his will.

Resolved, That we acknowledge with gratitude the many ways in which her life and companionship has been blessed to us, her faithfulness in labor, unselfish interest in all that was helpful to others and patient continuance in well-doing.

Resolved, That this token of loving remembrance be spread upon our records and sent for publication in the SABBATH RECORDER.

By order and in behalf of the society.

MRS. W. L. CLARKE,
MRS. C. W. CLARKE,
MRS. J. D. PRICE, } Com.

ASHAWAY, R. I., May 25, 1896.

Young People's Work

ONE loses a great deal by being late at divine service. If you are always on time, just for an experiment, try being twenty minutes late for just once, and you will realize how much you lose. If you are always late, just for an experiment, try being on time, not once, but on every occasion, and you will never regret it. There was a most excellent editorial in a late number of the *Sunday School Times* on the subject of punctuality. I cannot quote the exact words, but the idea was this: Punctuality does not consist in being *exactly* on time; it is being ahead of time. If one hundred people should all arrive at church at precisely eleven o'clock, it would require five to ten minutes for them to become seated. Punctuality requires enough margin to attend to all preliminary arrangements, such as securing seats, removing wraps and rubbers, becoming calmly settled, all ready to begin at the appointed time, for, remember, you cause just as great a disturbance by being fifteen seconds behind time in getting to your seat, as in being fifteen minutes late.

PRESIDENT'S LETTER.

Dear Young People:

The first Association of the year, the South-Western, has just closed its session at Greenbriar, W. Va. I was never permitted to attend this one before. To me there were two distinguishing features to this meeting: the very many young people, and the gospel spirit running through all of the sessions. In order that the young people might have an hour when many could attend, they gave Sabbath afternoon from 3 until 4 o'clock to the Christian Endeavor work. All five of the societies in this Association reported on their blanks to the Secretary, S. B. Bond.

There is a new Christian Endeavor at Black Lick of which I have written you, now being organized not counted, and the young people of Roanoke are working, carrying on with the older people the prayer meeting without an organization. The old Christian Endeavor at Salemville, Pa., has, we understand, gone down.

The Salem Society reported a membership of ninety-four, average prayer meeting attendance of sixty. The Ritchie Society reported sixty-two members, and thirty attendance; Middle Island twenty-seven members and twelve attendance; Lost Creek forty-eight members, and on account of being so widely scattered, prayer meeting attendance of only thirty; the Buckeye Society of thirty-two members, an attendance of only twenty members. Their entire membership as reported is two hundred sixty three. If we have not increased numerically during the year, we certainly have spiritually. I will not write more at this time, for the RECORDER will be crowded with good things about the Associations, no doubt, from this on. My prayer is that God will wonderfully bless the young people's work in all these gatherings.

E. B. SAUNDERS.

LETTER FROM N. I. DEW TO THE CORRESPONDING SECRETARY.

My Dear Friend: I sometimes fear that you do not realize the importance of the position which you occupy. You perhaps noticed in a recent number of the RECORDER a short paragraph in which a Christian En-

deavor Society that was without a corresponding secretary was compared to a hot coffee-pot without a handle. If this is a fair comparison, and it seems to me to be a good one, then a poor corresponding secretary is like a poor handle on a coffee-pot. Now you can readily see that the handle of a coffee-pot occupies a very important and responsible position. While it is in no way answerable for the quality or the quantity of the coffee, whether it be strong or weak, hot or cold, delicious or vile, clear or muddy, it has a duty to perform, in being the medium by which the character of the coffee is made known to the world outside of the pot, and a weak, or unsteady, or broken, or treacherous handle has often been the cause why a pot of coffee was wholly lost to any use outside of itself.

Now, while you may have very little responsibility as to whether your society is hot or cold, strong or weak, clear or muddy, yet you have a duty in being the medium by which the character of your society is to become known to the outside world. So please, dear friend, do not be a weak, unsteady, careless *handle* to your society. Answer promptly and carefully all inquiries from responsible parties, especially the report-blanks from your own denomination. Keep yourself well posted on Christian Endeavor news of the day, and give out this information generously to your society. Have something to give them every week.

Your friend,

N. I. DEW.

THE Y. P. S. C. E. OF THE FIRST HOPKINTON CHURCH.*

BY L. GERTRUDE STILLMAN.

"FIRST S. D. B. CHURCH,

Feb. 3, 1885.

At this meeting, called for the organization of the Young People's Christian Endeavor, V. A. Baggs was appointed chairman.

Adoption of the Constitution as in the RECORDER of Jan. 8, 1885.

A nominating committee, consisting of V. A. Baggs, Hattie T. Crandall, and M. Adelle Bowman, was appointed. *CARRIE T. BERRY, Sec.*"

This is the first record now in existence of our Y. P. S. C. E. The first officers, as nominated by the aforementioned committee and elected by the society, were: President, Rev. I. L. Cottrell; Vice-President, Mabel E. Taylor; Secretary, Carrie T. Berry; Chairman Prayer Meeting Committee, Frank Hill; Assistant, Mrs. V. A. Baggs.

For a few months prayer meetings, of which there is no record, were held every Sabbath evening. The last meeting in each month was then termed an "Experience" meeting, which, of course, corresponded to the "Consecration" meeting of the present time.

At the time of our organization, the young people were also much interested in another society called the Excel Band. The meetings of this society were held monthly on Sabbath evening, so on Nov. 28, 1885, it was voted by the Y. P. S. C. E. to hold no meeting on the evening when the Excel Band held its regular session. This arrangement continued as long as the latter society existed. Since then the meetings have, for the most part, been held Sabbath afternoon at half-past three or four o'clock.

The constitution, as first adopted, differed materially from the present one, in that it

* Presented before the Y. P. S. C. E. and church on the eleventh anniversary of its organization.

did not include the pledge to pray and read the Bible every day, and to take active part in every prayer meeting. In the early part of 1889 the society was the strongest, numerically, it has been, having over a hundred members, and outnumbering all the societies in the state; still, the most earnest workers felt that all the members were not growing as they should in spiritual things, therefore, believing that the pledge would aid them, they laid the matter before the society. This resulted in the adoption of the present constitution and the consequent reorganization. Although the numbers were considerably diminished by this, and there were other things that seemed like hindrances, it appears now, as we take a backward look, that it was the beginning of great things in the way of consecration and deep spiritual power which have been characteristic of the majority of our members.

There are two ways by which we have been brought into contact with other societies which have been both pleasant and helpful:

1. By the formation, in 1887, of the Local Union of Westerly and vicinity. To quote from the constitution of the Union: "Its object shall be to draw nearer together the local societies, and to discuss subjects of mutual interest." That this purpose has been accomplished, those who have attended the meetings would willingly testify. It has brought us into touch with other young Christians, and many friendships of value have been formed; also, we have profited by not a few bright ideas and plans that have been advanced; so that it is with much gratification that we frequently hear our president announce that some obliging young gentlemen are to arrange for transportation to Local Union.

2. By the union prayer meetings of the Potter Hill and Ashaway Societies. These have been particularly helpful in uniting in good works the young people of the immediate neighborhood, and we firmly believe that there never existed a stronger bond of union between the two societies than at the present time.

Just among ourselves our regular prayer meetings have been varied by missionary programs, special services (some of which were prepared by our own members), addresses by our pastor, and by several of our missionaries.

Socially, we have not been lacking, either. There have been socials, socials with entertainments, entertainments with socials, and entertainments. Perhaps it will awaken pleasant memories to mention a few of these. Twice Mr. and Mrs. G. B. Carpenter have extended the hospitality of their pleasant home to the society; the door of the parsonage has always been open to us, and many are the pleasant evenings we have spent within its sheltering walls; and among the programs we have presented to the public are the "Stanley Evening," the "Flower Concert," the "Star Concert," the Musicale at Ashaway Hall, and others, the mention of which would make the list too long.

That we have striven to pass along the good received may be proven by noting a few instances. Beginning with the church, we have cheerfully tried to aid our pastor with our prayers and in any way he chose to use us; have conducted the church service in the pastor's absence; have raised the salary of

the assistant pastor. Again we have given our best endeavors in evangelistic work in our own church, at Clarke Falls, at the Miner school-house, and to a smaller extent at Rockville, Quonocontaug and Mystic.

Our home missionaries have been remembered in various ways, such as the sending of flowers, reading matter, and money to Mrs. Burdick for the Seamen's Mission; papers have been sent to the frontier, and stamps to a young lady in the South for the distribution of tracts. Our interest in foreign missions has chiefly centered at Shanghai, but missions in Holland and Java have not been entirely neglected. The Tract Society has shared almost equally with the Missionary Society in our contributions, and the Good Literature Committee have striven faithfully to circulate Sabbath literature.

As a matter of dollars and cents, the society has raised and paid out again over five hundred dollars, and while we hope this has all been expended wisely, we realize that it is of little account compared to the influence that emanates from our lives, and with that thought in mind, how carefully and prayerfully ought we to go about our daily tasks.

Of the charter members of the society there are only seven now connected therewith. Many have moved to other places, some have sadly drifted away, a few have, for good reasons, been dropped from membership, others have graduated to church work, and still others, in whom the fondest hopes were centered, have been promoted to that school than which there is no higher, where Christ himself is the Teacher who walks lovingly in and out among his willing disciples and teaches them of things beyond our human ken.

Of course the ranks have been and are being filled by active new recruits from different sources, one of which is our dear Junior Society, which has not been mentioned before for fear of encroaching upon their own history, to be presented by one of their number.

While many changes have occurred in the membership of the society, we believe that the foundation on which it rests does not change, and that its object is now, as it has ever been, to "Promote an earnest Christian life among its members, and make them more useful in the service of God."

OUR MIRROR.

The Dodge Center Juniors held their business meeting and social on the evening of April 18. They gave a supper to over one hundred persons at the residence of Dea. E. A. Sanford. Music, recitations and visiting made up a delightful evening.

Is your society beginning to consider the advisability of sending delegates to your yearly association? If not, it is time you were. Be sure and have your work well represented, and a good report prepared to be read. Let your light shine and show forth your good works.

The Missionary Committee of the Milton Endeavor Society is doing true mission work this spring. With the help of other members of the Society they are conducting meetings every Sunday night, at a school-house, some six miles from town. The services consist of a short and practical talk on some passage

of Scripture by one of the Endeavorers, followed by a general testimony meeting. A male quartette is usually present, and adds very much to the meetings. The interest manifested is excellent, and every evening there is a unanimous vote to have services the following week. In the hope that their efforts may be blessed of the Spirit and much good done, they need your earnest prayers. We cannot but wish that more of our young people would engage in this practical and ever-present evangelistic work. What a glorious showing for the Master would be made the coming year! Eternity alone will tell the full value of such labors.

The Dodge Center (Minn.) Junior Superintendent sends the following exercise for a Junior chalk-talk. The leader can amplify each heading and teach the youth several important things in regard to the Sabbath. Let Juniors read the references.

What Does The Sabbath Tell Us?

SEVENTH-DAY IS THE SABBATH. Gen. 2: 2; Ex. 20: 10; Heb. 4: 4.

Tells us of God's appointment of a special day for rest and worship.

AND GOD SPAKE THESE WORDS. Ex. 20: 1; Deut. 5: 22.

That God himself through Christ is the Author of the Sabbath; it is not of man's make. Mark 2: 28.

BE YE HOLY, FOR I AM HOLY. 1 Peter 1: 15, 16; Lev. 11: 44; Rom. 7: 12; 1 Cor. 7: 34.

Tells of God's holiness and our need of it. Ex. 20: 8; Heb. 12: 14.

BE YE PERFECT. Ps. 19: 7; Matt. 5: 48.

A perfect law tells of a perfect God, and we are to try to be like God in Christ. 2 Tim. 3: 17.

AND I GAVE THEM MY . . . SABBATHS . . . SANCTIFY THEM. Ezek. 20: 11, 12.

Tells how God sets us apart for a holy life.

THE PEOPLE . . . SHALL WORSHIP . . . IN THE SABBATH.

Ezek. 46: 3; Ps. 100: 4; Acts 16: 13; 15: 21; Luke 4: 16, 31.

Tells of God's order of worship and special day for it.

HOLY DAY . . . A DELIGHT. Isa. 56: 2; 58: 13, 14.

Tells of the happiness God gives us in serving him.

The Pawcatuck Y. P. S. C. E. of Westerly, R. I., has lost a most efficient leader in the removal of its President, Rev. W. C. Daland, to London. Miss Mabel A. Saunders, who has been the faithful President of the Society for two years, in the past, has been again elected to that office, and Mr. Albert L. Saunders has been chosen Vice-President.

A small delegation from our society attended the meeting of the Local Union of the Christian Endeavor Societies of Westerly and vicinity, held at Potter Hill, May 19. The attendance from many societies was large, the congregation filling the chapel. The President of the Union, Mr. Edwin G. Carpenter, of Ashaway, presided, and after the opening devotional exercises, some matters of business were attended to, and it was announced that the Rhode Island State Convention, in February, 1897, would be held in Westerly. The address of the evening was made by Mr. Geo. H. Utter, of our church. Mr. Utter said that the subject of "Christian citizenship" had been suggested to him. He accepted it, conscious of its importance. This country of ours was one of immense size and of unlimited resources. It was so situated as to be free from the entanglements growing out of disputes with powerful neighbors, and because its citizens came from all parts of the world the American of to-day was a sort of composite character, combining the strong traits of all other nations. This signified a great mission for the nation,

which, the speaker believed, was the fulfillment of the angel's song of peace on earth, good-will toward men. Such a mission demanded a strong citizenship. This could come only from an educated citizenship, a sober citizenship, and a Christian citizenship. The speaker made personal appeals under each of these heads, and closed by urging his hearers to lead the full, well-rounded Christian lives which would fit them for sharing in the working out of this mission. A unanimous vote of thanks was extended to Mr. Utter for his inspiring address. The roll call of the societies, to determine which should hold, until the next meeting, the banner belonging to the Union, resulted at the time in favor of the Seventh-day Baptist Society at Ashaway, but it was afterward discovered that an error in counting the total membership of this society would properly give the banner to the Broad Street Christian Society, which had sixty-four per cent. of its active members present. The closing consecration service was ably conducted by Mr. J. W. Crofoot, of Clarke Falls, and after a collection had been taken, the meeting was closed with the Christian Endeavor benediction. A collation was then served by the entertaining society. H. LOUISE AYERS, Cor. Sec.

The Plainfield Union held its annual meeting April 9, and since the State Convention is to be the guest of this Union next October, that subject was uppermost on Thursday evening. Dr. Brett, state vice-president and chairman of the Plainfield ('96) programme committee, stirred his hearers with his address, "How to prepare for the coming convention." The predominating thought of this convention is to be evangelism, and Rev. B. Fay Mills will commence, on the Sunday preceding the convention, a series of meetings as a preparation for the days following. He also will conduct the closing enduement services. Dr. Talmage has promised to be present, and Governor Griggs and Mr. Thomas Roosevelt have been invited to speak. The four Park Sisters will assist with the music.—Golden Rule.

THERE are to-day recorded 10,091 Junior Societies.—Golden Rule.

"TWO SENT PER WEEK."—From China Rev. Albert A. Fulton sends us an account of the glorious work done by his medical missionary boat in its trips far into the hard-to-reach interior of China. This boat has gone on its blessed errands now for three years. During this time 27,000 patients have been reached, and in 1,114 villages preaching services have been held, in the presence of 105,000 people. All this good has been brought about by four young people's societies,—three Christian Endeavor Societies, in Harrisburg, Detroit and Indianapolis, and one young men's fraternity in Cleveland. These earnest givers simply set apart two cents a week for foreign missions, and get their friends to do the same. This sum seems small, and yet it is so far in excess of what is given by the average Christian that the results would be absolutely marvelous if all who have confessed Christ's name could be brought up to this inadequate standard. This "two-cents-a-week plan," if adopted by the Endeavorers alone of the United States, would come to mean "two sent a week," for they could send out and support every year one hundred foreign missionaries, build for each a comfortable home, and pay the salaries of five thousand natives to help them. Alas! how soon will Christians "go into all the world and preach the gospel to every creature" at the rate of even a postage-stamp a week?—Golden Rule.

Children's Page.

A MAN.

BY FRED C. ENGLEBACH.

Nance O'Brien was a clear-starcher and ironer; at least, so her signboard over her modest rooms in the Mile End Road proclaimed, with many a curly flourish. That signboard was justly considered by the inhabitants of the street to be a masterpiece. To its painter it was a labor of love, for had not Nan (as she was generally called) nursed his wife through a long and trying illness? And so vivid green and flaming scarlet on a gray ground testified to his skill and her attention.

Nan had lost both her parents when she was barely fourteen, but by sheer force of "grit" and character had emerged scathless from the sea of troubles that beset young womankind in vast, overgrown London. She had by degrees acquired quite a respectable business, and was the envy of the "street." Indeed, such was the respect that her undeviating honesty had earned among her neighbors that the use of the fist and heavy boot in domestic differences had become nearly superseded by the easier appeal to this straightforward girl of twenty-five.

From morning till evening she worked hard at her humble trade, and many a gallant youth longed to become her man as he passed her window and caught sight of her good-tempered face. There are some faces which one may be certain will smile on the loved one through fair weather and foul weather, through good repute and evil repute, and such a one was Nan's.

It was nearly seven o'clock one June evening, and as she bent over her ironing she seemed to be expecting a visitor. From time to time her deft hand would pause while she listened eagerly for some well-known step in the busy street outside. At last a sound of heavy footsteps caused a vivid blush to mount over her face, deepening as the latch was lifted and a man entered the steamy room. He was dressed in rough clothes, and had evidently just left his work as a mason. There was nothing remarkable in his somewhat heavy face except an unusually large black mustache.

"Why, Bill," she exclaimed, coming round shyly enough to greet him; "how late you are!"

With a chuckle of intense amusement the man, grasping her hand, drew her closer to him and said:

"No, you're wrong, Nan; 'taint Bill. Still, it's quite as good—it's Jim."

She peered into his face, and even through the steam that obscured the room he could see how disappointed she looked. Letting go her hand, he sat down on the extreme edge of a chair, after carefully putting a red handkerchief on it. He seemed at a loss for words, and cleared his throat several times before he could speak. The woman, as is ever the case, went calmly on with her work.

At last, to encourage him, she said:

"Whatever have you done with yer hair, Jim?"

The man, rubbing his smooth chin with his hand, said: "Well, old gal, I didn't see why Bill should be the only one to look so smart, so, as I had summat to say to you, I had my beard took off. I looks powerful like Bill, I must say." Again he paused, and rubbed his knees in a nervous sort of way. "Nan, I'd better get it over, once for all. Do you remember, nearly eight months since, a drunken, foul-mouthed brute, who called himself Jim Thorn, asking you to walk out with him?"

"Yes, Jim, I do. You're rather hard on him, ain't you?"

"Not a bit of it," said Jim, stoutly; "he was a blackguard, sure enough. Well, you told him that you wasn't going to take up with a man who wasn't his own master in the way of cursing and the drink. That was right enough, and that man went home—that's me—and he went down on his bended knees, and he swore not to drink another

drop or curse, for six months. I won't say, Nan, as it's been an easy job; there have been times when I felt I must break out powerful bad, but you've kept me straight. The mates cut up a bit rough at first, and a man we calls long Joe asked me if me mother took care of me?" A grim smile flitted across his face, and Nan, with all the interest that her class take in their "menkind" said:

"What did you do, Jim?"

"A good deal more than he did for ten days after—but I didn't come here to boast, but to ask you the same question that I did six months ago. Nan, will you be my wife one day?"

All his nervousness was gone now, and it was the woman's turn to look embarrassed. Laying down her iron, she came round to where her lover was standing, and looked at him half proudly, half sadly. He was, in spite of his roughness, a fine specimen of a man, and she knew that few would have made the sacrifices he had for her.

"I'm dreadful sorry, Jim," she said, laying her hand on his arm, "but I'd no idea you still thought like that of me. I've seen you so little lately, and—and Bill has been in so often that—that—hasn't he told you, Jim?"

"No, not he. I never knew he came to see you, Nan, and I couldn't speak until I knew I was a man again. Don't say no, gal—I'd do anything for you." He was terribly in earnest, and great drops of sweat stood on his face.

"I can't help it, lad—I've promised to marry your brother Bill. Don't take on so, Jim—there's lots of girls will be proud to"—

The dumb anguish of his look silenced her. He said nothing, but wiped his face on his hand and tried to collect his ideas.

For the first time in her life Nan experienced to the full the misery she had so often witnessed in others, intensified the more when the man said heavily:

"Things haven't gone quite as I thought, Nan—of course you couldn't tell, could you? I mayn't be around here for a spell, now—you'll understand why. No, I'd rather go now and walk for a bit. Good night, Nan—good luck to you." He walked quietly to the door and turned round, and looked full at her for a minute, as she stood once more at her neglected ironing.

"Do you know, old gal, I thought, like a fool, that you'd be sure and have me now, and I've got a few sticks stored away for the home I thought to make. Mebbe you'll take 'em as a return for the good you've done me."

The door was gently shut, and on that evening at least, the collars, shirts and cuffs that Nan so skillfully got up were not worthy of her reputation.

PART II.

As Jim walked into the busy street, which was ringing with the hoarse cries of the "costers," he felt strangely out of tune with it all. He seemed to see it all as if from a distance. His was one of those dogged pertinacious characters which are slow to accept defeat, and a thousand schemes formed themselves in his brain for the recovery of his position in Nan's good graces. But only for a short time did he allow these schemes to form. His knowledge of the woman and his keen remembrance of her disappointment at his entry, effectually quelled all hopes. A bitter feeling of hatred against his brother then possessed him—time was when he would have nearly murdered a man for far less provocation, but that feeling soon passed off.

He leaned idly against a lamp-post and presented the usual picture of the loafer so often to be seen in that locality. A keen-featured man who was strolling idly along, looking aslant at every one, suddenly caught sight of Jim, who was staring stupidly in front of him. The black mustache rendered his pale face conspicuous enough, and in a moment or two he was aroused from his dreams by a tap on the shoulder. Swinging round he confronted the stranger and growled surlily enough:

"W'at you want? Ask some one else."

"Is your name James Thorn?"

"Well, what if it is?—it's no business of yours."

"Now, don't make any row. I arrest you in the Queen's name for burglary." In a moment the handcuffs were slipped on. "If you're wise, you'll walk quietly on by me; if you make any fuss it'll go hard with you. Are you going quiet?"

"All right," said Jim, dazed with the rapid course of events, mechanically walking on. "But I'd like to know more about this burglary. How did you get at me for it?"

"Why, you cuckoo," said his captor, hurrying him along through the darkening street to the station, "You left your knife with your name on it, and the man you robbed saw you over the bannisters as you left; the rest was easy."

The tired brain was working actively enough now. In a trice Jim remembered lending his knife, one of his most cherished possessions, to his brother not a week ago. It had never been returned and now was the damning proof in his mind against his brother. Now was the opportunity for revenge—now was the chance of obtaining Nan's love in time. But it turned to ashes in his mouth; with all his lack of education and his faulty training, James Thorn was one of nature's gentlemen, and one of a class which, all honor to us as a nation, abounds in the East End quite as much as in the West.

In silence he heard the charge read to him at the station by the inspector, a kindly-eyed man, who noticed the expression of his prisoner and compared it favorably with that of the majority of the men who passed through his hands.

"Can I send a letter to my brother, sir?" Jim asked.

"Well, it's against the rules, but I don't see why you shouldn't," the inspector added, seeing the downcast features of the unfortunate fellow.

He considerably turned his back, and Jim, with the handcuffs removed, tried to write a letter. His spelling was a weak point, but after much effort he placed the following in an envelope given him by one of the policemen standing by:

"This is to tell you I am in quod for buggery on Toosday nite. Come tomorrer nine sharp with no hare on your face. Jim."

"There, sir, it'll save my brother a lot of worry if you could send that letter to his lodgings at No. 167 Whitecross St."

"Very well; one of my boys shall take it to-night," said the inspector, taking the letter.

In half an hour Jim was placed in a cell, and was spending his first night in jail.

PART III.

He was sitting on his cell bed the next morning when his brother was shown in, and the inspector, who had taken an interest in Jim, after searching his brother, allowed the two to have five minutes' undisturbed conversation.

For a moment Jim looked at the pallid, trembling man before him, trying to recognize in the clean-shaved man who looked so ill at ease his jaunty, good-looking brother. Then looking hard at the other end of the cell he said:

"What made yer do it?"

"I couldn't help it, Jim, blamed if I could. It was like this here: Last Tuesday I was at the Crowns, and I had a glass, mebbe two, and was kinder elated like. Softly Jack was there—him and me's to be spliced the same day."

"You never told me you were going to get spliced."

"No," said Bill, twisting and untwisting his fingers. "I thought you wouldn't like it—it being Nan"—

"Go on, tell me all about it," broke in Jim.

"Jack knew I'd spent all my saved money when that blazing strike was on and had to pawn me bits of furniture, and there in full bar he asked me if I was going to be my wife's lodger, and then he gassed about his sticks and that"—

"And so you went and stole for Nan, eh?"

"That's it, Jim."
 "And left my knife behind on purpose, eh?"

"No, Jim! I ain't so bad as that; but what are you going to do?"

"Well, I was in bed on Tuesday night at twelve, as my landlord can swear, for I had a touch of the colic, and he came to me—so I'm all right, are you?"

The two brothers stood eye to eye, face to face, Bill pale as death.

"Now look here, Bill; I loved that girl long afore you did, and she made a man of me. Now, suppose I let the boobies put me in quod for you."

"What!"
 "Steady, man—listen! Swear to me you'll be a good man and a true one to Nan; so help you God!"

"So help me God!" Bill muttered, as his damp hand clinched that of his brother.

"Don't tell Nan, Bill, if"—

"Time's up, my men; the prisoner has to go now," broke in the inspector, and Bill was hurried out.

PART IV.

For four long years Jim endured the awful monotony of Dartmoor Prison, cheered only by the letters that regularly were sent him by his brother and his wife. By dint of first-class conduct he obtained his release one year before his sentence had expired, and, unknown to his friends, stood one cold afternoon on Paddington Station—a free man. His brother was living at Mortlake, where he had started in business as a mason soon after his marriage. Helped on by Nan, he was rapidly becoming known as a steady, smart man, and was living in his own cottage. Jim laughed grimly to himself as he fumbled with unaccustomed hands in his new pockets for the money that he had earned in prison. The journey seemed everlasting, and it was past eight o'clock when the tired and hungry man stood outside his brother's cottage. As he looked with eager eyes through the window, from the darkness outside, he saw a cosy kitchen with a table laid for supper. There by the fire sat Bill, broader and stouter, but hardly altered at all in face, and then his heart gave a great bound, as in the tall, matronly woman moving about the room he recognized Nan.

His love had long since died down, and a deep feeling of respect and affection had taken its place. He opened the door, and in a minute they were all speaking together.

One long, hearty shake-hands was all that passed between the brothers; and then Nan poured out her heart, and, with tears in her eyes thanked Jim again and again.

"Why, old gal, I'll go to bed, I think, now; I'm tired and"—looking at the third place that was laid at the table.

The pair smiled through their tears, and Nan said, putting her hand on the faithful fellow's shoulder:

"It's for you, Jim"—

"But you didn't know I was coming out."

"No; but when Bill told me how you had gone to jail to save him and me, I thought my heart would break. After I got over it, I told Bill that every meal we had together we'd lay for you, so as we should always think of you and your sacrifice for us. We knew you weren't there, but we thought always then of you. Besides, I said that if you came back unexpectedly you'd find a place left for you and ready—eh, Bill?"—*The New Budget.*

A LITTLE boy who is just learning to read, and is very proud of the achievement, gave a somewhat original rendering the other day to a verse in the Bible. In his eagerness to show his ability to pronounce big words he reads altogether too fast and jumps at their meaning from a mere glance. So he read to the astonished household: "And the priests went before bearing the holly and vegetables and all the Congregationalists came after." Some holly had just been received by the family, which may explain why he turned "holly vessels" into "holly and vegetables."

Sabbath School.

INTERNATIONAL LESSONS, 1896.

SECOND QUARTER.

April 4. Warning Against Sin.....	Luke 13: 22-30
April 11. Parable of the Great Supper.....	Luke 14: 15-24
April 18. The Lost Found.....	Luke 15: 11-24
April 25. The Rich Man and Lazarus.....	Luke 16: 19-31
May 2. Faith.....	Luke 17: 5-19
May 9. Lessons on Prayer.....	Luke 18: 9-17
May 16. Parable of the Pounds.....	Luke 19: 11-27
May 23. Jesus Teaching in the Temple.....	Luke 20: 9-19
May 30. Destruction of Jerusalem Foretold.....	Luke 21: 20-36
June 6. Warning to the Disciples.....	Luke 22: 24-37
June 13. Jesus Crucified.....	Luke 23: 33-46
June 20. The Risen Lord.....	Luke 24: 36-53
June 27. Review	

LESSON X.—WARNING TO THE DISCIPLES.

For Sabbath-day, June 6, 1896.

LESSON TEXT.—Luke 22: 24-37.

GOLDEN TEXT.—Let this mind be in you, which was also in Christ Jesus. Phil. 2: 5.

INTRODUCTORY.

After delivering his prophecy on the Mount of Olives, Christ and his disciples went to Bethany. Here they may have remained for about two days. Then Peter and John were sent in advance to Jerusalem to make ready the Passover. When it was evening, Christ and the disciples having arrived, they together partook of the last supper.

The strife spoken of in the present lesson may have arisen from a desire on the part of some of the disciples for the best places at the table. Or possibly the contention arose from the unwillingness of any disciple to assume the duty of washing the feet of the company.

EXPLANATORY.

v. 24. "A strife among them." At least once before there had been a dispute as to who should be greatest. See Mark 9: 33, 34. On that occasion Christ took a little child to teach them a lesson in humility. After the last supper Jesus washed the feet of his disciples, and thus again showed them the importance of being humble. It seems quite fitting that John, the beloved disciple, should be next to the Master at the Passover. It is possible that Judas, the traitor, was on the other side of our Lord, while Peter seems to have been on the opposite side of the table.

v. 25. "Exercise lordship." Probably used in a bad sense, as in the case of despots. "Benefactors." Literally those that "do well." This title, however, was sometimes sought after by unworthy princes. To be accounted great is not always to be great.

v. 26. "Ye shall not be so." The contrast is strong. Here is a rule for Christians. "He that is chief, as he that doth serve. He is greatest who most serves his fellowmen."—*Peloubet.*

v. 27. "I am among you as he that serveth." This was the position taken by him who was King of the kings. Christ said of himself that he "came not to be ministered unto, but to minister, and to give his life a ransom for many." Paul says of Jesus that he "took upon him the form of a servant, and was made in the likeness of men." See Phil. 2: 7.

v. 28. "Ye are they." Many of Christ's disciples "went back and walked no more with him." John 6: 66. The twelve had their faults, but they had continued with their Master. "My temptations." Who can estimate all the ills and wrongs to which Jesus was subjected during his ministry?

v. 29. "I appoint unto you a kingdom." This was their inheritance. The disciples were the little flock to whom it was the Father's good pleasure to give the kingdom. Luke 12: 32. They were "heirs of God, and joint-heirs with Christ." Only Judas forfeited his right to the kingdom.

v. 30. "Eat and drink at my table." They were most dear to the Master. They would be worthy of the highest privileges. "Sit on thrones." In heaven. "Twelve tribes of Israel." This term is probably intended to include all that are saved.

v. 31. "Simon." The repetition throws emphasis on what follows. So we have "Martha" repeated in Luke 10: 41. "Hath desired to have you." Satan desired to have Jesus; but failing in this, he sought to gain the disciples. Over Judas Satan obtained complete control; but with Peter he succeeded only for a short time.

v. 32. "I have prayed." "Jesus did not pray that Peter might be saved from the trial, but saved in the trial."—*Peloubet.* In the end Christ's prayer proved stronger than Satan's demand. "When thou art converted." "When once thou hast turned again."—R. V. "Strengthen thy brethren." Peter did this and at last, it is said, died a martyr.

v. 33. "Ready to go with thee." Peter thought he could go anywhere for Christ, but he trusted too much in his own strength.

v. 34. "From this verse and its fulfillment we see the exact foreknowledge of Christ. "This day." The day extended from sunset to sunset, according to God's division of time. It is worthy of note that among the ancient Greeks, also, the day was considered as beginning at sundown.

v. 35. "When I sent you." The account of the sending forth of the twelve disciples is found in Matt. 10. "Scrip." "Wallet."—R. V. The scrip was a leather bag in which food was carried. "Lacked ye anything?" "They had been like children for whom the parent cared and provided."—*Whedon.*

v. 36. "But now." Their measures must change with the change in their condition. "Living by faith does not necessarily involve living without forethought or wise provision."—*Pentecost.* Christ intended that the disciples should use all proper means in defending themselves. Probably Jesus' words concerning the use of the sword were not intended to be taken too literally.

v. 37. "This that is written." Isaiah 53: 12. "Accomplished." "Fulfilled." R. V. "Reckoned among the transgressors." For he was to be crucified between two thieves. "Have an end." A little while longer and he would exclaim from the cross, "It is finished."

Popular Science.

Lachine Rapids.

Since science has demonstrated the fact that power contained in gravitation can be transported quite cheaply from one section to another, and where its application can be utilized for many useful purposes, nothing has attracted my attention more, as being so completely in harmony with nature, as the scheme that is being carried into effect by the people of Montreal, by making the Lachine Rapids, in the St. Lawrence, light their city, propel their street cars, unload and load their ships, and do much to relieve the city from many of its burdens, and much of its taxation.

Unlike the people of Niagara, who have spent millions of dollars in excavating and tunneling, to turn from its course a portion of the Niagara river, the Montrealers have concluded to let the river stay where it is, and only to ask its waters, as they come along, to pause a moment, give us a lift, and then go on about their business.

To accomplish this purpose, they are building at the Rapids a wing dam, fully a thousand feet out into the river, having it well anchored, and so constructed that it not only forms the foundation, but the basement, of a building, into which the turbine wheels are placed, and a house for protection to the foundation, called the power house, in which the gravity power has been secured, and from which it is to be sent forth on its mission.

Within this distance of 1,000 feet, they estimate that, at the lowest stage of water, they will secure at least 15,000 horse-power. They are putting in twelve wheels, of a 1,000 horse-power each. These evidently will furnish the city with all needed power for some time to come.

It seems evident that the power, which for ages has been flowing away in many of our large rivers, as well as in our mountain streams, can now be gathered and made to administer to the comfort and prosperity of the people, although they may live miles away from the falling waters, as the power can be transmitted in any direction, whether to a higher or lower plane, makes no difference.

H. H. B.

WILLIAM BLISS CLARKE.

BY D. E. LIVERMORE.

Rest! faithful and true;
When the springtime days are lightest,
When the flowers bloom the brightest,
When life's years are full and ripest,
Rest! faithful and true.
Strength for toil to you was given,
Long has been life's way;
Sheaves of good your hands have gathered
Gladly, day by day.
From the seed your hands were sowing,
Lovely harvests have been growing,
Blessings on our hearts bestowing;
Rest! faithful and true.

Rest! faithful and true;
While in memory sweet we hold you,
While God's arms of love enfold you,
With the peace of heaven around you,
Rest! faithful and true.
Lessons of trust your faith has taught us,
Walking with God each day;
Tender the words your lips have spoken,
Cheering our pilgrim way.
Till in heaven glad day we meet you,
And in that bright home we greet you,
Till then, we'll journey on without you;
Rest! faithful and true.

THE SOUTH DAKOTA TENT.

The tent work in this state began at Viborg, in Turner County, at 8 P. M., May 15, under quite unfavorable conditions, as the weather was cold and unpleasant, and the attendance light. During the night we had a very heavy rain, with high wind. We found our tent partly blown down in the morning. We held three services during the day and evening (Sabbath-day), though the attendance was small. On Sunday morning the weather was much changed. It was clear and warm, and we had fully attended meetings, about 200 being present at each service. We are feeling quite hopeful for the meetings, as the interest appears to be very good, even at this early date. The Dakota work for the season is planned by Brethren Ring, Swendsen and N. P. Nelson. Bro. Pearson, of Chicago, is to work with us and speak in the Scandinavian language. He is expected to be on the field in a few days. Many of the older people cannot understand the English, but nearly or quite all the younger people can.

The plan is that the tent be removed from this place to begin meetings at Big Springs, in Union County, on June 4, then to begin at Smyth the 19th. From that point we go to Dell Rapids, for the South Dakota Yearly Meeting, beginning July 3. This plan is to be considered somewhat flexible, as the interest at the various points may necessitate changes. The Scandinavian brethren in this state furnish the tent and the Scandinavian speaker, Bro. Pearson. The Evangelistic Committee of the Missionary Society furnish the English-speaking evangelist.

Our people here have high hopes for results, and we pray that they may not be disappointed. All who can attend any of these meetings are cordially invited to be present.

GEO. W. HILLS.

VIBORG, S. Dak., May 18, 1896.

Special Notices.

ASSOCIATIONS.

CENTRAL, June 4-7, DeRuyter, N. Y.
WESTERN, June 11-14, Little Genesee, N. Y.
NORTH WESTERN, June 18-21, Albion, Wis.

ALL persons contributing funds for the Mizpah Mission, New York, will please send the same to the Treasurer, Mrs. Emma Kenyon, 340 West 56th Street.

THE First Seventh-day Baptist Church of Chicago holds regular Sabbath services in the Le Moyne Building, on Randolph street between State street and Wabash avenue, at 2 o'clock P. M. Strangers are most cordially welcomed. Pastor's address, Rev. L. C. Randolph, 6124 Wharton Ave.

ALFRED WILLIAMS, Church Clerk.

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

THE 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.

DERUYTER is now on the Lehigh Valley R. R. system and the late time table is as follows:

Trains leave Cortland for DeRuyter, at 7:25 and 9:48 A. M., and 6:21 P. M.

Leave Canastota, on the N. Y. Central, for DeRuyter, at 7:05 A. M., 12 M. and 5:49 P. M.

Running time from Cortland or Canastota to DeRuyter about an hour.
L. R. SWINNEY.

THE next Semi-annual Meeting of the churches of Minnesota will be held with the church at Trenton, beginning Sixth-day before the second Sabbath in June. Rev. W. H. Ernst to preach the introductory sermon, Rev. A. G. Crowfoot alternate. Mrs. Carrie Green of Trenton, Mr. Delano Coon of New Auburn, and Mrs. Lottie Langworthy are requested to present essays, essayists to choose their own subjects.

R. H. BABCOCK, Cor. Sec.

THE First Seventh-day Baptist Church of New York City holds regular Sabbath services in the Boys' Prayer-meeting Room, on the 4th floor, near the elevator, Y. M. C. A. Building; corner 4th Avenue and 23d St.; entrance on 23d St. Meeting for Bible study at 10.30 A. M., followed by the regular preaching services. Strangers are cordially welcomed, and any friends in the city over the Sabbath are especially invited to attend the service. Pastor's address, Rev. J. G. Burdick, New Mizpah, 509 Hudson St.

ALL who purpose attending the Association at Albion, June 18-21, are requested to send their names to the undersigned, that we may not only arrange for stopping places during the Association, but may also know how many teams to send to the depot. Please notice that Edgerton (our station) is on the C. M. & St. Paul R. R. Those coming by way of Chicago will find their trains to leave at 11:30 A. M. and 10:30 P. M., also one at 3 P. M. These trains arrive at Edgerton, 3:10 A. M., 5:30 and 7:45 P. M. Any coming by the North-Western lines will have to lie over at Milton Junction, Madison, or Janesville, from three to six hours to get a train to Edgerton.

E. A. WITTER, Pastor.

ALBION, Wis.

WANTED.

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

The S. D. B. *Missionary Magazine* Aug. 1821 to Sept. 7, 1825.

Protestant Sentinel, April 14, 1830 to Dec. 19, 1837, and May 3, 1838, to May 21, 1839.

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

S. D. B. Register, March 10, 1840, to Feb. 1844.

SABBATH RECORDER, June 13, 1844, to Jan. 1, 1890.

Those having the above mentioned publications, any or all, bound or unbound, which they are willing to dispose of for the purpose indicated, are requested to correspond at an early date with the undersigned sub-committee.

CORLISS F. RANDOLPH.

Great Kills, P. O., Staten Island, N. Y.

CENTRAL ASSOCIATION.

Programme of the Sixty-first Annual Session, held at DeRuyter, N. Y., June 4-7, 1896.

FIFTH-DAY MORNING.

Devotionals, Sermon, U. M. Babcock, Report of Programme Committee, Communications.

AFTERNOON.

Communications, Appointment of Standing Committees, Annual Reports, Conference and Prayer, Subject: "Hearers and Doers."

EVENING.

Sermon, Delegate from the South-Eastern Association.

SIXTH-DAY MORNING.

Report of Standing Committees, Miscellaneous Business, Essay—Miss Viola Davis; Discussion.

AFTERNOON.

Missionary Hour, Sermon, Delegate from the North-Western Association.

EVENING.

Prayer and Conference; Leader, J. A. Platts.

SABBATH-DAY MORNING.

Sermon, Dr. A. H. Lewis.

AFTERNOON.

Address, Miss Susie M. Burdick; Sermon; Rev. P. R. Burdick.

EVENING.

Young People's Hour.

FIRST-DAY MORNING.

Business, Tract Society's Hour, Sermon, Delegate from the Western Association.

AFTERNOON.

Business, Woman's Hour, Sermon, Rev. A. McLearn.

EVENING.

Praise and Prayer; Sermon, Dr. A. H. Lewis.

WESTERN ASSOCIATION.

Program of the Sixty-first Annual Session, to be held at Little Genesee, N. Y., June 11-15, 1896:

10:00 A. M. Praise Service, Geo. B. Shaw and O. E. Burdick.

10:30. Introductory Sermon, H. P. Burdick; Report of Executive Committee, Communications from Churches.

AFTERNOON.

1:30. Opening Exercises.
1:45. Communications, Appointment of Standing Committees.

2:30. Missionary Society Hour, conducted by O. U. Whitford and Susie Burdick.

EVENING.

Sermon by Delegate from South-Eastern Association.

SIXTH-DAY MORNING.

9:00 A. M. Opening Services.

9:15. Daily Order.

10:00. Essay, "The Bible and the Home," E. M. Tomlinson.

11:00. Sermon by Delegate from Central Association.

AFTERNOON.

1:30. Daily Order.
2:00. Tract Society Hour, Sermon, Dr. A. H. Lewis; Question Box and Informal Conference, conducted by Dr. Lewis.

EVENING.

Prayer and Conference Meeting, T. B. Burdick and W. C. Whitford.

SABBATH MORNING.

10:00. Morning Prayer Meeting.
10:45. Service of Song, conducted by T. B. Burdick.
11:00. Sermon, Delegate from Eastern Association; Joint Collection for Tract and Missionary Societies, followed by Sabbath-school, conducted by Superintendent of Little Genesee Sabbath-school.

AFTERNOON.

4 P. M. Endeavor Societies; Leader, O. E. Burdick.

EVENING.

7:30. Praise Service.
7:45. Young People's Hour.

Music.
Devotionals.
Music.
"Pledge Making and Pledge Breaking," Louis Livermore.

"The Social Side of Christian Endeavor," Mrs. Evelyn W. Clark.

Music.
"Giving," Walter Green.
"What Are We Here For?"—Junior paper, Lilian Ashurst.

Endeavorers as Missionaries at Home," B. F. Whitford.

Music.
Junior Exercise, Little Genesee Juniors.
Report of Associational Secretary.

Music.
Benediction.

FIRST-DAY MORNING.

9:00 A. M. Praise Service.
9:15. Unfinished Business.
10:45. Education Society Hour, conducted by President Davis, of Alfred University.

AFTERNOON.

1:30. Sermon by Delegate from North-Western Association.

Woman's Hour, conducted by Mrs. E. A. Lyons.

EVENING.

7:30. Unfinished Business. Closing Service.
H. L. JONES, Moderator.

M. G. STILLMAN, Secretary.

CECIL RHODES AND HIS WAR.

The despatches relating to Jameson's raid on Johannesburg, recently made public by President Krueger, show beyond the shadow of a doubt that the South African Company, or at least Cecil Rhodes, its managing director, is responsible for the attack on a friendly state. How far the guilt extends, or among how many the guilty secret was shared, or how far high officials are implicated, none but the guilty and the Boer government know. There seems to be a general impression that when the opportune moment comes—the moment when most harm can be done to his enemies—President Krueger has further startling revelations to make, and it is yet too early to say whether Sir Hercules Robinson is to be entirely exonerated from any knowledge of the abortive movement.

Without regard to the guilty, however, it is now certain that the English Chartered Company undertook to wrest territory and political power from a state to which Great Britain is bound in friendly relations. There was no excuse for Jameson's raid that can be found in international law books. The Boers had done no wrong to Great Britain nor to any British subject. They had simply insisted on maintaining the government which they had established, and which was not satisfactory in some respects to some Englishmen who had voluntarily entered the Transvaal for the purpose of enriching themselves. These Englishmen were displeased with the Boer government because they were denied a share in it, and the Boers denied them a share in it because they feared that the admission of these Englishmen to the desired political rights and powers could only result in one way—the Englishmen would take control of the country, for it is well known that the English in Africa despise the Boers and resent their presence, because they insist on growing corn on land out of which gold might be dug.

These recent happenings in the Transvaal are very interesting and instructive, because they are characteristic of English colonial policy and practice. Englishmen are pushing their way into the Transvaal, into Venezuela, and into Alaska in search of gold. The fact that another people hold the land, or that the right of England to the territory encroached upon is disputed in any way, makes no difference to the colonists who want the gold. They are the masters of the world, the natural civilizers of barbarous countries, and so they go wherever the opportunity to make money beckons them, knowing that their mighty empire is behind them and will sustain them. And here is the secret of the dislike which is often felt for Great Britain by the people of countries who are unfortunate enough to be neighbors of her colonies. They know by experience that any wrong that may be perpetrated by the colony against a friendly state will be defended by the imperial government. If this is not to be the future policy of Great Britain, Mr.

Highest of all in Leavening Power.—Latest U. S. Gov't Report

Royal Baking Powder

ABSOLUTELY PURE

Chamberlain has an abundant opportunity to prove it by the manner in which he deals with the Chartered Company of South Africa, and with Mr. Rhodes, its managing director.—*From Harper's Weekly.*

WOMEN AND CARD-PLAYING.

In the June *Ladies' Home Journal* Edward W. Bok enters editorial protest against progressive card-parties, as they are at present conducted, and against card-playing in the daytime. Progressive card-playing, Mr. Bok contends, has passed from its primary mission—a pleasant form of diversion—and taken a place as a social function, creating rivalries in the magnificence of the hospitality, and in the value of the prizes bestowed by the hostesses. In fact, the writer asserts that “the progressive card-playing of today is nothing more nor less than a system of gambling. It may be a proper and eminently respectable form of gambling, but the element of chance has come into the game, and that most distinctly. It is simply a question of how respectable gambling can be made. That is all.”

With reference to the impropriety of card-playing in the daytime, Mr. Bok asserts that it is worse and more serious than a waste of time. “It has a bad moral influence; it engenders a spirit that is fatal to woman's happiest way of living. . . . I make no distinction here,” he says, “between women who have home ties and women who have not; the wrong of the thing is simply a question of degree. The one has no right to play cards during the daytime; the other woman cannot afford to. . . . It is not my pleasure, but my misfortune, to know some women who are addicted to this card habit, and the study of them is both interesting and pitiable. Evidently their thoughts rarely rise above the card-table. Talk to them about books, art, music, the theatre, the topics of the day—anything, I care not what,—and their answers are as monosyllabic as their interest is languid. But mention ‘cards,’ and in a moment a sparkle of interest comes to their eyes, and they are ready for business! What a subject, after all, to arouse interest, when one thinks of it! What an ambition, what a distinction, to be adjudged a good card-player! . . . Do not adjudge me severe or uncharitable until your next appearance at a ‘progressive card-party,’ and then take a few moments and look calmly around you. Study the women who are there. They may be your friends. But look at them away from that standpoint. Judge them impartially and

quietly. Stop and think a little of what they represent. And then if you have eyes and will see, I think you will agree with me in the kindly-intentioned statement that the best type of our American woman is not to be found at the card-table during daylight hours.”

WHEN AND HOW TO BATHE.

Dr. Cyrus Edson, ex-President of the New York Board of Health, writes concerning bathing, in *June Ladies' Home Journal*: “A cold douche or any form of shower bath should not be used when a person is tired or exhausted from any cause, as the reaction, on which the shock depends for its beneficial effect, does not follow effectually when the system is tired.

“The result of the shower in such a case is apt to be internal congestion, which may be disastrous. It does not follow, however, that a perspiring person should not bathe until cooled off. As a matter of fact, if the person is not exhausted the fact that the pores are open is rather advantageous than otherwise, as the reaction is enhanced and will probably follow more energetically. A bath should never be taken within two hours of a hearty meal. The first effect of immersion in warm or in cold water is to seriously derange the digestive process if that is progressing at the time, and by a physiological effect that naturally follows, to unbalance or derange the whole nervous system. The result of this is extremely dangerous to the bather. There are numerous instances of severe illness and even of death caused by bathing while the stomach was full.”

“YOU NEVER SAID SO BEFORE.”

A young mother was left penniless by the death of her husband. She had four children to care for. She determined that they should have the same educational advantages that they would have enjoyed had their father lived. So she taught school, she painted, she sewed; she gave herself scarcely time to eat or sleep. She succeeded in sending the girls to school and the boys to college. They returned refined young women and cultured young men, fully abreast with the ideas and tastes of the day, but the mother was a prematurely old, broken down old woman. She lingered two or three years, and then suddenly died. As she was dying, these children who had shared her love's sacrifice, awoke to the consciousness of what she had been to them, and how great would be her loss. They hung over her unconscious form in an agony of grief, and as the eldest son held her in his arms he cried,

“You have been a good mother to us.”

The wrinkled and wan face colored again, the mother's eyes kindled into a smile, and she whispered,

“You never said so before, John.” Then the light died out and she was gone.

How many parents have divided more than half their living with their children, and hungered for a caress, a word of gratitude and appreciation, but have died without receiving them. If your friends have been a blessing to you, don't wait until they are dead to speak of it. Pronounce their eulogy while they are alive. It will add joy to their hearts, if not years to their lives, to know from your lips that you appreciate their sacrifices and efforts for you. Don't wait to cover their coffins with flowers. By your words you can paint roses on their cheeks now: Tell your love, boys and girls, now, for soon these loving ones may not be able to hear, and then your words will be in vain.—*Baptist Union.*

FASHION IN CALLING CARDS.

The Roman or block letter is becoming more popular as the style of engraving for visiting-card plates, while the fashionably thin card of two-sheet quality is eminently proper. Cards for both men and women are considerably smaller, and the script engraving is finer in consequence, following more closely the English style than the Parisian, which is large and with flourishes. The block or Roman letter plate is very English, and with those affecting London styles it finds great favor. The price more than doubles that of script engraving. Ladies use the block style now on their cards for teas and receptions, as it admits of the necessary engraving of days within a smaller space than the script, and enables a smaller card being used.—*May Ladies' Home Journal.*

WHAT CAN A MAN DO MORE THAN die for his countrymen? Live for them. It is longer work, and therefore a more difficult and noble one.—*Charles Kingsley.*

Literary Notes.

The *Treasury Magazine* for June opens with an article by Rev. Ross Taylor, illustrative of his venerated father's work, and entitled “St. Paul's Missionary Methods in Africa.” That ancient continent of hoary wrong smiles at us as a “black lamb” in the arms of the sturdy missionary bishop. Two sermons of unusual strength, by Dr. E. Trumbull Lee, of Cincinnati, and Dr. W. E. Barton, of Boston, are given in full and followed by outlines and leading extracts from a number of the most distinguished preachers. Rev. C. E. Wilson, of Los Angeles, has a strong essay on the Active Agency of Satan; Prof. C. H. Small, of Hudson, O., continues his “Denominational Characteristics,” sketching this month the Adventists, Friends, Swedenborgians and Mennonites; and the “Timely Occasion” is an Independence-Day, Character Study from Statutes in Boston. E. B. Treat, Publisher, 5 Cooper Union, New York.

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A HOT BATH WILL BRING SLEEP. Suppose a person be tired out by overwork of any kind, to feel nervous, irritable and worn,

A GOOD DEED IS NEVER LOST. He who sows courtesy, reaps friendship; he who plants kindness, gathers love.—Basil.