

THE SABBATH RECORDER.

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CONTENTS.

EDITORIALS.	
Paragraphs	338, 339
BREVITIES.	
Paragraphs	339
Deacon Isaac D. Titsworth.....	339, 340
Long vs. Short Articles.....	340
Greece and the Greeks.....	340
CONTRIBUTED EDITORIALS.	
Another Thing to be Thankful For.....	340
A Lesson From the Volunteers.....	340
Resolutions of Respect.....	340
TRACT SOCIETY WORK.	
The South-Eastern Association.....	341, 343
Sabbath Reform Convention at Westerly, R. I.....	343
MISSIONS.	
The Treasurer's Complaint—Poetry.....	344
Paragraphs.....	344
Tuskegee Normal and Industrial Institute...	344
WOMAN'S WORK.	
The Bruised Wing.....	345
Encouragement.....	345
Woman's Board—Receipts.....	345
YOUNG PEOPLE'S WORK.	
Paragraph.....	346
A Plea for Foreign Missions.....	346
CHILDREN'S PAGE.	
Maud's Guest.....	347
HOME NEWS.	
New York, Wisconsin, Minnesota.....	348
SABBATH-SCHOOL.	
Lesson for Sabbath-day, June 12, 1897.— Paul's Advice to Timothy.....	349
The College-Bred Negro.....	349
POPULAR SCIENCE.	
Something New.....	349
A Great Machine.....	349, 350
A Change in Public Sentiment.....	350
SPECIAL NOTICES.....	
DEATHS	351
The Folk-Lore of the Cliff-Dwellers.....	351
An Elder Brother to the Cliff-Dwellers.....	351
LOCAL AGENTS.....	352
BUSINESS DIRECTORY.....	352

HYMN TO THE NIGHT.

I HEARD the trailing garments of the Night
Sweep through her marble halls;
I saw her sable skirts all fringed with light,
From the celestial walls!

I felt her presence, by its spell of might
Stoop o'er me from above;
The calm, majestic presence of the Night,
Like some old poet's rhymes.

From the cool cisterns of the midnight air
My spirit drank repose;
The fountain of perpetual peace flows there—
From those deep cisterns flows.

O holy Night! from thee I learn to bear
What man has borne before!
Thou layest thy fingers on the lips of Care,
And they complain no more.

Peace! Peace! Orontes-like I breathe this prayer!
Descend with broad-winged flight,
The welcome, the thrice prayed-for, the fair,
The best-beloved Night!

—Voices of the Night.

\$2.00 A YEAR

BABCOCK BUILDING

PLAINFIELD N J

Sabbath Recorder.

L. E. LIVERMORE, - - - - - Editor.
J. P. MOSHER, - - - - - Business Manager.

Entered as Second-Class mail matter at the Plainfield, (N. J.) Post-Office, March 12, 1895.

DEAR Lord! my heart hath not a doubt,
That thou dost compass me about
With sympathy divine!
The love for me once crucified
Is not the love to leave my side,
But waiteth ever to divide
Each smallest care of mine.

DELEGATES from the South-Eastern Association bring encouraging reports of the meetings held at Salemville, Pa. This is the first time the Association has been held with that church, and, naturally, very few of the people in that vicinity had ever met many of the delegates and friends who were present at this meeting. Visitors were cordially received and hospitably entertained. Delegates have many good words to say of the friends at Salemville.

THE scribes who performed the arduous duty of copying the ancient manuscripts of the Scriptures were required to be extremely careful that not the slightest mistakes should occur. In our day very few people ever think of the great task of preserving and extending the Scriptures while they were written on parchment only. Nor do people usually think of the great consequences that often come from what may be regarded as a *small* mistake. The value of accuracy cannot well be overestimated. One of our states is under the necessity of calling a special session of its legislature, because a typewriter in copying a law wrote "provided," instead of "prohibited." Now, while these words are both "pro," it is evident that one is *for* and the other *against*. The legislature in its wisdom must rectify the typewriter's blunder.

GAIL HAMILTON'S advice shows that she has been a shrewd observer, if not a practical soldier: "One should count the cost before going to war, and if he cannot stand the strain, let him not draw the sword." Many a boy and many unsound men were found in our Civil War, who evidently had not counted the cost before enlisting, and were unequal to the demands upon them. But it was then too late to reconsider, and retrace their steps. It was not as easy getting out of the service as it was getting in. The result was sickness, discouragement and suffering. The hospitals were filled, the army embarrassed and the cause hindered. But the folly of making hasty decisions, before counting the cost, is seen in cases covering a wide range of human pursuits and activities. The wholesome advice herein quoted should be constantly heeded by all people. Its application should begin in early life, and never be omitted.

IN an article on the Young People's Page, this week, on the subject of tithing, the question is asked: "Can you give an estimate of what the tithe of our denomination would amount to in a year?" While others are waiting for data from which to give an approximately correct answer, it may be well to say that a few years ago one of our shrewdest and best informed business men made an estimate of the probable total income of our people that could be legitimately tithed. These incomes were supposed to aggregate \$1,500,000, and the tenth of this sum

would be \$150,000. This may be too high an estimate, but until it is shown to be erroneous it may stand as an answer to the question raised. Compared with what our people are actually giving it is a large amount. If any one is in possession of reliable information that will enable him to successfully controvert this estimate, let him communicate such knowledge to the people through the RECORDER. But if these figures must stand as facts, then we should give about three times as much for the support of the gospel, at home and abroad, as we are now giving.

THE EASTERN ASSOCIATION opened Thursday morning, May 27, at 10.30, in the old historic church of Piscataway, in New Market, N. J. This church was organized in 1705, or 192 years ago. The present church-building is the third one which has been erected during the existence of the society, and having been recently repaired and modernized, it is a very neat, convenient and attractive house of worship. The attendance at the beginning was good, and the weather very favorable. After a devotional service, from 10.30 to 10.45, conducted by Rev. T. J. Van Horn, delegate from the North-Western Association, president J. D. Spicer presented a brief historical address, appropriate to the occasion, which will be published in our next issue. Rev. O. U. Whitford then read the Scriptures, and prayer was offered by Rev. A. McLearn. Following the singing, the Annual Sermon was preached by Rev. George Seeley, of Berlin, N. Y., founded on the text in Acts 28: 22, "But we desire to hear of thee what thou thinkest: for as concerning this sect it is known to us that everywhere it is spoken against." Also Rev. 14: 12, "Here is the patience of the saints, they that keep the commandments of God, and the faith of Jesus." As we hope to give this able sermon, entire, we will not attempt an abstract. Following the sermon was the usual routine of business, notices, etc., after which the Association adjourned to the dining hall for refreshments. Pastors from the Presbyterian, Baptist and Methodist churches were present at this opening session. Because the Monday on which this paper would naturally be issued is a holiday, and the paper goes to press earlier than usual, we can only make this brief notice of the meetings in this issue.

GREAT plans are being made for celebrations, conventions, congresses and other notable gatherings of people in the year 1900, the closing year of the 19th Century. The trustees of the United Societies of Christian Endeavor are planning for a Young People's Congress that year, to take the place of the usual Annual Convention of the different societies. The Epworth League of the Methodist Episcopal church has taken similar action looking toward such a Union Congress. It has been suggested, also, that the churches should not be out-done by the Young People's Societies, and that there should be a Congress of all churches as well. One serious difficulty in the way of such immense gatherings of people, is their unwieldly nature. They afford an occasion for crowding into some already over-crowded city many thousands of people, and the expenditure of many thousands of dollars with very little opportunity for the masses to see and hear much of the real business of the assembly. It sounds well to say that there was a conven-

tion of 40,000 people, but how many of that number can hear the words of the conductors and speakers, or bear any rational and valuable part in the business transactions of such gatherings? The only practical way is to have such bodies limited to a practical number of delegates, and then it ceases to be in any just sense a representative body; because even one delegate from each society or church will aggregate a number far too large for each one to bear an intelligent representative part in the assembly. The Y. P. S. C. E. Conventions, annually held, are a fair illustration of the unrepresentative nature of such large assemblies. When a building can be found like Madison Square Garden, in New York, that will convene 16,000 people, not one-half of that number can hear or vote intelligently. Thousands vote on general questions because they see other hands going up, without the slightest idea of the nature of the question they are endorsing. Hence in a business point of view such immense assemblies are misleading. In the matter of song and devotion, in social life and Christian fellowship, in spiritual uplifting and enlargement of Christian sympathies and activities, such occasions find their chief value.

OPINIONS are often formed on very incomplete evidence. Our small horizon seems to us like the whole world. The papers and books we read impress us most, and, unless we are careful frequently to look beyond the seeming and catch a glimpse of the real, the channel of our thoughts will become narrow and limited. The Jews in the days of the Messiah's advent were accustomed to interpret the Scriptures in the most literal and limited way; and after the lapse of many centuries the same mistakes are continued. To the reader of daily papers containing the details of crimes, and the wicked ways of men throughout the world, the impression often becomes intensely real that the world is rapidly growing worse, and all faith in the renovating power of the gospel seems to be lost. Policemen, magistrates and others charged with the administration of justice and the punishment of evil-doers are in danger of becoming pessimistic. The dark side of humanity is always turned toward them. This tendency was recently illustrated in the case of a New York magistrate who refused to perform the marriage ceremony for a couple who called upon him for the purpose of being married. They listened with astonishment to his reasons, but were not fully persuaded of their validity. The magistrate said: "I must decline. I do not care to discourage you, but in my experience on the bench I see too much trouble in married life. I will never perform another marriage ceremony. Go to some minister." Another magistrate was similarly impressed, for when his opinion was asked in regard to that refusal to marry, he said: "That magistrate was absolutely right. When I see a marriage, I simply see two misguided people taking out a license to quarrel and fight the rest of their lives. I never see a bride and groom coming out of a church, without asking why a beneficent Providence had not interfered to save them."

This is a fair sample of the liability to form one-sided opinions from the environments of one-sided evidence. If these magistrates are themselves married men, very likely their own experiences coincide with their observa-

tions. Had they been very happily married, their opinions would doubtless have been materially modified. Or, if they had taken pains to observe as much in the ranks of the sober, industrious Christian people of the city, and of the nation, and of the world, there is reason to believe they would have entertained a much more hopeful view of the case.

BREVITIES.

THE blighting effects of Roman Catholic influence on education can be seen in the condition of the inhabitants of Spain. With a population of 17,500,000 only 6,000,000 can read and write.

MUCH objection has been raised in different states over the enforcement of the law compelling school-children to be vaccinated. The Supreme Court of Illinois has decided that the state Board of Health has no right to compel school-children to be vaccinated.

AMONG the wonderful things on exhibition at the Nashville Exposition, is Prof. Barnard's air-ship. He has made several successful ascensions. He went up 500 feet, sailed twelve miles, and the ship turned around in the air several times at the will of the operator.

THE proposition of the Roman Catholics to build a chapel "in perpetuity of the Roman Catholics who may reside at West Point," and under the acceptance of the Secretary of War, has been refused by the Attorney-General in his opinion rendered at the request of Secretary of War, Gen. Alger.

THE telephone wires now in use are sufficient to encircle the globe sixteen times. Twenty millions of dollars are invested in telephones in the United States alone, and their use is rapidly extending. A man in Boston can now talk so as to be distinctly heard in St. Louis, a distance of 1,300 miles.

THE crow is a great insect-eater, and, therefore, a friend to the farmer. Because the crow has been known to pull up a little corn and a few peas, farmers have counted them as enemies, and have tried in various ways to get rid of them. But the national Department of Agriculture is now asking farmers to recognize the crow as their friend.

BOSTON has a provision in its liquor law that prohibits issuing a license to a hotel that stands within 400 feet of a school-house. A large and costly hotel has recently been erected in that city within less than this specified distance. The proprietor was ignorant of the prohibitive clause. The friends of temperance hoped that a temperance hotel was going to be established. But the proprietor has secured a wholesale dealer's license, and will sell by the quantity if he cannot retail it.

IN the sixty years of the reign of Queen Victoria, the population of the United States has increased from 17,000,000 to 70,000,000, or an increase of 54,000,000 in sixty years. The increase in her own country has not been as great. Her reign began with 26,000,000 in the United Kingdom; now it is 39,000,000. But there are other countries subject

to the Queen, so that the total number of people under her rule is more than one quarter of the population of the globe, or 402,514,000.

MISS FRANCIS E. WILLARD, LL. D., President of the World's Woman's Christian Temperance Union, sends a Memorial Day message to all Christian Endeavorers, in which she says: "It is the inmost belief of my heart concerning you that you cannot serve your native land in any better way than by being, personally, total abstainers from alcoholic stimulants and tobacco, and casting your ballots against the liquor traffic. Whoever does this, and keeps on doing it from youth to age, has proved himself a patriot."

A COLUMBIA motor carriage has recently been tested in Hartford with much satisfaction. People are becoming somewhat impatient because these motors, which have been so often promised, do not yet come into general use. The horse has not yet been supplanted on the road and will not be until these carriages can be made nearly as cheap as a horse and carriage together can be afforded. At present the cost is too great for popular use. But that they are coming into general use within a few years at most there can be little doubt.

THE May number of *The Pulpit*, a magazine of sermons, published by G. Holzappel, at Cleona, Pa., contains sermons by Rev. Newell Dwight Hills, D. D., Rev. S. L. Krebs, A. M., Rev. C. P. Gifford, D. D., Rev. H. P. Burdick, E. M., M. D., and Rev. Wilbur P. Thirkield, D. D. This magazine, now in its thirteenth volume, presents excellent sermons by numerous contributors, and is well worth the cost: to ministers, \$1; to others, \$1.25. The May number has three fine portraits, among which may be seen the familiar face of our veteran temperance worker, Dr. H. P. Burdick, accompanied by a brief sketch of his life.

DEACON ISAAC D. TITSWORTH.

On Sabbath afternoon, May 15, there passed from this life to the heavenly, one who, far more than ordinary, occupied a large place in the church, in the community, and in the lives and hearts of a large circle of relatives and friends. While never occupying any exalted official position in the state, or attaining a wide notoriety, during a long and active life he exerted an influence for righteousness and for enlightened progressiveness in all things that pertain to man's good, more potent than that of many whose names have been upon the lips of the multitude.

Deacon Isaac D. Titsworth was born in Piscataway township, Middlesex County, N. J., June 13, 1805, and was at the time of his death, 91 years, 11 months and 2 days of age. He was the fifth child and second son of Dea. Lewis and Keziah (Dunham) Titsworth. He had but small opportunity for gaining even a common-school education, and at the early age of eleven began to earn a livelihood by conducting a paper route in Middlesex and Monmouth counties. When he was fifteen years of age he was apprenticed to Dea. Randolph Dunham, of Plainfield, N. J., to learn the trade of tanner and currier. In 1830 Mr. Titsworth bought out

his employer, and continued the business until 1838, when he moved with his family to Shiloh, N. J., where he remained for fourteen years, being chiefly engaged in the mercantile business, and holding also the position of postmaster; he being the first postmaster of that place. In 1852 he returned to Plainfield, where he remained until the following year, when he bought a tannery and farm in New Market, N. J. (now within the precincts of Dunellen), where he has since continued to reside. Here he carried on a very successful tannery business until the close of the war. For about twenty years Mr. Titsworth was a director of the First National Bank of Plainfield, serving fourteen years as Vice-President, and for three years as President of its Board of Directors.

On August 25, 1831, he was married to Hannah Ann Sheppard, of Shiloh, N. J., who was called to meet her Saviour about two years before her husband, her death occurring May 6, 1895. To them were given ten children, three daughters and seven sons, all but two of whom are living: Anna S., wife of Geo. Larkin, of Dunellen; Rebecca J., wife of Prof. Wm. A. Rogers, of Colby University, Waterville, Me.; Keziah D., wife of Wm. R. Potter, of Hammond, La.; Dr. Abel S., deceased, August 10, 1892; Thomas B., of Dunellen; B. Franklin, of Moreno, Cal.; Rev. Judson, of Milwaukee, Wis.; Rev. Wardner C., deceased, April 24, 1892; Lewis T., of Dunellen; Prof. Alfred A., of Rutgers College, New Brunswick, N. J. He has one brother and two sisters still living: Edward B.; Phoebe, widow of Austin Ross; and Cornelia, widow of Isaac S. Dunn.

Mr. Titsworth was converted in young manhood and united with the Piscataway Seventh-day Baptist church. He was ordained deacon of the Marlboro church while residing at Shiloh, and performed its duties faithfully until his death. In his relation to the church, Dea. Titsworth was faithful and helpful to an unusual degree. Naturally a leader, by his wise counsel and liberal support he was most truly a "pillar of the church." Nor was his interest and support confined to the local church of which he was a member. The active part that he took for many years in the Annual Conference and Associational gatherings made his influence strongly felt throughout the denomination. In looking over the minutes of our various denominational societies, from the 30's to the 90's, for more than half a century, we see his name frequently occurring on important committees in the General Conferences, as an officer of the Sabbath-school Board, a trustee of the Memorial Board, a life member and vice-president of the Education Society, a life-member and member of the Board of Managers of the Missionary Society, director of the Seventh-day Baptist Publishing Society, and as life-member, vice-president, and president of the American Sabbath Tract Society. In all of these positions he performed his duty with eminent efficiency and energetic faithfulness.

As a citizen of the state and member of society, Dea. Titsworth was equally patriotic and actively helpful. For many years he was prominent in temperance work, instituting in Plainfield, with the co-operation of nine other young men, while he was yet an apprentice, the *first total abstinence society* in New Jersey. Of this society he was made

president, in which capacity he served until his removal to the southern part of the state.

During the Rebellion he was active in sustaining the government. Four of his sons and two sons-in-law enlisting in the army and navy. All served their country faithfully, and were promoted to positions of honor.

In disposition Dea. Titworth was cheerful and hopeful, a pleasant companion, a good conversationalist, a true friend, a man of broad views, of deliberate judgment, of quick, decisive action, and of deep piety, of staunch principles, and of unbounded and undaunted zeal for the church and for every cause that makes for righteousness. It is no small tribute to the parental attributes of him and his faithful wife, that every one of their ten children were so reared that they early gave their hearts to the Saviour, and became strong, active members of the church.

F. E. PETERSON.

LONG vs. SHORT ARTICLES.

Lengthy contributions are troublesome things for the editors to handle. Of them the *Lutheran Observer* well remarks:

"An article of six or eight hundred words is quite generally read, while an article of three or four columns is almost never read. We cannot give to one article an amount of space which is sufficient for several articles. We hope all our contributors will bear this in mind, so as to save us and themselves the embarrassment of returning long articles." Of course contributors often generously say, "If my article is too lengthy, you are at liberty to condense it." But condensing another man's production is a delicate, embarrassing task, for in doing so you run the risk of cutting out what he may regard as the most important part of the production. How much better that the author condense his own article. Surely he has as much time to devote to it as a busy editor has. He who writes briefly and to the point, and discusses live, practical subjects, has but few articles rejected. The world and live editors all hunger for such productions.—*Religious Telescope*.

GREECE AND THE GREEKS.

Greece has a population of 2,187,208.

No part of Greece is forty miles from the sea.

Greece is a little larger than West Virginia.

Hellas is the name by which the Greeks call their country.

The royal palace at Athens, built by King Otto, cost \$2,500,000.

Greece has a longer coast line than that of Spain and Portugal together.

About one-half of the population of Greece are shepherds and agriculturists.

The present king of Greece, George I., came to the throne in 1863, at the age of seventeen.

The Greek flag is a white cross on a blue ground, the Bavarian colors and the Greek cross.

King George of Greece is a brother of the Princess of Wales and of the mother of the Czar of Russia.

The standing army of Greece consists of 16,800 infantry, 3,120 cavalry, 3,842 artillery, 1,308 engineers and trainmen, and 3,400 officers. Total war strength, 215,770. Men capable of bearing arms, 495,000.

The legislative power of Greece is vested in a single body, called the Boule. The members are elected by the people every four years. The present boundary limits of Greece were determined by an arrangement by Great Britain, France, Russia and Turkey, July 21, 1832.

The best way for a man to get out of a lowly position is to be conspicuously effective in it.—*Dr. John Hall*.

CONTRIBUTED EDITORIALS.

By L. C. RANDOLPH, Chicago, Ill.

Another Thing to be Thankful For.

It is one of the rare compensations which fall to the lot of a Seventh-day Baptist minister, that he has the opportunity of preaching on two days instead of one. To one who loves to tell the old, old story, that is, indeed, a privilege. It is also something to be prized, that when he is not preaching on the extra day, he can get out and see what other preachers are thinking and doing.

This particular pastor, a genial, whole-souled fellow, unbossed himself very frankly that Sunday afternoon regarding some of the tendencies in his denomination which troubled him. I should hesitate to believe that the case was quite as sweeping as his words would indicate. "The pastors of our people," he said, "regard the size of the salary as the test of success and worth. Consequently they seek the larger salaries, not so much because they want the money, as for the sake of the standing and prestige it gives them. Pastors are graded on a financial basis."

We were happy to answer him that it was not so among us. We devoutly hoped that it would never be. So far as our knowledge went, financial considerations were in the background and had little to do in determining a preacher's standing. Salaries varied with the ability of the church to pay and the cost of living. In general the pastor received about enough to enable him to live in the average comfort of the people. He was honored for what he was and for what he accomplished under the blessing of God.

We have many things to be thankful for, among which is the unselfish and unworldly spirit that prevails among our pastors, teachers and missionaries. There are no financial prizes to draw men into the service. If they enter it must be the love of Christ that constraineth them. It has been our conviction ever since we first trod the Milton campus and became familiar with the history and conditions of our schools, that one of the chief factors which have made these schools so mighty for character-building, is the sacrifice and self-denial of its teachers. Worldly ambitions weeded out, these godly men and women have been true to the main issues of life.

We have seen something of the professional spirit which accompanies the silk hat in certain circles of wealthier denominations. We have no specific indictments to offer against the candidating fever which floods the stronger congregations with applicants; but we are very sure that the whole circle of ambitions which cluster in this region of the soul, choke the spiritual life and bar the entrance of the Holy Ghost.

"Happy Seventh-day Baptists," said our friend, the pastor. A cynic might say that the reason why he deplored the grading of men according to salaries was because his own was small; and that he would not feel half so badly about this when he was promoted to the first rank. But even if the cynic could prove it, his *argumtum ad hominem* would settle nothing.

A Lesson From the Volunteers.

The rapid growth of the Volunteers under the leadership of Commander Ballington Booth is something over which the churches may

well ponder. It does not follow that, because the Volunteer *regime* is successful, all religious bodies should immediately organize on the same plans; but it is certainly the part of wisdom to study such movements carefully to see if there are not principles involved which deserve a wider application. Far and above all else, of course, is the baptism of fire which these soldier of the cross constantly rely upon, and to which they ascribe all the glory. It is this rather than any methods of organization which Christendom needs; yet there are noteworthy methods also, one or two of which may be noted here.

The organization is strong in the appeal which it makes to the benevolent on the one side and to the consecrated on the other. Their officers work hard and receive food, shelter, clothing, of the plainest and simplest. The people who give can feel that their money will be used—not for large salaries or unproductive fields—but directly for the work of saving men, and that it will be economically used. The instincts of business men lead them to look for large returns from their investments. Only as they find them does their enthusiasm kindle.

On the other hand, there are capable men and women who have had little education and have no means of gaining more, who nevertheless long to give their entire time to the Master's service. In such an organization as this they find a full opportunity to use their energies and at the same time solve the problem of subsistence.

How to raise money and how to make it accomplish as much as possible are questions very closely connected. Christian people give but a small part of what they ought for the advancement of Christ's kingdom. The victories of the Volunteers, however, suggest how much more money might be raised, if there were more aggressive Christian work in this country, marked with self-sacrifice economy and business sagacity.

Many a man has drifted off into worldly channels whose splendid talents might have been saved to the service of the gospel, if he had been encouraged and put into the work at the critical time. There is a great open field in this country for the employment of young men in evangelistic campaigns. Missionary boards are already overburdened. Let individual churches send out their own missionaries and, like Antioch of old, separate Barnabas and Saul for the work to which the Lord has called them.

RESOLUTIONS OF RESPECT

Passed by the Ladies' Benevolent Society of Shiloh, N. J.,
May 14, 1897.

Since God, our beneficent Father, has seen fit to remove from our midst, to himself, our loved sister, the honored President of our Society, Mrs. I. L. Cottrell, and though this sad bereavement so unexpected, came like a storm on a clear day, and while we are amazed and shocked, yet we believe that the sudden call was grandly met and that the summons found our loved one ready; and that in all this mysterious dealing of Providence we are willing to bow in submission to his mandates and adore the Father who has bereft us of one so wise, kind, cheerful and useful; and we believe that this life, fruitful in good works, beautified by a purity of character, sanctified by the Christian graces and glorified in that she was prepared for the change, will receive the Father's welcome "Well done;" and not only in our own society, but in the church, community and denomination, her loss is and will be sadly felt; therefore be it

Resolved, That while in her death we as a Society have sustained an irreparable loss, we pray that we may be inspired by her example of devotion and faithfulness to more consecrated service and that her mantle may fall upon us. And be it

Resolved, That we extend to our beloved pastor and his family in their bereavement, also to the aged parents of our dear sister, our heartfelt sympathy.

MRS. A. W. SULLIVAN,
MRS. THEO. F. DAVIS,
MISS JULIA M. DAVIS,
MISS MARY H. DAVIS, } Com.

Tract Society Work.

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

THE SOUTH EASTERN ASSOCIATION.

The South-Eastern Seventh-day Baptist Association held its twenty-sixth Annual Session with the church at Salemville, Pa., May 20-23, 1897. Salemville is about thirty miles south of Altoona, in a mountain-locked valley, known as "Morrison's Cove." A few historic facts will aid the reader to understand the situation.

GERMAN SEVENTH-DAY BAPTISTS.

The origin and history of the German Seventh-day Baptists are full of interest, as one of the factors in the coming history of Sabbath Reform. The "Pietistic Movement" in Germany, at the beginning of the last century, developed a class of men who were far more spiritual-minded and devout than the average German Protestant of that time. In many respects they were the "Quakers" of Germany. With this deeper piety and this seeking for the light and guidance of the Holy Spirit, was coupled a high regard for the Bible as the only rule of faith and practice. In this they were true to the first principles of the Protestant movement. Drawn by their affinity with the doctrines of William Penn, many of them found their way to Philadelphia and Eastern Pennsylvania. Here they came in contact with the Seventh-day Baptists, and Conrad Beissel accepted the Sabbath about 1728. Imbued also with the idea of seclusion from the world, he sought to become a "Hermit," in the wilderness, and made a home for himself at Ephrata, in Lancaster County, Pa. Others followed him and the effort at individual "Hermitage" soon developed a semi-monastic brotherhood and sisterhood at that place. This was from 1730 forward. This community flourished, and a branch was formed at "Snow Hill," in Franklin County, about 1760. Twenty years later, about 1780, the tide flowed westward, and a settlement was formed in "Morrison's Cove," but without the specific "monastic" type. Still later, 1835, others settled farther west, at Glades, Stoy's Town, now "Foreward," in Somerset Co., Pa. Churches of these German Seventh-day Baptists still remain at each of these points. The people of Salemville coming into frequent contact with the Seventh-day Baptists of West Virginia, and having been visited from time to time by missionaries from the North and East, have become better acquainted with their "English Brethren," and in 1886 a church was organized at Salemville, under the immediate labors of Rev. S. D. Davis, of West Virginia, which dropped the name "German" and united with the South-Eastern Association. Most of the members of this church were formerly members of the "German" church. The churches have separate places of worship, but there is a growing feeling of fellowship between them, and at the late session the German brethren were constant attendants at the sessions of the Association, and it was a source of great pleasure to the delegates from abroad to mingle with them in their hospitable homes, hardly knowing whether the welcome, which was everywhere, were "English or German." The writer expresses the universal sentiment of all the delegates when he hopes that the day is near at hand which will see but one church in this home of

our German brethren. The German language has practically disappeared from the community. The farms are fine; the location is beautiful, and the evidences of German thrift and economy abound. The community was moved and attracted for miles around by the coming of the Association, and when the "foreign delegation" left yesterday morning, (May 24) it was like the parting of "old friends." We give an outline of the leading features of the various sessions. The weather was fine; the house was crowded, often "densely packed;" the general tone was deeply spiritual, and the business ran like a bit of perfect machinery. The Moderator was F. J. Ehret, and the Secretaries, M. G. Stillman and A. J. C. Bond. Abundant and excellent music was furnished by a large choir, under the efficient leadership of Prof. Gideon Long. The Moderator made a brief, but appropriate opening address.

OPENING SERMON.

The Opening Sermon was preached by Pastor M. G. Stillman, of Lost Creek, W. Va. Text, Jonah 3: 1, 2. "And the word of the Lord came to Jonah the second time." Theme, "Obedience to God's Word." Jonah shrank from delivering an unpleasant message, the call to repentance and the impending destruction to Ninevah, and God had to repeat his orders with emphasis. We often compel God to do so by us. As Christians and Seventh-day Baptists we have a message not less imperative and important. Obedience to such a command from God means salvation to the messenger and to the hearers. Obedience is the only true liberty. God's Spirit leads to liberty, by the way of obedience, of clean lives and consecrated service. Sin equals the sorest slavery. If we fail to declare the whole counsel of God; if we remove even one of the ten pillars which support God's platform, on which the Christian church must be built, we are guilty of neglect and may be called to account for loss and injury to others. Love to God and truth casts out all fear from the hearts of God's messengers. God gives abundant reward to true messengers, and fruitage to the message. The sermon was worthy the time and place. It set the key-note for the excellent sessions which followed.

AFTERNOON SESSION—FIFTH-DAY.

The afternoon session was occupied, largely, with reports from committees, and communications from the churches. The state of the churches, as to spiritual life and activity, is good, and several of them reported additions during the year. Delegates from other Associations: Eastern, O. D. Sherman; Central, O. S. Mills; Western, W. L. Burdick; North-Western, T. J. Van Horn; South-Western, A. H. Lewis; Missionary Society, Secretary O. U. Whitford; Education Society, President Boothe Colwell Davis; Tract Society, Secretary A. H. Lewis; Salem College, President T. L. Gardiner.

The report of the Committee on Resolutions formed a prominent feature of the afternoon. The resolutions were discussed with much spirit and interest, but the details of the discussion, as they appear on our "notes," cannot be granted space here. The resolutions were these:

1. *Resolved*, That in our participation in the work of evangelizing the world we need to give more careful heed to all the terms of the great commission as recorded by Matthew, emphasizing the idea that the more intelligent

the understanding on the part of the believer of all things which Christ has taught, the more permanent and satisfactory will be the result in gospel work.

2. (a) *Resolved*, That our missionary work in both the home and foreign fields heartily commends itself to our sympathies, prayers, and financial aid.

(b) *Resolved*, That we endorse the plans of our Missionary Board, in conjunction with the Tract Board, to increase our funds by enlarged systematic giving.

3. *Resolved*, That in the opinion of this Association proper Sabbath-observance is an indispensable means of Christian growth, and loose Sabbath-observance both the sign and cause of spiritual decline, and therefore, we urge that in our families and churches more attention be given both to the form and spirit of true Sabbath-observance.

4. *Resolved*, That we heartily commend to all Sabbath-keepers in this Association the various publications of the American Sabbath Tract Society, and especially the SABBATH RECORDER, which is the efficient and natural means of acquaintance and intercourse among those of "like precious faith."

5. *Resolved*, That we reaffirm our interest in all moral reforms, and would hereby pledge ourselves to oppose the use and sale of intoxicating liquors as a beverage, upon every day in the week.

6. *Resolved*, That we as a people who believe the Bible to be the word of God and that it contains the rule of faith and practice for all Christians, should be earnest and faithful scholars in our Sabbath-schools and strive to make them as efficient as possible in their work.

On Fifth-day evening A. H. Lewis preached on "The Duty of Seventh-day Baptists, in the Light of History, and at Such a Time as This." Esther 4: 14. This sermon made a strong plea for hope, courage, and activity in the work of living and spreading Sabbath truth. The special history of the German Seventh-day Baptists was traced and elucidated, as bearing on their part in the coming "New Movement." A crowded house listened with deep interest.

SIXTH-DAY.

After devotional services, business, reports of committees, etc., came the

TRACT SOCIETY'S HOUR.

Conducted by A. H. Lewis. The purposes and work of the Society were explained somewhat at length, and the features of the "New Movement" were set forth. O. D. Sherman, M. G. Stillman, B. C. Davis and O. U. Whitford aided in the discussion by questions and remarks.

SERMON.

The closing service of the morning was a sermon by O. S. Mills. Matt. 6: 12. Theme, "Forgiveness." Our relations to God place us under infinite obligations to obey him in all things. These obligations rest on all alike, professor and non-professor. Disobedience brings us under condemnation, and makes us "liable for damages," for wrong results in God's moral government. The evil grows, and as one match will start a flame which covers an unmeasured space of prairie in autumn, so our sins spread ruin. God is anxious to forgive our sins and restore us to love and harmony, through forgiving grace. This forgiveness is full and free, when we repent and seek new life in Christ.

We may not hope to be forgiven unless we are willing to "forgive our debtors." We should live so that we can pray the Lord's Prayer with joy, and gladly grant the forgiveness we seek.

AN ESSAY.

"Open Doors" was the theme of an essay, by A. J. C. Bond. "Experience" is the pathway to open doors. We find what we want: a saloon door, a church door, the doors to education and noble living, or the doors to ignoble life and destruction. The choice lies

with us, and we should give the right the benefit of every doubt. Follow Christ, and the Bible, and all doors will open to ways of righteousness and peace.

MISSIONARY HOUR.

Secretary Whitford conducted the Missionary hour. He reviewed the work of the Missionary Society since 1843, in Home and Foreign fields, dwelling upon its work in spreading the Gospel of love and peace; a gospel which blends the human and the divine in Christ and makes us "workers together with God," in saving men. Our mission is to teach a full, free, and entire Gospel, in which Law and Love blend to honor God, bless men, exalt Christ's kingdom, and bring men to obedience in righteousness. Questions and answers followed, touching many points and making the "hour" full of interest and profit.

WOMAN'S HOUR.

This was conducted by Mrs. Ella Bond. Mrs. M. G. Stillman read an excellent paper, written by Mrs. Mary Muncy Church, of Gibsonburg, Ohio, "Search for the Lost Sheep." Christianity began in a search for the "Lost Sheep of the House of Israel." Christ still weeps over them, as he wept over Jerusalem. The Messiah and salvation came to us from the Jews, and Christians are under the deepest obligation to return the blessed truths to them now. Christianity has need to show greater "Christlikeness," toward the Jews, that it may atone for its past opposition, and open doors of hope for the future. The Old Testament, the Law of God and the Sabbath, form a common bond between Jews and Christians. In 1885 there were 50 societies for carrying the Gospel to the Jews, and 150,000 converts were then reported. Jews will have much to do with the future of the Sabbath-question. The paper was a Christlike plea for a better treatment of the Jews.

Secretary Whitford gave a history of the Woman's Board work for the Missionary and Tract Boards, in creating sentiment, raising money, educating children in denominational work, etc., etc. Mrs. Walters read a paper on "Missionary Literature," prepared by Mrs. R. T. Rogers, of Waterville, Maine. The value of such literature was illustrated in many ways. A printed sermon was the means of starting Judson on a mission to the heathen. At the present time missionary literature is abundant. More than thirty societies are engaged in issuing it. Reports are frequent from all parts of the world, and one who wishes may be well and widely informed, as to the great Mission work of the world. The paper urged that more attention be given to such literature, and to the important facts therein set forth.

Beatrice Lowther gave an appropriate recitation, "The Widow's Mite," and a paper on "Love" as the central motive in all mission work, prepared by Mrs. Higgins, of Ashaway, R. I., was read by Miss Wolfe. After this, Annie Wood read a "story" of John Laws, an earnest and devoted worker for Christ, who was so efficient in stirring people up to good works that he became known as "The Little Black Poker."

Reports of committees followed. On Sixth-day evening, a prayer and praise meeting was led by D. E. Lippincott, pastor elect of the Salemville church. It was a season of refresh-

ing and spiritual power. Such meetings have not been common among the Germans in Pennsylvania.

SABBATH-DAY.

At 10 A. M., Sabbath-school convened, under the direction of George Negley, Superintendent of the Salemville School. Theo. L. Gardiner gave a general view of the connection of the lesson with previous ones. The lesson for the day was taught by topics: "Dissensions," O. D. Sherman; "Delegation," L. D. Segar; "Deliberation," O. U. Whitford; "Decree," A. H. Lewis. The music was good, and the attendance showed that old and young unite to study the Word at Salemville.

SERMON.

W. L. Burdick preached; Jer. 31:3. Theme, "Everlasting Love of God." God is not a God of wrath, nor of indifference, but of all-abounding, overflowing love and tenderness. This love gives us joyous and glad existence; it is a blessing "to be." It gives us matchless intellectual powers, and yet more glorious spiritual experiences and development. This love is revealed to us as children of God, in whom he delights, and for whom he lives. Revealed in Christ, this love surpasses all human conception. It is sacrificial love, and John 3:16 must ever be the highest mountain peak of its expression. We should reciprocate this love by fullest service, and not by a narrow selfishness which seeks to "squeeze into heaven."

In the afternoon of Sabbath-day the people evinced their interest by a session full three hours in length. First a sermon by O. D. Sherman from Acts 11:22-25. "The Man and the Message." Barnabas was a great and good man. Such a life is closely akin to God. Such lives bless the world with the power and presence of God, revealed through them. Every one is blest who can come under the influence of a Godly, manly man. He brought his message "with purpose of heart." Out of such a heart great streams of life flow. He exhorted those to whom he spoke, as his words yet do us, to "cleave to God" with a deep, fixed and pure purpose. His counsel is, hold on; stand fast; don't waver; be men; manly men; pure men; full of grace and Christly service.

This service was followed by a vigorous session of the Christian Endeavor Society, conducted by T. J. Van Horn. He set forth the scripturalness and value of the C. E. work, analyzing the purpose of the different committees, and showing the rich fruits of their work. C. C. Wolfe spoke of the local interests at Salemville; A. J. C. Bond gave a tabulated report of the Societies in the Association. About 300 members; \$67.80 raised by them during the year. In most churches their's is the only prayer-meeting.

President Davis spoke of the aid of the Christian Endeavor Society in "character-building," and W. L. Burdick spoke upon "the Pledge." Both addresses showed that the pledge and the general plan of work are well calculated to develop and strengthen young people in all Christian duties, and in holy life. Beatrice Lowther read an essay on "Uses of Music in C. E. Work," the central thought of which was, "Let all the people sing." Other themes were presented, touching the relation of C. E. Societies to "outside neighborhoods," to "prayer-meeting work" and to "Sabbath Reform."

After the "C. E. Hour," A. H. Lewis preached, Matt. 5:17-19, on the permanent and changeless law of God, and its relation to the Gospel and the Sabbath.

EVENING.

In spite of the long and crowded services of the day, the house was filled at 8 P. M., to hear President Davis; text, 2 Tim. 4:7; theme, "Keeping the Faith." The text is a note of supreme victory, gained by faith. Paul's faith was based on the fundamental truths of God's Word. It took in God's Fatherhood, man's brotherhood, and redemption through faith in the risen Christ: It was a faith that gave glorious freedom through forgiveness under law, and not license without law. It was an intelligent and progressive faith, seeking new truth and larger duty, rising and growing strong through added obedience. It was a living faith, wrought into character, and not a dead formula, covered with the dust of past ignorance. We are called to such a faith and to such a victory. Let faith go out in works and gather golden sheaves for the harvest home of God's kingdom.

FIRST-DAY.

The morning session was given to business and devotional service. Then came the

EDUCATION HOUR.

This hour was conducted by President Gardiner. O. U. Whitford spoke of the "Need of Education Greater Now Than in Other Days." The age crowds on. All departments of life are full of advancement and change. Education must be no exception to this advance movement. President Davis spoke of the "Value of Education to the Individual, the Home, the Nation." Education converts "raw material into higher and more valuable forms." A ton of "pig iron" is worth \$5; changed to horse-shoes, \$10; to cambric needles, \$335; to knife-blades, \$3,285; to watch-springs, \$250,000. So education converts life into higher and more valuable forms, and doubly so when it is consecrated to Christ and righteousness. A. H. Lewis spoke of the duty of parents to educate their children and to endow schools for higher education that they may go on working for the good of the world long after earth-life is over. President Gardiner supplemented the remarks of others, and the hour was filled with good things, and with inspiration for higher culture. At 11 A. M., A. H. Lewis spoke upon the future of Sabbath Reform in the United States. He traced the various lines of influence which have centered and are culminating in this country, which indicate an "irrepressible conflict," until the question is settled rightly and in accord with the Bible and the example of Christ.

In the afternoon came a sermon by T. J. VanHorn, from Matt. 14:16. Theme, "Responsibility." The important question in Christian work is, How much have we to bring to Christ, that his blessing may multiply and make it efficient in his kingdom? When God gives a plain command, go forward in obedience without waiting "to take an inventory." Men said: "Send the multitude away to supply their own wants or go hungry." Christ said: "Give them to eat." We are not to rest content because we are fed or saved, so long as others are unsaved or hungry. Thousands appeal to us for soul

food and guidance to him who is the Bread of life. The world is hungry for Christlike lives; on which to feed. We must teach men their need of the Sabbath and of the spiritual power which comes from a correct apprehension of it. Do not say: "What are so few Seventh-day Baptists among so many?" Believe more, work more, hope more. Bring your little for Christ's use, that he may make it much unto his glory.

"REWARDS."

Miss Carrie Long read an essay on "Rewards." Each life carries the elements of success or failure, reward or demerit. Work, under God's guidance, is the key to success. "Revolutions" and sharp training purify life and bring highest rewards at last. Education and high standards are indispensable if we are to attain the highest and best rewards. Seek for these as for hidden treasures.

CLOSING SERMON.

The closing sermon was by Missionary Secretary Whitford. 2 Cor. 5: 18, 19. Theme, "God's Present Business." The sermon was prefaced by most appropriate words of fellowship and thankfulness for the blessings and instruction which the Association had brought. God's business is the saving and upbuilding of this world in holiness, purity and peace. All his infinite energies and resources are poured into that work. This work began when sin began, and has gone forward ever since. No human enterprise is half so great as this, and we are to be fellow-workers with God in it. Salvation means new life, new and advancing knowledge of God, and enlarging fellowship with him. Divine law, and love and sacrifice for man are eternal, and we are not to be "silent partners" in a work so great. Thousands in our own land are yet unsaved. Many figures and illustrations were given touching this point. Personal work, contact of sanctified lives with the unsanctified is one great need. The world needs sanctified and Christ-like lives more than it does abstract theories about God and righteousness.

After the sermon, several questions which had been handed in from the audience touching various phases of the Sabbath question, were answered by A. H. Lewis. The whole congregation joined in singing "God be with you till we meet again," and the Moderator declared the Association at an end.

The influence of the sessions reached the whole community for miles around. W. L. Burdick and President Davis preached in the "Progressive" Dunkard church at New Enterprise, three miles away, on First-day morning and evening. Never has Morrison's Cove been so influenced for Christ and Sabbath truth by any one event as by this session of the South-Eastern Association at Salemville.

The officers elected for the ensuing year are as follows:

Moderator, Ernest Randolph; Treasurer, F. M. Kildow; Secretary, O. A. Bond; Assistant Secretary, Beatrice Lowther; Delegate, F. J. Ehret; Alternate, A. L. Davis; Introductory Sermon, T. L. Gardiner; Alternate, D. C. Lippincott; Essayists, Roy Randolph, A. L. Davis, and Wm. H. Van Horn; Executive Committee, M. G. Stillman, T. L. Gardiner, E. J. Davis, J. J. Lowther, L. D. Seager, Theodore Davis, Wm. Flesher, Geo. Negley, A. J. C. Bond.

Next session with the Middle Island church.

SABBATH REFORM CONVENTION AT WESTERLY, R. I.

(Concluded from last week.)

SALVATION AND LAW.

Under this theme many excellent words were spoken. Pastor A. J. Potter, of Waterford, said: "This is the question of questions, and the whole Bible doctrine of salvation centers round it. By personal experience I know what it is to be convicted of sin and slain by the law, and I know the joy of forgiveness and the glory of liberty under the same law, but free from its condemnation. God's law is not a nightmare, nor a boggie to frighten men into repentance, but a glorious rule of life, by which to abide in love, because God has made us free from its condemnation through Christ. God's law is settled in heaven and revealed on earth, through everlasting love. It is a looking-glass in which the sinful man may see his wretchedness, and be led to Christ. The seventh chapter of Romans is the finest picture of law and salvation in the blessed Book. Paul is there shown as arrested, condemned, and slain by the law he had broken; but forgiven and made alive by repentance and faith. But the highest point is reached when Christ dwelling in us, completes salvation by enabling us to continue in obedience, through the Divine Power of his indwelling. We are not saved by casting "Old Carnality" out, but by the changing of carnality into spiritual childship with God. A pet cat was taught to set at table with the family, decorously, as though almost human, but a mouse crossing the dining-room overturned all her decorousness and revealed the cat nature. Salvation is not dressing the cat up as a pet, but is changing the whole nature and purpose of life. The man who is saved delights in the Sabbath because he is saved, and not because he expects to be saved by "deeds of the law."

Pastor Sherman, of Mystic, said: "Law equals God as to origin, and comes to us, his children, as a rule of conduct established by his wisdom and in his love. In the natural world, laws abide forever; flowers, trees, stars and suns follow law, obey implicitly, and run on forever. The same is true in moral and spiritual things; perfect and eternal laws, born from the thought and Word of God, flow on unchanged and always. The end of the law is salvation, and but for our failures and disobedience that end would be attained. Divine law is divine beneficence acting orderly, and for man's highest good. Moral lawlessness is moral ruin, as lawlessness on our part in our relation to material law brings ruin and death. "This do and live" is God's message with every law. Why then do we need a Saviour, and the forgiveness which comes through God's love? Because we break the law which is ordained to give us life, and is an instrument of death only when we contravene and disregard its requirements of love.

Pastor Randolph was called away, by a funeral, and was unable to take part in the discussion. A general discussion followed the foregoing papers, in which Secretary Whitford, Pastor Crandall and others took part. The theme was well considered, and the papers and remarks showed how false and faulty the popular no-lawism is, and how it contravenes the fundamental truths of the Bible, and of human experience.

The *Westerly Sun* contains the following account of the closing session on First-day evening:

The closing session of the conference was held last evening. Rev. G. J. Crandall, of Ashaway, presided, and after the opening praise service and an anthem by the choir, Mr. Crandall offered prayer. The address of the evening was given by Rev. A. H. Lewis, D. D., on the subject of "Permanent Elements of Agitation in Sab-

bath Reform." The speaker said that he wished in the beginning to counteract the idea that the Sabbath question is either a new or an ephemeral one. On the contrary it has been constantly interwoven in the history of the world. What we, as Seventh-day Baptists stand for, and have stood for for over fifteen centuries, is today one of the fundamental questions which must be settled. The first element in this agitation is civil law, which has had 1,576 years of existence, beginning with 321 A. D., when a number of days were made sacred holidays by the appointment of Emperor Constantine. The first Sunday law was then enacted by making the "venerable day of the sun" one of these holidays, although the laws governing its observance were not so strict as fifteen or twenty other laws under the Roman empire. It was 396 A. D., before the first distinctly Christian thought appears in the laws concerning Sunday. In the later period of Roman Catholic rule the Sabbath was pushed aside. Civil legislation as we know it began with Cromwell and the Puritans, who were opposed by Seventh-day Baptists of England. Strict laws were made by the Puritans and rigidly enforced. Those who emigrated to America brought these ideas with them, and Sunday was guarded with unheard of strictness. Be it noted, however, that the day was observed from sunset on the Sabbath until sunset on Sunday. The reckoning of time from midnight is comparatively a new form. Down through the history of the United States Sunday laws have never been absent. They have been enacted by most of the states, but are practically a dead letter. In states where recent attempts have been made to change the laws, the result has been against the strictest forms. Congress has been petitioned for national legislation, and the struggle of the future is coming in this direction. Those who thus appeal to civil authority do not recognize the failure of such laws to bring about a Sabbath. A new phase of the subject has recently been brought out by people who have introduced bills in the interest of workingmen, providing for one day of rest a week without naming the day. It is probable that the days of persecution for violating Sunday laws have passed, but it is a foul blot on the civilization of the closing decade of the nineteenth century that Sabbath-keepers have actually been imprisoned or made to work out a fine in the chain gang.

The agitation has not been carried on primarily along religious lines, because it has not, and cannot, rest upon the Bible; but nothing can calm it down. It will go on from this day forward, by one means or another, until some solution comes. We stand as representatives of a permanent element in the discussion which has come down from John the Baptist. The work of the American Sabbath Tract Society, which I represent, has done much toward changing the views of the clergymen of the United States on the subject of the Sunday. There is now scarcely one to be found who upholds the Puritan "change of day" theory. The Seventh-day Adventists, who obtained the Sabbath truth from us, have linked it with belief in the speedy second coming of Christ, and the winding up of earthly affairs. If things do not wind up, the Adventists must change their movement, or cease to be a power. As they began to observe the Sabbath subsequent to 1844, they do not appear as an early element in this Sabbath agitation. It is to be hoped that in the future Seventh-day Adventists and Baptists, and many other Protestants, may stand together in this movement, and that for the Jews the chasm separating them from Christ, which has been widened more by belief in the change of the Sabbath than any other one thing, may be bridged by a return of Christians to the Sabbath founded on God's law. The speaker told of addressing a synagogue of Jews on this subject, and of the significant remark the rabbi made to him at the close, that he "was glad to find that there were Christians who did not consider it necessary to honor the Son by slapping the Father in the face."

In closing, the speaker said that the agitation would go on until God's purpose was worked out, but in the mean time know that our denomination has not lived in vain. A strong appeal was made to the young people who are descendants of the heroic Sabbath-keepers of the Newport church to treasure the legacy which has been given them and ward off every indication of decay.

It is always darkest just before the dawn, and I believe we stand at 3 o'clock in the morning on this question. Do not think that it will stop. But no one can have a part in the honor who is not willing to take a part in the work. The question is not settled and won't be settled until it is settled right. And may the Lord give us a part.

After singing "How Firm a Foundation," the benediction was pronounced by Rev. O. U. Whitford, and the Sabbath Reform Convention was closed.

Missions.

By O. U. WHITFORD, Cor. Secretary, Westerly, R. I.

THE TREASURER'S COMPLAINT.

BY VIRGINIA C. MOORE.

A Treasurer sat with haggard mein,
Two great, deep lines her eyes between,
And there she sat and searched all day
For one small figure—gone astray.
And the shades of night found her searching still—

For tho' weary of brain she was strong of will—
And when about to give up the fight,
That figure appeared, just before daylight,
And stood on its one little curled up leg,
As though it had never moved a peg,
But had stood quite still in the Treasurer's view,
Just where she ought to have seen it, too!

Why *didn't* she make a sudden dive
And bring up that saucy curled-up little 5?

And what do you think caused all this fuss—
Got the book of accounts in such a muss?
That five-dollar bill arrived too late,
And had to come in at a little side gate.

When the door was shut and the lights put out,
And that poor little figure wandered about,
And never found its own little bed,
But slipped in a cold, dark corner instead,
And there it remained, from that sad, sad night,
Till the yearly accounting brought it to light!
And the Treasurer almost was made to declare
She'd give up her place at the end of the year!

Now, who was to blame that the figure was late,
And had to squeeze in at the little side gate?
Was it carelessness then on some Manager's part
Who failed to give it an earlier start?
Or, did the contributors tarry behind,
And drive *her*, too, almost out of her mind?

Should any one read this who ever is late,
Please do not forget the pitiful fate
Of the poor little figure at that side gate,
Whose story I've had to so sadly relate,
And call to your mind your Treasurer's state,
As she tears her hair at a terrible rate,
Because for *your* money she has—to wait.

AFTER the funeral of Dea. I. D. Titsworth, Dr. Lewis and myself had to hasten our pace to take our train *en route* to Salemville, Pa., to attend the South-Eastern Association. After the weariness of the day, we found our sleeping berths on the sleeper for Altoona very desirable, and we early sought them. At about 6 A. M. we arose and dressed, and found we were passing up the beautiful valley of the blue Juniata. It recalled to our mind a song we used to sing in our boyhood, of the "Blue Juniata." The scenery in this part of Pennsylvania is picturesque, as it is made up partly of the spurs and foot-hills of the Alleghany Mountains. We arrived at Altoona at 7.15 A. M., and there met Brethren O. D. Sherman, O. S. Mills, W. L. Burdick and B. C. Davis. After lunch we took the train for Roaring Springs, which is 17 miles to the south-east of Altoona, in Blair County. After arriving at this beautiful town, nestling in a valley lying between two spurs of the Alleghanies, we found that we had to wait about three hours for stage accommodations. Under the leadership of Pres. Davis, who had been at this place before, we did one of the largest paper-mills in our country. The paper is made mostly of woody fibre. First, we saw large piles of bass-wood and other soft woods, then went into the mill where they cut the wood into small chips, and from thence to the cooking rooms, where by boiling and chemical processes they convert these chips into pulp. We also saw the process of converting rags to paper pulp, which they mix with the woody pulp, to give greater tenacity to the paper. By the kindness of one of the superintendents in the mill, we were shown all the processes, from the chip-room to the finishing-room, of making paper from woody fibre. It was very interesting, and

from the pulping, bleaching, uniting, sizing, rolling, drying, cutting and other processes which we saw before seeing the piles of fine paper, pure white and in other colors, ready for shipment. We would not be surprised to hear that some of these divines had used some illustrations in their sermons, drawn from what they saw in this paper-mill. Indeed we caught Dr. Lewis at it before the first day of the Association closed. This town of about 1,200 inhabitants is called Roaring Springs because of large springs of pure, sparkling, crystal water, which boil up in the middle of the town and form a brook large enough to run a big flouring mill, all the year round, or furnish quite a large city with splendid water. We all drank from this pure, cool fountain, walked beside a pond it made, saw a boy fishing for trout in the brook which made out from it, who reported that he had a little while before pulled out one eleven inches long. That was a great temptation to the writer to spend a day there a-fishing, but he did have strength of character enough to resist the temptation; yet it was a close shave. After an early dinner we all took the stage for Salemville, riding through a rich and beautiful valley some 16 miles to Morrison's Cove, where our German Seventh-day Baptist brethren have a fertile, beautiful, goodly heritage, and where the Salemville church is located. This cove is a wide expanse of rich farming land, almost of the shape of a half-moon, made by the skirting foot-hills of the mountain, in which their fathers settled over a hundred years ago. Nowhere have we seen such luxuriant clover and winter wheat fields. We met here some seventeen brethren and sisters from West Virginia, and a most hearty welcome from the members of the Salemville church. As Dr. Lewis represents the RECORDER, in the Association and will write up its sessions, we will not encroach upon his territory.

THE Missionary Hour was held on Sixth-day at 2.30 P. M. Some points in the needs and prospects of our missions were brought out in the very earnest and deeply interesting discussion of the report of the Committee on Resolutions in the forenoon. The Missionary Secretary took pains to explain in this hour in detail to our German Seventh-day Baptist brethren and sisters the methods and lines of our mission work in China, Holland, England and in our own country; also, the needs and demands upon us and the various open doors which invite us as a people to enter. This took a good share of the hour. The rest of the time was occupied in an open parliament upon our missionary interests and needs. Excellent remarks were made by several of the brethren upon systematic giving, evangelistic-work, the relation of evangelism to the Sabbath cause, aid to the small churches, what these churches are doing in supplying young men for the ministry, the open doors for general missionary work, and the need of men and means for the demands upon us. The programme of this interesting hour was interspersed with appropriate gospel songs, sung with spirit and understanding. A very sweet and tender solo was rendered by Eld. L. D. Seager, who is one of our sweetest singers. Sunday evening the Secretary spoke to a large congregation upon God's Present Work in the World: World-wide Evangelization.

TUSKEGEE NORMAL AND INDUSTRIAL INSTITUTE.

This institution for colored youths at Tuskegee, Ala., has been brought into prominence by the fame achieved by its Principal, Booker T. Washington, in his speech delivered at the opening of the Atlanta Exhibition.

Of this famous speech, President Cleveland has substantially said that it was worth while to hold the Exposition if for nothing else than to give occasion for that speech. Mr. Washington is a youthful appearing man, with lithe figure, smooth face and remarkable gifts as a public speaker. He was born a slave in Virginia, about 1857, and was one of General Armstrong's boys at Hampton. He is accredited by those who know him best with possessing very great wisdom and practical skill touching the problem of the education of the negro population and preparing it for its destined place in the affairs of the Republic; and his public utterances certainly sustain the judgment. Listening to his exposition of the principles on which he works, and for which the Tuskegee school stands, one feels that, with such men to work it out, the negro problem is sure of an ultimate and blessed solution.

General Armstrong said of this work: "This institution, with its more than one thousand students, \$200,000 worth of land and buildings, sixty-two teachers, twenty-five of whom are graduates of Hampton, and an annual expense of \$65,000, so far secured, is a wonderful growth, and is, I think, the grandest and noblest work of any colored man in the land. What compares with it in genuine power and value for good? It is on the Hampton plan, combining labor and study; commands high respect for both races; flies no denominational flag, but is thoroughly and earnestly Christian; is out of debt, well managed and organized. Its Principal, Mr. Washington, deserves cordial assistance. Should not good people consider that he is made of flesh and blood, and unite to see him through, and fix forever a great light in the 'Black Belt' of Alabama? Next to Frederick Douglass, Mr. Washington is the ablest negro in the country, and is doing the grandest and most successful work of any colored man in the land."

One of the largest of their thirty-seven buildings is Phelps Hall (the Bible-school). While many of the buildings do not present, on the exterior and interior, that finish, convenient and artistic appearance that is often noticeable in buildings of other institutions in the South, yet what is seemingly lost in this respect is more than over-balanced in the fact that, with few exceptions, the thirty-seven buildings on the school grounds are the *work of the students themselves*. In educational and civilizing power in the present condition of our races, even a poor building, created by the efforts of the students, has a power in race development that cannot be compared to the influence of buildings that come without effort on the students' part.—*Record of Christian Work.*

A MAN was once asked why he took so much pains to oblige others in trifles. His answer was in substance: I have neither the wealth, nor the intellect, nor the learning, nor the position to do big things for God or man, and so I take delight in doing any little thing to promote another's interest or enjoyment. In this way I may add to the sum of human happiness, and also recommend my Saviour to the attention of those who know him not.—*Christian Intelligencer.*

Woman's Work.

By MRS. R. T. ROGERS, Waterville, Maine.

THE BRUISED WING.

Little sparrow, he sits on his roof so low,
Chirping the summer day long.
The swallow, she bathes in the sunlight's glow,
And lifts to heaven her song;
But high is the flight of the eagle.

Little sparrow, he buildeth his lonely nest
Close decked by the shingles red.
The swallow, she findeth a better rest,
With her wings to the storm-wind wed;
And high is the flight of the eagle.

Little swallow, she cometh from far away,
O'er wild waves and mountains high;
She comes from the land of eternal day,
Where the summer shall never die;
For high is the flight of the eagle.

Little sparrow's world is his narrow lane,
He knoweth no sunshiny shore;
His nestlings he feedeth and gathers his grain
And yearneth for nothing more;
But high is the flight of the eagle.

Now Spring was breathing its healing breath,
With life teemed the earth and the sky;
And fled were darkness and coldness and death
In the days now long gone by;
For high is the flight of the eagle.

And the swallows came from the land of light,
In the belfry they built their nest,—
Their fledglings had there so wide a sight,
And there could so safely rest;
But high is the flight of the eagle.

For they saw the sun in its glory rise,
Saw the huge clouds chased by the gale;
And they long to breathe in those radiant skies
As for the breeze longs the slackened sail;
For high is the flight of the eagle.

One morn, then as loud chimed the Sabbath bell,
All the world seemed to beckon and sing;
Then rose to the clouds one nestling, but fell
To the earth with a bruised wing;
For high is the flight of the eagle.

Swift summer speeds, and the swallows flee
To the realms of summer and light,
Alas for him whose wing is not free
To follow them on their flight!
For high is the flight of the eagle.

Yea, tenfold pity on him in whose breast
Live longings for light and spring,
But still must tarry in sparrow-nest,
Tarry with bruised wing—
For high is the flight of the eagle.

—A Norse Romance by H. H. Boyden.

A friend recently sent me the above poem, and asked me two questions, which, if you like, Mrs. Rogers, I will answer in your column.

One is, "What is the impression these lines make upon you?"

I enjoy the careful wording of the poem and the delicacy of the thought. "High is the flight of the eagle" truly represents aspirations, and the little words "but," "and," and "for," before the sentences make them very expressive, and give a wide range to the meaning. The first impression on closing its reading is intense pity for the "bruised wing;" then comes the regret that it should have ventured beyond its natural environment, thus crippling its life ever after; finally the blending of these two feelings adds deep pathos to the sorrow.

Yet I look upon aspirations as a proof of the nobler part within—the life that is given which marks our origin from above. If we look upward at all, we cannot help aspiring.

The second question is, "Did you ever know a person to whom this poem would really apply, and if it could apply in that way, would the reason be that the real self of that person was superior or only restless?"

Yes, I have known many such, some of whom are in my mind's eye now. I think they are always superior, in whom the upper lights are burning brightly. They are generally very comprehensive in their views of this life and of their environments, and often to such there comes the desire to stretch the wings of the soul in its upper native element.

Something akin to that of the Father above, for I well remember President Allen once making a remark like this, that "It was a longing in the nature of God that caused him to form the world and its creatures; an inner something—a behest—that moved him, and creation was the result."

So here we have the movings of the spirit within; that spirit longing to soar, sometimes to beat against the shackles that bind us here which give a feeling of restlessness, yet they are aroused by the nobler part within us.

There are some spirits to whom light comes in through the lower casements only, but very many more in whom the upper windows of the soul are thrown wide open toward heaven. Naturally the workings of the spirit of these two classes are very different; one succumbs to the depressed condition of our nature the other aspires, reaches up to and enjoys in a measure the good it seeks. The latter shows the upward tendency of the soul toward the level of that estate in which humanity was first created.

The Chinese, you know, believe in transmigration and think these ebullitions from within are the faint remembrances of, or longings in, the soul for some previous life it has lived; but to me they reveal our connection with the divine. I never knew, I think, of a low base soul growing tired of this world—unless a convict dreading penalty—or in any way looking high upon life and feeling irresistibly the buoyancy of mounting upward as a part of his being.

Have you ever seen such an one? If so it seems to me they must have been faint movings, and something like the thought everywhere in every being, of the immortality of the soul, though many times covered with rubbish and almost undiscernable. Are there not those who live in higher thoughts naturally and especially if such are followers of Christ, and therefore have the presence of the Holy Spirit within them, who are moved with the deep feelings and the noblest aspirations toward righteousness and holiness and that completeness which our Lord himself desires to see in us, when he says, "Be ye therefore perfect even as your Father which is in heaven is perfect"?

Are not these aspirations only the beginning of that which shall be infinitely expanded in our souls in that sphere of all perfectness, where we shall see our Redeemer as he is, and untrammelled be able to worship him in the fulness of our joy?

The sweet Psalmist's aspirations:

Create in me a clean heart, O God; and renew a right spirit within me.

O God, thou art my God; early will I seek thee; my soul thirsteth for thee, my flesh longeth for thee in a dry and thirsty land, where no water is.

I opened my mouth and panted; for I longed for thy commandments.

Show me thy ways O God; teach me thy paths.

Lead me to the rock that is higher than I.

Paul aspiring, says:

That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; if by any means I might attain unto the resurrection of the dead.

A heathen woman said: "O that I might hear more of the One who loves us, so I could truly be his child!"

ELLA F. SWINNEY, M. D.

ELOQUENCE in the pulpit without the Word of the Lord in the sermon is like a tree which blossoms abundantly, but never bears any fruit.—*Youth's Advocate.*

For the SHUT-INS.

ENCOURAGEMENT.

Dear Shut-in Sisters:—Some years ago, Helen Keller, the wonderful deaf, dumb, and blind girl, sent this sweet message to one who had written to her from a burdened heart: "Your letter made me feel that your heart was sad about something, so I thought I would write you a few words of loving sympathy. I wish I knew the magical word that would dispel the darkness which you say has descended on your spiritual vision; but sometimes by simply waiting things come right. The darkest night brings with it its own lamp, and while waiting for God to light it we can multiply sweet acts of love, and hold out a tender, helpful hand to those more unfortunate than our ourselves."

Helen Keller early learned that doing for others worse off than ourselves is a great cure for our own heartache. "The happiest people in the world are not those who have the most done for them, but those who do the most for others." It is easier to give silver and gold than to give ourselves to others, and yet it is little bits of heart experience that touch and help us most. One of the busiest shut-ins I know is a dear old lady, eighty years old, whose regular yearly income is only twenty-five dollars. Years ago all of her near kindred died, and when she grew too feeble to support herself she left her dear little home, her church, and old friends and went to live with a nephew at a distance. There seemed nothing for her to live for, and she felt she was fast becoming a sad, lonely, discontented old woman, when the Shut-in Society came into her life and she entered into its work with the enthusiasm of a school girl, and to-day she is dearly loved by many who have never met her face to face. Considering her age and impaired eyesight, the work she does with her busy fingers and pen is simply marvelous, and the means to carry on this work all come to her in answer to prayer. Many others cannot do just the work she is doing, but they are just as truly fulfilling their mission. "They also serve who only stand and wait."

Yours in loving sympathy, ALBA.
ALBION, Wis.

WOMAN'S BOARD.

Receipts in April.

Mrs. L. K. Burdick, Hebron, Pa., Susie Burdick	\$ 1 00
Minnie H. Burdick, Hebron, Pa., Susie Burdick	\$ 1 00, Red fund \$ 1 00
Ladies' Aid Society, Farina, Ill., Tract Society	\$ 6 00, Home Missions \$ 6 00
Ladies' Aid Society, of Patwcatuck, S. D. Baptist church, Westerly, R. I., Tract Society	\$ 35 00, Missionary Society \$ 35 00, Board Expense 'd
\$ 5 00, RECORDERS \$ 4 00	79 00
Ladies' Benevolent Society, Lost Creek, West Va., Tract Society	\$ 5 00, Boys' School \$ 5 00, Home Missions \$ 5 00
Photo sold of Dr. Swinney	\$.25, of Dr. Palm-borg \$.25
Woman's Auxiliary Board, Little Genesee, N. Y., Recorder	\$ 2 00, Susie Burdick \$ 20 00
Woman's Evangelical Society, Alfred, N. Y., Sabbath Reform	\$ 12 75, Helpers' fund \$ 8 00, Boys' School \$ 12 70
Woman's Evangelical Society, Alfred Station, Tract Society	\$ 2 60, Susie Burdick \$ 2 25, Missionary Society \$ 2 55
Ladies' Benevolent Society, Milton, Wis., Susie Burdick	8 00
Ladies' Benevolent Society, Walworth, Wis., Tract Society	\$ 4 60, Susie Burdick \$ 4 72, Helpers' fund \$ 1 28, Home Missions \$ 4 60
Mrs. Geo. H. Rogers, Preston, N. Y., Susie Burdick	1 00
Mrs. Harriett S. Rogers, Preston, N. Y., Tract Society	\$ 3 00, Susie Burdick \$ 2 00
Mrs. C. D. Potter, Belmont, N. Y., Boys' School	20 00
Ladies' Aid Society, New Market, N. J., Susie Burdick	10 00
Total	\$ 231 55

MRS. GEO. R. BOSS, Treas.
MILTON, Wis., May 17, 1897.

Young People's Work

By EDWIN SHAW, Milton, Wis.,

BELOW are extracts from letters written by persons who tithe their income and have sent their names to me for enrollment in the Tenth Legion. If you wish a certificate of membership, please enclose a stamp to pay the postage on it. There are now six names on the roll, an increase of five hundred per cent in two weeks:

"I am no longer a young person, having long since reached the summit, and am now going down on the other side; but I am intensely interested in the work of all our young people. This matter of the tenth has been brought to my mind anew this morning. I have been reading in a Baptist missionary magazine on this subject of tithes, and I find that 'the estimated tithes of the Baptist denomination alone in this country are fully eighty million dollars a year.' Could you give an estimate of what the tithe of our denomination would amount to in a year?"

"I am convinced that we are falling far behind our ability and our blessed privilege, both in the matter of giving and of real consecrated living,—fruits. Sometimes I tremble, lest the peculiar treasure, which is intrusted to us as a people, be taken away and given to a people who will rejoice in the gift, and count no sacrifice too much, that they may carry this complete and glorious gospel to every soul.

"I believe the conscientious setting aside of a tenth of our income leads directly to more gratitude to God for the blessings we receive, and the more we think of them the more we see them multiplying. The more we give, the more we have to give, and the more we rejoice in giving and the more we love him who makes it possible for us to have something to give. The one who gives gets the greatest benefit after all. We have practiced tithing our income for many years.

"Yours in the work."

"I was glad to see your announcement in the RECORDER, asking those who were tithers to send their names to you for enrollment.

"I gladly send you mine. I have been a tither since the beginning of the year, and find it a delight. I am largely working my way through school, but that does not prevent God's having the tenth I earn. I believe I get along as well financially, or even better, than before I became a tither.

"Yours for the cause."

A PLEA FOR FOREIGN MISSIONS.*

BY J. FRED WHITFORD.

In nearly every community you will find a certain class of people who do not believe—or at least claim that they do not believe—in foreign missions. While not wishing to belittle home missions in the least, I will try and bring up briefly a part of the good work being done in our foreign missions, together with a few new fields, which perhaps might be greatly benefited if our missions could be advanced so as to reach them.

To those who may object to the foreign mission, I would refer to the example of Paul, and the results of his invaluable missionary work among the Gentiles. His life was doubtless a miserable failure in the eyes of the world, but a glorious success in his own eyes and in

the millions who have been influenced and blessed by him and his work.

Our principal foreign missions are located in Shanghai, London and Holland. I shall not dwell on all the good work that has been done, and is now being done there, for you who read the RECORDER cannot fail to be well-informed in regard to the value of the work done by these missions. Still the work in China will bear rehearsing. It may be summed up briefly in the following: The work done by Mr. and Mrs. Davis, Dr. Palmberg, Miss Burdick and others there, has resulted in the organizing of two schools or missions, one for boys and the other for girls.

The boys' school now consists of 18 members, while the girls' school has a membership of 15. At these schools they have their regular Sabbath preaching, followed by a Sabbath-school very similar to our own. They have prayer-meetings Friday nights, and these have proven a blessing to those who avail themselves of the opportunities afforded. One evening each week the boys conduct their C. E. meetings, while Dr. Palmberg assists the girls in holding theirs each Sabbath afternoon after Sabbath-school. Last December the teacher in boys' school organized a "Band of Mercy," which has done much toward making the children less cruel to animals and insects. This society meets every Wednesday afternoon. Besides these, three day schools have been carried on during the past year. One in the Native City, one about a mile west of the Shanghai Mission School, and the third at Catherine Bridge, near the hospital. These schools have 23, 33 and 21 pupils respectively.

The visible results of the Shanghai Mission within the past year are an increase of seven members by baptism and ten names on the roll of probationers. This is a splendid work, when you take into consideration that our missionaries there are teaching 103 pupils daily, besides translating the Bible, and doing other regular school and missionary work. Seven souls lead out of total darkness and heathendom into the beautiful light of Christ Jesus. Is not that ample pay for the labor, time, and money expended last year?

But this is not all; the work done there aroused the curiosity of several Tanist priests who, after attending divine service and consulting Mr. Davis, wrote their names on the church-book as enquirers, and soon threw off their priestly robes and put on ordinary Chinese clothing. These men, if truly turned from idolatry, will be of great influence for good in the future. The officials are having more and more confidence in the missionaries, seeking them, in preference to others, as instructors of their sons. The seed of truth is evidently working in the hearts of both the low and high classes. The people have found in the missionary a true friend. China evidently feels her need now as she has never felt it before. May the realization of this need be the occasion of a perfect conversion to pure Christianity. What would be the effect on China if it should accept Christianity? China would accept civilization and the habits, customs, manners, etc., of the leading nations of Europe and America. Soon the country would be netted with railroads and telegraph lines, it would adopt all modern improvements, and a poorly educated, poorly governed, and greatly despised people—a thousand years behind in civilization and modern improvements—would be transformed into an intelligent and highly civilized nation, perhaps ranking with the European nations. Is not this worth a little extra effort on the part of intelligent Christian people? Of course it seems like, and probably is, a hopeless task to Christianize China as a whole, but even a

small company of heathen people brought into the light of the gospel is a wonderful work.

There are many other fields for missions which may be reached some day and which need the truth nearly as much as China. The inhabitants of the East India and adjoining islands, many countries of Asia, and nearly all of Africa, afford fields for the work of missionaries for years to come. In China the combined work of the missions there shows a growth of the churches to a hundred thousand members for the Protestants and a million for the Roman Catholics, who entered the field centuries earlier with a vast apparatus of schools, colleges and printing presses. Surely the Chinese are awakening to the truth, and all that hinders is the lack of support from the home people.

It has been said that "the greatest work a man can do is to save a fellow-man from eternal death." God, Christ and the Holy Spirit will do their part in the work of evangelizing the world, but if the human instruments fail, who will be responsible if the work goes slowly and men are lost?

Our missionaries in China have made the following plea: 1st. "That the Spirit of God may move upon the heart of some young man and his wife to offer themselves for this work without delay." 2d. "May the Lord open the hearts of our people to give \$2,800 for the purpose of buying land and erecting school buildings and a dwelling for the missionary teacher and family."

There does not seem to be a sufficiently close connection between the churches at home and their brethren abroad, for whom they are asked to pray and give. Mrs. Isabella Bishop, in 1893, visited all the heathen lands where any missions were located; and in her report at the Gleaner's Union Anniversary in Exeter Hall, London, she said: "Wherever I have been I have seen sin, and sorrow, and shame. I cannot tell of fields whitening unto the harvest, nor have I heard the songs of rejoicing laborers bringing the sheaves home. But I have seen work done, the seed sown in tears by laborers sent out by you; honest work, work which has made me more earnestly desire to help the cause of missions from a knowledge of work in the mission field."

The duty of all Christians toward missions has been summed up in these words: "Go. Let go. Help go." One missionary said that "a life consecrated in the foreign land to the services of the Master is one of the happiest lives that men or women live on earth. Here is one of the noblest openings for young Christians that the world presents." If you don't wish to go yourself, then comes the second question, "Let go." Help others to go by rejoicing in their going, by giving them willingly. Then we are confronted by the third question, "Help go." Christians pray God to give the means to send forth laborers. Has he not given us the means? Have we not the means to send forth missionaries, have not our friends the means? Mrs. Bishop said: "When we pray God to give the means, may we not rather pray him to consume the selfishness which expends our means upon ourselves?" The evangelizing of the world is an immense task, but a little seed sown will soon ripen into a rich harvest, and who will be the reapers? Remember the example of Christ, who gave his life that a sinful world might be redeemed. He was rich but became poor for our sakes. To-day his voice is ringing down through the ages of selfishness, luxury, and neglected duty, solemnly declaring that the measure of our love for our brethren must be nothing less than the measure of his own. May we all think less of self and worldly pleasure, and make extra efforts to have the truth sent to all mission fields, and sinners brought into the fold of Christ.

Shall we whose souls are lighted
With wisdom from on high,
Shall we to men benighted
The lamp of light deny?
Waft, waft, ye winds, his story,
And you, ye waters, roll,
Till, like a sea of glory,
It spreads from pole to pole.

* Written for the public session of the Christian Endeavor Society of Nile, and furnished, by request, for publication in "Young People's Work."

Children's Page.

MAUD'S GUEST.

BY FRANCES E. WALLACE.

"It would just upset everything!"
"What would? You look as if you were deciding the fate of a nation."

Tom Harmer, coming in from a neighbor's, found his sisters and brother on the wide veranda of their pleasant summer home, engaged in such an earnest discussion that they had not noticed his approach.

"Oh, it's a crazy notion of Maud's," answered Rob, who was perched on the railing, tapping his foot with his tennis racket.

"Why, you see, Tom," Maud explained, "I went down to the village to call on Miss Munroe, that old acquaintance of mother's, who has come to board at the hotel. She was not well when she came, and has taken cold, and now she has neuralgia awfully! There she is, alone in that noisy hotel, with her head just splitting, and a crying baby in the next room. And so I was wondering whether we might bring her up here till she gets better. We could bundle her up so it couldn't hurt her."

"And none of us want her one bit," broke in Sue.

"I say it will spoil all our fun," Rob grumbled. "She's sure to be cranky if she has neuralgia, and we'll have to walk on tiptoe, and whistling will be a deadly crime."

"Yes, and we can't even play tennis with any comfort, for she will have to be in mother's room, and the court is right under it. Our singing in the evenings will be stopped, too, I suppose."

"It would be a bore, that's a fact," said Tom. "I say, don't let's bother about her; most of us never even saw her, and she can't expect us to invite her up when mother isn't here."

"But just think how you would feel, Tom," pleaded Maud, "if you had to lie there in a little room with only one window that makes a draught over the bed, and the piano going, and children racing through the halls, and no quiet till late at night!"

"Oh, well, if you want her so much, go ahead. I can stand it."

"I don't want her for the fun of it," answered Maud. "Everybody says I am lazy, and I don't enjoy the prospect of carrying trays and waiting on an invalid. What do you say, Agnes?"

"I was just thinking," the eldest sister replied slowly, "that I have heard mother say there would not be so many crooked lives if more were laid out by the Golden Rule."

"Oh, if you are going to measure us off by the Golden Rule, I'll give up," Rob said.

"Good boy!" exclaimed Maud, giving him an approving pat.

"Agnes, do you happen to know whether this lady is wealthy?" Tom asked with a twinkle in his eye.

"No, she is not, you mercenary creature! So you needn't cherish any hopes of having a fortune left you. Now, are we all willing? There's no denying that it will be more or less of a trial. It is not so much the extra work; it's the having a stranger among us to break up our jolly times."

"And that's a good deal, after being scattered in school for a year," sighed Sue. "But I'm willing; I'll do the cooking for the invalid. We made a lot of 'dishes for the sick' at cooking school."

"Bob and I will relieve Maud of that tray she dreads, and we'll try to keep quiet," Tom said, springing up. "Come Bob, let's have one good game before she comes."

For years the Harmer family had spent the summer months in their country cottage, about a mile from a popular little resort. Each season had made the place dearer, and since the boys and girls had been scattered at school and college during the winters, they had more than ever looked forward to their summers together in the country. This season they were there alone for the first time. Mr. Harmer having to go to England on business, had persuaded his wife that it would be safe to leave "the children" at the cottage with their faithful maid, Betty. Almost immediately, however, Betty had been called home by the illness of her brother, and the young people were in high spirits at the prospect of being in sole possession for the two months. After a week spent in putting the house and lawn in good order, they felt that they were ready, as Bob said, "to take life easy," and to enjoy to the utmost the rows and drives and games that always filled the summer days. It was at this point that the unfortunate Miss Munroe was taken ill, and Maud disturbed the serenity of the family by proposing to bring her to the cottage. Having once agreed to the plan, however, they determined to welcome the stranger heartily. Their mother's chamber was put in daintiest order, and twelve year-old May expressed the feeling of her sisters when she said, as she arranged a cluster of sweet peas in a bowl: "I'm glad we are going to bring Miss Munroe here, it makes me think of that verse about 'I was a stranger and ye took me in.'"

That afternoon Miss Monroe lay in her little room at the hotel. In spite of the heat of the day her head was enveloped in flannels, so that she scarcely heard a light tap, and half rose in surprise as the door gently opened and Maud's bright face appeared. "Why, my dear, come in!" she exclaimed.

"You didn't expect to see me so soon, did you, Miss Munroe? I've just come to ask you to go home with me and stay till you are well. You have no chance here. I can put what you will need in this traveling bag. You can keep on your wrapper, and Rob and I will help you down stairs. He has the buggy waiting, with pillows and shawls. It's warm, and I'll bundle you up so that you won't know you are out. We will drive very slowly. I'm sure it won't hurt you half as much as to listen to that cross baby."

Miss Munroe tried to protest, but Maud would not listen to her.

"Oh, you must come; my orders are to bring you with me. I should be sorry to have to use force on account of the notoriety. Think what a heading it would make in the papers—'Daring Case of Kidnapping in Daylight!'"

And so, unable to resist, the half-bewildered little lady was soon tucked into the roomy old buggy, surrounded with pillows, and carefully driven home by Maud, while Rob followed on foot.

Then, what a delight it was to find herself in a large airy room, fragrant with Mayflowers! After Sue had given her a cup of hot broth, and, after darkening the room, had left her alone, how could she help dropping into the sleep she so much needed?

Downstairs Sue was saying, "I'm her firm

friend for life. She said, as all mother's old friends do: 'You look just as your mother did when she was young,' but she is the first one who has failed to add: 'Only you are not nearly so pretty.' So for sparing me that, she shall have the best the pantry affords."

During the days that followed, the young hostesses did all in their power for their guest's comfort and pleasure, May's self-appointed duty being to lay a blossom by her plate before the tray was sent upstairs, and the boys, Maud said, behaved beautifully. They not only carried the tray, but frequently did what they called "girl's work," in order to give their sisters time for rest, or a short drive. In the evenings, Miss Munroe, contrary to their gloomy expectation, liked to have them all sing on the veranda, insisting that she could enjoy the music better when she was entirely alone. So rollicking college songs, interspersed with the sweet, pensive strains of the old songs their mother loved, rose to the windows above, and recalled to the listener the long-ago days when she, too, was young and gay. Sometimes she talked of those days, and once she told of the long years spent in caring for her invalid father, and how lonely she had been since his death. When the gentle little lady could sit out, watching their games of tennis, the terms of which were a profound mystery to her, and had rather a profane sound, her evident enjoyment of their youth and good spirits gave each of her friends an undefined feeling that it was a good thing they had not yielded to their first selfish impulse.

Two weeks of rest and quiet found Miss Munroe with recovered strength and entirely free from pain. When the time came for her to say good-bye, she said, with tears in her eyes: "I can never tell you how much good you have done me. If you are ever sick and alone yourselves, perhaps you will understand. Susie looks like your mother, but you have all shown her lovely, unselfish spirit."

A few weeks later, Agnes, who was reading a letter from their mother, said: "Listen to this: 'I have just received a letter from Miss Munroe, telling of your kindness to her. She says I have children to be proud of. I am proud and very thankful that my children are showing such a spirit of helpfulness. I am sure that you will be happier all the summer for the time you gave up so cheerfully.'"

"That's so," Tom said emphatically. "We have had a fine time."

"And if we had not," Maud added, "that praise from mother is worth it all."—*New York Observer*.

AN advertisement, praising the virtues of a new make of infants' feeding-bottle, says: "When the baby is done drinking, it must be unscrewed and put in a cold place under a tap. If the baby does not thrive on fresh milk, it should be boiled."

"I think, George, if you intend subscribing for a funny paper," said Mrs. Spriggings, "this year you might take 'Ex.' I see it quoted all over, and the jokes are nearly always good."—*Life*.

WHEN a man considers himself as "one in a thousand," he naturally regards others as ciphers.

Home News.

New York.

SYRACUSE.—The Sherman Park Mission has been growing in members and interest the past quarter. At the opening of spring some new families have moved in and some from the vicinity of DeRuyter have commenced attending the services. These have added to the permanent religious interest of our meetings and made the services take on more of a revival character. For the past two trips we have driven the sixty miles across the country and thus been enabled to visit the various Sabbath-keepers on the way. How important, it seems to us, to visit all who keep the Sabbath, and distribute Sabbath literature, and keep them interested in our denominational work. How eager they are to learn about our missionary operations and about Dr. Lewis' Sabbath Reform work.

Next Sunday we expect to go on the train to Syracuse, so as to get there early and attend to the ordinance of baptism for the young people who wish to join the DeRuyter church. Our Sabbath-school there has also increased with the opening of spring, and Dr. E. S. Maxson is very faithful in its superintendency and encouraging all lines of denominational work.

L. R. S.

HARTSVILLE.—When we last wrote from Hartsville the earth was covered with snow, which the wintry wind in its wild freaks would drive before it, and deposit it in places regardless of the convenience of those who traveled the road, or the beauty of the shape of the drifts into which it should be piled. A few short months make a great change in the appearance of nature. The ride now from First Alfred to Hartsville is delightful; the air is healthful, the scenery beautiful. When we reach the summit, and a little way beyond, we come to the church, of which it may be said, "behold, how good and how pleasant it is for brethren to dwell together in unity."

The pastor has filled his appointment each week since he began his labors with them, except once, when he was at the Sabbath Reform Convention at Little Genesee. The attention which the congregation gives to the preaching of the Word is inspiring and encouraging to the pastor. The house is well filled each Sabbath with the people whose homes are in the valleys or on the hillsides. A very few of the aged people are left who attended services on Hartsville Hill, when the present pastor served them a score of years ago; among whom are Eld. H. P. Burdick and wife, and three or four others.

The Sabbath-school is flourishing under the supervision of Mrs. Daniel Whitford. The school is divided into five classes. The teachers are earnest in their work and help to make the school a success. It is pleasing to see the interest manifested by the old and the young.

Mrs. U. M. BABCOCK.

Wisconsin.

UTICA.—It has been some time since anything from the Utica church has appeared in the "Home News Department." But the church is not dead; in spite of decreasing members it is very much alive.

This church is situated in a farming community. The same thing has happened to this community as is happening in many another country neighborhood. The families of the earlier settlers have grown. The sons

have entered some profession, (the Utica church has been a mother of ministers) or gone into business other than farming. The parents no longer able to carry on the farm work, have sold the homestead and gone away. The purchasers have been, without exception, Scandinavians, and consequently Lutherans, from whom no new members have come to take the places made vacant by removals. This is the conditions of things at Utica. Mr. W. H. H. Coon and wife, who fifty years ago chose this place for their home, and who were among the founders of the church, still remain, though in declining health. Two of their sons with their families are still with them. Members of these, and three other families, constitute the resident members of the Utica church; all over eleven years of age, with one exception, being church members.

In spite of this decrease in resident members, the church building and property have been kept in excellent repair, and regular church services have been maintained. The late Eld. Nathan Wardner's last pastorate was with this church, though his home was fifteen miles distant. Since his death Eld. Witter, pastor of the Albion church, preaches to them every other Sabbath. On the alternate Sabbaths a sermon is read by one of their number. Although there are but four individuals between the ages of four and twenty, the Sabbath-school has been regularly maintained. "As long as there is a child left it will be our duty to have a Sabbath-school," is their motto, and, indeed, were there no children, no doubt a Sabbath-school would still be successfully maintained, for the older people have always been among its members.

Those who study the church statistics in the Conference Minutes will notice that the non-resident members of the Utica church are more than double the number of the resident members. Some of these are isolated Sabbath-keepers, but the majority are those who, realizing that their removal from the community was weakening the church, have never removed their membership, though working heartily with the churches with which they became associated. Of these, the greater portion live at Milton and Milton Junction.

One year ago, at the time of the regular communion service in May, it chanced that a few of the absent members met at the home church, and a very tender and precious service it proved to them. This year, "Father" Coon, as Pastor Witter called him, feeling that it might, perhaps, be his last communion service here, sent an invitation to the absent members to be present at this service. To this invitation their hearts at once responded, and those not able to be present sent words of greeting.

The morning was a beautiful one, thus making the long drive all must take to reach Utica a pleasant one. The service began as usual with the Sabbath-school. After Pastor Witter's arrival the communion table was spread; then followed the covenant meeting and communion service. It was an occasion long to be remembered. Years had passed since some of these brothers and sisters in Christ had met in covenant meeting. How familiar each voice sounded in testimony! None were silent, though the voice was often choked with emotion, and none were able to

express the deep undercurrent of feeling of which all were conscious. The younger people present had here first spoken their covenant vows. The older ones had watched over them and prayed for them. The church was filled with sacred recollections.

It was an hour of such evident blessing that it was proposed to hold such a meeting annually, on the second Sabbath of May, in each succeeding year, as long as the church organization is continued. To this all readily gave assent, and as members of a family long separated love to gather, at the Thanksgiving or Christmas season, in the old home, so the members of the Utica church will gather for spiritual refreshing and strengthening of bonds of Christian love, in the old home church.

H. E. W.

Minnesota.

DODGE CENTRE.—Notwithstanding the scarcity of money and constant cry of hard times, our village is growing and new houses constantly being built, and it is only a question of time when it will be the most flourishing town between the cities of Rochester and Owatonna. We have a large new lumber yard, making two now doing a flourishing business; another business-block is "going up," and when the present administration fulfils its extravagant anti-election promises we shall boom. Intellectually our citizens have feasted the past few weeks—we except the class that prefers the dime minstrel troupe. Rev. R. N. Joselyn, of St. Peter, gave a fine lecture on Social Purity, under the auspices of the Florence Mission. An excellent stereoptican lecture was given on City Hospital work. Rev. Robert Forbs, of St. Paul, chaplain of our State Legislature, gave his lecture, "How Much is he Worth?" Miss Mary P. Wright, Congregational Missionary from Turkey, addressed an audience on "The Social Settlement Abroad." A series of six lectures by Prof. J. E. Woodbridge, of the University of Minnesota, were commenced, but only three delivered owing to lack of patronage. They were "too deep" for the average mind, or pocket book, but declared interesting and profitable to those who attended. "The Data of Ethics in Common Experience," "Hedonism," and "Interiticism," were the subjects of the three delivered. We are soon to have the eloquent and fearless John G. Wooley, whom everybody should hear, and the writer is trying to make engagements here-a-bouts for Mrs. Ella C. Burdick, wife of the late P. A. Burdick, of blessed memory.

Our state, at its last legislative session, failed to give us the County Option law, but did penance in enacting a stringent tobacco law making it criminal to sell tobacco or give it away in any form to all persons under eighteen years of age, or for such minors to be seen in any public place, or highway or school-grounds, using it. Such youth will be obliged to tell who gave or sold or cause to be had the tobacco, under severe penalty. It is hoped that the law will check or prohibit this great and growing evil.

Our church has a new carpet recently purchased by the Ladies' Benevolent Society, assisted by the Y. P. S. C. E. and Juniors.

Among the events to mention is a recent and unexpected visit at the parsonage of eighty-six friends who, after a social time, presented the writer and wife with a beautiful marble finish, eight-day clock. This is greatly appreciated and greater yet the affections of those who hold up our hands in this blessed gospel work.

We hope many delegates to the Association at New Auburn will return home by the way of Dodge Centre, and stop off to see our church and people.

H. D. C.

Sabbath School.

INTERNATIONAL LESSONS, 1897.

SECOND QUARTER.

April 3.	Peter Working Miracles.....	Acts 9: 32-43
April 10.	Conversion of Cornelius.....	Acts 10: 30-44
April 17.	Gentiles Converted at Antioch.....	Acts 11: 19-26
April 24.	Peter Delivered from Prison.....	Acts 12: 5-17
May 1.	Paul begins his first missionary Journey.....	Acts 13: 1-13
May 8.	Paul Preaching to the Jews.....	Acts 13: 21-39
May 15.	Paul Preaching to the Gentiles.....	Acts 14: 16-22
May 22.	The Conference at Jerusalem.....	Acts 15: 1-6, 22-29
May 29.	Christian Faith Leads to Good Works.....	James 2: 14-23
June 5.	Sins of the Tongue.....	James 3: 1-13
June 12.	Paul's Advice to Timothy.....	2 Tim. 1: 1-7, 3: 14-17
June 19.	Personal Responsibility.....	Romans 14: 10-21
June 26.	Review.....	

LESSON XI.—PAUL'S ADVICE TO TIMOTHY.

For Sabbath-day, June 12, 1897.

LESSON TEXT.—2 Timothy 1: 1-7; 3: 14-17.

GOLDEN TEXT.—From a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation. 2 Timothy 3: 15.

INTRODUCTION.

The second epistle to Timothy was the last of Paul's epistles, and was written during his second imprisonment in Rome, shortly before his death. It was thus written under circumstances of peculiar pathos, for already the first hearing of Paul's last trial was passed and some even of his trusted friends had deserted him. With the expectation of a violent death upon him, Paul writes to his darling son Timothy his final warnings against the errors and delusions which were making progress in the church, exhorting him to maintain zealously sound doctrine, to be patient under trials, to be careful concerning his own conduct; and in conclusion Paul earnestly requests Timothy to come to him. We note Paul's courage, his calm and joyful survey of his past career and his triumphant faith as he sees the victor's crown almost within his grasp.

EXPLANATORY NOTES.

1. *Paul by the will of God.* This is Paul's usual designation of himself in his divinely appointed position. *According to the promise.* This is Paul's reason why he was appointed an apostle; so that I should proclaim to men the promised eternal life.

2. *Timothy.* The son of a Greek father and Jewish mother residing probably at Lystra. This young disciple was much beloved by Paul, and was sent by him at different times to visit various churches and strengthen them. See 1 Thes. 3: 2; 1 Cor. 4: 17; Phil. 2: 19. Tradition says that he was bishop of Ephesus and suffered martyrdom under Domitian or Nerva. *Grace.* "That spiritual condition which God has bestowed, as a perfectly free gift, on those that are his, to enable them to do his will and to keep his commandments."—*Dictionary.*

3. *With pure conscience.* The apostle affirms that his fathers have served God to the best of their knowledge and conscience. *Without ceasing.* How unceasing is the remembrance which I have of thee.

4. *Tears.* Which were shed at their parting. Notice the expressions of tender and personal love for Timothy with which Paul opens the epistle, and thus opens the way for and leads up to the fatherly exhortation and reproof.

5. *Unfeigned.* Not hypocritical, but sincere. *Lois, Eunice.* Eunice was a Jewess and Lois probably was. It is likely they were Hellenists, or Grecian Jews as they are called in the authorized version, Acts 6: 1 and elsewhere. Such Jews were those who were born or had settled in lands outside of Palestine and had adopted the Greek language. It is likely that Eunice and Timothy were converted to Christianity on Paul's first missionary journey. *In thee also.* Of course through his mother's instruction and care. It is very interesting to notice here faith viewed as an inheritance, but this evidently presupposes some receptiveness on the part of the son.

6. *For which cause.* Because you have inherited, and I suppose still possess such faith. *Stir up.* As a fire on the altar. Timothy seems in Paul's long absence to have somewhat declined in zeal. At any rate he is now urged to greater efforts. *Gift.* All the gifts necessary for the ministry. *Laying on of my hands.* This was the symbol of Timothy's dedication to God's work. See 1 Timothy 4: 14.

7. *Hath not given.* God did not give us, when we entered the ministry, a spirit of cowardice. *But of power.* As opposed to weakness implied in cowardice. *Of a sound mind.* Discipline, that is admonition of others that they may become sound minded.

In the portion of the epistle between the two parts of our lesson Paul exhorts Timothy to be courageous, to endure labor and suffering, having Christ before his eyes.

He warns him to preserve the gospel intact and not to be turned away by false teachers, and to keep clear of them and their evil practices.

14. *Thou.* In contrast to the deceivers mentioned in the previous verse. *Has been assured of.* By their conformity to the Word of God, to enlightened reason and to personal experience. *Of whom.* If this word is singular, it refers to Paul himself. If plural, Paul doubtless refers to Timothy's mother and grandmother as well as to himself and other teachers of the gospel, the many witnesses of 2 Tim. 2: 2.

15. *From a child.* Literally an infant or babe, a different word from child in verse 5. The Jews were accustomed to put the children to the reading of the Holy Scriptures at five years of age. *Holy Scriptures.* Sacred writings. This refers here of course to the Old Testament. *Wise unto salvation.* All that professes to be truth must be tested by the Bible. It presents truth which if received will save the soul. This result however can be obtained only through faith in Jesus Christ, whom the Bible sets clearly before men as their only Saviour.

16. *All Scripture.* The reading of the Revised Version is probably the true meaning. Every scripture inspired of God is profitable. *Given by inspiration.* The Bible is not a mere work of men, though written by men, for they wrote as they were moved and directed by the Holy Spirit. *It is from God.* In some way God enabled the sacred writers to put on record just what he wished them, acting in his name, to say to men. The Bible is therefore the Word of God and must be received as our supreme authority in all matters of faith and practice. In comparison to it, all decrees of the church of all ages and all declarations of uninspired minds amount to nothing. *Doctrine.* Instruction in things pertaining to God and the welfare of the soul. The teaching of the person reading the Scripture is meant, not the making him a teacher. *Reproof.* Conviction of sin. *Correction.* Reformation or regeneration. The Bible exhorts wanderers to return to the right way. We are born again by the Word of God. 1 Peter 1: 23. *Instruction.* Instruction which is in righteousness. Everything necessary for our proper education in religion.

17. *Man of God.* In the Old Testament the common title of a prophet as the messenger of God. *Perfect.* Complete in every part of his character. *Unto all good works.* This is to be understood generally rather than officially; the term man of God applies not only to a teacher, but to any spiritual man, and the whole of the present passage has reference to the spiritual welfare of all persons. Chapter 4 refers to official duties.

THE COLLEGE-BRED NEGRO.

A paper called *Dixie*, which is published in Atlanta, Ga., says that 30,000 negroes have been graduated, at a cost of one hundred million dollars, from colleges for negroes which are supported by Northern money in the South. It also says that there are many thrifty, prosperous negroes everywhere in the South, who are doing well; but it declares that very few of these 30,000 college graduates are to be found among them. It says the college graduates find it very hard to make a living, because in trade and in the professions for which higher education might be supposed to fit them, they have to contend with race prejudice and to compete with educated white people. It finds that they do not succeed (except in rare cases) as lawyers or doctors, and it thinks it would be "an unspeakable boon" for the Southern negroes if the money that supports colleges for them was devoted to the establishment of industrial training-schools, in which they might learn to work to advantage at industries in which they would have a fair chance.

Dixie may be prejudiced, and very possibly it underrates the good that the colleges do, but it speaks very positively, and assumes to know whereof it speaks, and its opinions seem, on the face of them, to be pretty sensible. To fit negroes for professions in which they will surely be greatly handicapped by their color may be excusable on grounds of sentiment, but it certainly seems to lack practical justification. There are excellent chances for colored men in this country, but they are not as yet to be found in the army or navy, and only to a very limited extent in the professions of law and medicine.—*Harper's Weekly.*

Popular Science.

BY H. H. BAKER.

Something New.

There seems to be something new turning up continually, evolving scientific principles unheard of before. This time it is the making of buttons, balls, combs of all kinds, horn, tortoise shell, also the backs of hair brushes and small mirrors, match boxes and similar articles, all of which are made out of skim milk. We have long known that buttons, which have generally been supposed to be made of rubber, were actually made of blood, obtained from slaughter-houses; and that the backs of hair brushes, combs, paper-cutters, and many other articles, were made of cotton and camphor, yet we never waked up to the idea that they could be made of skim milk, although more than once we have seen, and tasted of some pretty tough and hard specimens of cheese, sold in our markets.

It appears to have been the invention of an Englishman, although he keeps his name in the shade; yet he tells us that, after treating the milk with some hardening ingredients, it is then put under pressure and kept for three days, when it is ready for the manufacturer, to be cut, shaped and fashioned into articles of exquisite beauty.

Beautiful onyx, rainbow and rose tints are imparted to the skim milk in its preparation, before the hardening process begins; hence, almost any color and shade, however delicate, can be readily blended.

Articles made from skim milk are said to possess decided advantages over those made of bone or celluloid, in that they are less liable to break or chip off on the edges. For combs it is well adapted, because it is smooth and delicate to the touch, and has a fine, glossy surface.

Science has rendered itself very popular, indeed, by its producing bogus duplicates of very many of nature's most precious and highly-prized productions. Even the true diamond requires an expert to determine its character and value from that made by the hand of man.

We rather think we would prefer the turquoise made of skim milk, if of the same size of the one dug from the mine at Turquoise Hill, and is now owned by the Shah of Persia.

A Great Machine.

A remarkable machine has been constructed said to have completely solved the problem, how to maintain a ship channel in rivers where bars of sand form, or alluvial deposits are made. This wonderful machine, named a River Dredger, will clear a channel forty feet wide, and twenty feet deep at once going through and completing its work through a solid bank of sand, at the rate of from one to five feet per minute, according to the velocity of the water in the river. Of course the water is the main agent in accomplishing this wonderful performance.

This powerful machine has in its front, six large pipes, sloping downward for taking in the sand or mud when prepared. These in-taking pipes are also placed on each side. Surrounding each of these pipes is a cylinder furnished with knives, so arranged, that when revolving they slice and mix the sand with the water. These cylinders are connected by gearing and made to revolve by a powerful steam engine.

In the center of the machine are several

large centrifugal pumps, that suck in through these pipes this immense volume of sand and force it away in a rapid stream beyond the liability of a future bar to navigation. It is claimed that this invention will greatly facilitate commerce on rivers such as the Mississippi, Missouri, Sacramento, Illinois and some others in this country; the Danube, Volga, Hoogly, and many others in Europe, Asia, and even Africa.

Scientific engineering skill has triumphantly forced a way through miles of solid rock, at the base of towering mountains, for commercial purposes, why may we not now see their skillful work causing rivers to let down their bars and allow the merchant marine to proceed along their courses, and complete, in the most desirable way, the exchanges of the world.

CHANGE IN PUBLIC SENTIMENT.

A bright day is dawning upon us. Many realize that a great change has come over society as the light is shining upon the great reforms of the day. Before the war, brethren of the Eastern Association, including Elders Morton, Joshua Clarke, Griswold, Henry Clarke, Beebe, of Hopkinton City, and the pastor of the Rockville church, arranged a program in which it was proposed to present in well-arranged sermons every phase of the Sabbath-question, as it was then studied by the people. Eld. Backus Bailey, of the Baptist church of Locustville, R. I., was invited to present the arguments for Sunday-observance, but did not respond only to say, "We could do it well, if it was in our hearts." One of our own members made an earnest effort to present the excuses, the reasons and arguments for Sanctifying Sunday. At that time it was thought that there was quite a good argument for consecrating the first day of the week as the rest day. Many warm apologies were made for those who left the Sabbath. There was no deep settled conviction that it was a sin to trample on the Fourth Commandment, or to substitute another day, as the Sabbath of the Lord.

At the Yearly Meeting at the First Hopkinton church our beloved pastor, Matthew Stillman, preached from the text, "Behold to obey is better than sacrifice," and in his discourse made some reference to the Sabbath claim, which displeased some of his good members, because they thought it would give offence.

The change in the public sentiment upon this question is, to-day, most obvious. At present a Seventh-day Baptist is a representative of a high grade of Christian obedience. The ministry and the membership stand committed to a bold defence of the Bible against the customs and traditions of men. Many among our young people have a commendable pride in their efforts to labor and sacrifice for Bible truth. The forces that obstruct the progress of Christian obedience are now more clearly defined. Many are driven to take sides with error and defeat and fight for the life of their long-cherished substitute, by the force of civil law. The conflict deepens. It goes to the very center of Christian society. It is the grand question of sanctified time, for the whole world, against the authority of a nominal church, and to the personal interest of our fellow-men.

Many took part in the services of that meeting. It was a great satisfaction to the people of Rockville, where the meeting was held. It kindled anew our enthusiasm, and gave us more zeal in Christian effort. But how much greater our joy to-day, while so many are studying the Bible upon this question. To the Lord be all the praise.

L. M. C.

DERUYTER, N. Y., May 18, 1897.

Deafness Cannot Be Cured

by local applications, as they cannot reach the diseased portion of the ear. There is only one way to cure deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucus lining of the Eustachian Tube. When this tube gets inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever; nine cases out of ten are caused by catarrh, which is nothing but an inflamed condition of the mucous surfaces.

We will give One Hundred Dollars for any case of Deafness (caused by catarrh) that cannot be cured by Hall's Catarrh Cure. Send for circulars, free.

F. J. CHENEY & CO., Toledo, O.

Sold by Druggists, 75 c.

Hall's Family Pills are the best.

Special Notices.

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

THE First Seventh-day Baptist Church of Chicago holds regular Sabbath services in the Le Moyne Building, on Randolph street between State street and Wabash avenue, at 2 o'clock P. M. Strangers are most cordially welcomed. Pastor's address, Rev. L. C. Randolph 6126 Ingleside Ave.

ALFRED WILLIAMS, Church Clerk.

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.

SOUTH-EASTERN ASSOCIATION, Salemville, Pa., May 20-23.

EASTERN ASSOCIATION, New Market, N. J., May 27-30.

CENTRAL ASSOCIATION, Brookfield, N. Y., June 3-6.

WESTERN ASSOCIATION, Alfred Station, N. Y., June 10-13.

NORTH-WESTERN ASSOCIATION, New Auburn, Minn. June 17-20.

DELEGATES and all others intending to attend the session of the North-Western Association, please notify A. G. Crofoot, pastor of the New Auburn church. Teams will be at Sumter, our nearest railway station, to meet the delegates at 11 A. M. and 10 P. M., on Wednesday, June 16, 1897. Any one coming at any other time will please notify J. W. Crosby, Chairman of Railroad Committee, or stop at Glencoe and come to New Auburn by stage.

A. G. CROFOOT.

CENTRAL ASSOCIATION.

Brookfield, N. Y., June 3-6, 1897.

PROGRAM.

Fifth-day Morning.

10.30. Devotions. Annual Sermon. Report of Program Committee. Communications.

Afternoon.

Communications. Appointment of Standing Committees. Annual Reports.

3.30. Essay, Marie Williams.

Evening.

Devotions. 7.45.—Sermon, Delegate.

Sixth-day Morning.

Devotions. Reports of Standing Committees. Miscellaneous Business. 11.00.—Education Society's Hour.

Afternoon.

Sermon, Delegate. Missionary Society's Hour.

Evening.

Praise, Prayer and Conference Meeting.

Sabbath-day Morning.

10.30. Sermon, Missionary Secretary. Joint Collection.

Afternoon.

2.30. Sabbath-school Lesson. 3.30.—Sermon, Delegate.

Evening.

Young People's Hour.

First-day Morning.

Business. 10.00.—Tract Society's Hour. Sermon, Tract Society's Secretary. Joint Collection.

Afternoon.

Sermon, Delegate. Woman's Hour.

Evening.

Unfinished Business. Closing Conference Meeting.

MILLS J. FRISBIE, Moderator.

I. A. CRANDALL, Secretary.

ALL persons contributing funds for the Mizpah Mission, 509 Hudson Street, New York, will please send the same to the Treasurer, Mrs. Emma Kenyon, 340 West 56th Street.

THE Mill Yard Seventh-day Baptist church hold regular Sabbath services in the Welsh Baptist chapel, Eldon St., London, E. C., a few steps from the Broad St. Station. Services at 3 o'clock in the afternoon. Pastor, the Rev. William C. Daland; address, 1, Maryland Road, Wood Green, London, N., England. Sabbath-keepers and others visiting London will be cordially welcomed.

THE next Semi-Annual Meeting of the churches of Berlin, Coloma and Marquette will be held with the church of Coloma upon the first Sabbath in June. Rev. S. L. Maxson, of Walworth, Wis., is expected to be present and preach the introductory discourse. Misses Hettie Whitney, Nellie Hill, Laura Gilbert and Hattie Richmond were requested to prepare essays to be read in connection with the meeting. The first session to be held at 7.30 P. M., June 4. E. D. RICHMOND, Clerk.

THE NORTH-WESTERN ASSOCIATION will convene with the church at New Auburn, Minn., June 17-20, 1897.

PROGRAM.

Fifth-day—Morning.

10.00. Devotional Services led by Rev. S. H. Babcock.

10.30. Words of Welcome by the pastor of the New Auburn church.

10.45. Call to order by Rev. L. C. Randolph, the Moderator not being present.

11.00. Introductory Sermon by Rev. L. C. Randolph.

12.00. Adjournment.

Afternoon.

2.00. Communications from churches. Appointment of Standing Committees. Communications from Corresponding Bodies. Reports of Delegates to Sister Associations.

3.30. Devotional Service led by Rev. E. A. Witter.

3.45. Sabbath-school Hour conducted by Rev. L. A. Platts.

5.00. Adjournment.

Evening.

7.45. Praise Service led by Rev. James Hurley.

8.15. Sermon by Delegate from the Central Association.

Sixth-day—Morning.

9.30. Annual Reports and other business.

10.15. Missionary Service. The program to be arranged by Secretary O. U. Whitford.

12.00. Adjournment.

Afternoon.

2.00. Miscellaneous Business.

2.30. Sermon by the Delegate from the South-Eastern Association.

3.30. Woman's Hour.

5.00. Adjournment.

Evening.

7.45. Praise, Prayer and Conference Meeting led by Rev. D. B. Coon and C. C. Van Horn.

Sabbath—Morning.

10.00. Sermon by the Delegate from the Western Association, followed by a collection for the Missionary and Tract Societies.

11.30. Sabbath-school conducted by the Superintendent of the New Auburn Sabbath-school.

Afternoon.

3.00. Chalk Talk, illustrating Junior Endeavor-work by Rev. H. D. Clarke.

4.00. Sermon by Rev. F. E. Peterson, Delegate from the Eastern Association.

Evening.

7.45. Praise Service conducted by Theo. Hurley.

8.15. Sermon by Rev. L. A. Platts, D. D.

First-day—Morning.

9.30. Business.

10.00. Y. P. S. C. E. Hour.

11.00. Sermon by Rev. A. H. Lewis, D. D., followed by collection for Missionary and Tract Societies.

12.00. Adjournment.

Afternoon.

2.00. Business.

2.30. Tract Society Hour. The program to be arranged by Secretary A. H. Lewis.

Evening.

7.45. Praise Service conducted by Rev. L. C. Randolph.

8.15. Sermon by Rev. O. U. Whitford.

DEATHS.

SHORT obituary notices are inserted free of charge. Notices exceeding twenty lines will be charged at the rate of ten cents per line for each line in excess of twenty.

ROGERS.—Clarinda E., daughter of John and Esther Dye, and wife of the late Charles A. Rogers, died at the home of her son, John Henry Rogers, in Otselic, N. Y., May 5, 1897, aged 64 years, 4 months and 20 days.

At the early age of nine she made a public profession of religion and joined the Lincklaen church. On the 8th of March, 1851, she was happily married to Chas. A. Rogers, and God blessed them with one little girl who died in infancy, and two devoted sons, John H., and Emmet, who have cared so faithfully for their parents. On July 11, 1895, the father died, and the mother, so active and interested in the Otselic church and the cause at large, made her home with John Henry, from which she peacefully entered into rest. L. R. S.

BURDICK.—Royal Burdick was born in DeRuyter, N. Y., Feb. 9, 1814, and died at his home north of the village, of acute pneumonia, Feb. 10, 1897.

Among the early settlers he grew up strong in body and conscientious in mind, and early made a profession of religion and joined the Otselic church. In 1838 he married Miss Delany Lamb, and God blessed them with six children only one of whom, Dyer W., lived to grow up, and he died young after serving his country in the civil war. In 1855 Bro. Burdick lost his companion at Verona, and in 1874 he was married to Miss Sarah L. Benjamin, who survives him to mourn his great loss. His last sickness was brief, and in a good old age he peacefully passed away.

THE FOLK-LORE OF THE CLIFF-DWELLERS.

People rarely consider what an interesting experiment in the evolution of man was going on here in America when Columbus set out on his crazy adventure across the sea, nor how abruptly the experiment ended when the white race and the red race met. For most of us the history of America begins in 1492.

We, of course, all have some notion, framed partly from fact, largely from fiction, of the original possessors of our continent. But, after all, I fancy that most of us only dimly realize that back of the wars which made the country free, back of the struggle with forest and soil and forbidding wastes which made it rich, back of the bold adventures which made it known, stretch long ages, in which masses of dusky people, from one sea-board to the other, lived out their simple lives face to face with nature, won their way slowly through savagery to barbarism, and even here and there begin to press eagerly through the portals which open toward civilization.

Then from countries in which mankind started earlier, or had more quickly scaled the heights of communal life, came the white men. The native advance was stayed, and soon the doors were closed forever upon a genuine American barbarism just shaping itself into crude civilization in favored corners of the land. The Old World experiment in man-culture was grafted on the New, or, more frequently, replaced it altogether.

But here and there in the

Southwest some small groups of red men, called Pueblo or village Indians, the wreckage of the abortive experiment in primitive man-culture in America, still survive. These Indians are mostly in Arizona and New Mexico, living in quaint stone or adobe houses in far-away fertile valleys, or perched atop of great plateaus. Until within a decade or two they lived and thought and worshiped powers unseen in just such fashion as they did, and in the very places where they were, when the Spaniards found them, more than three centuries ago; and even in some instances they still do so.

These Pueblo Indians are not to be confounded either with the savages upon the Atlantic sea-board or in the eastern interior, with whom much of our early national history is concerned, nor with the nomadic tribes elsewhere in the land. Some of them present to-day a significant transition phase in the advance of a people from savagery toward civilization, whose study is of priceless value in the understanding of the science of man.

But each year—nay, each month—brings new ideas, new aims, new needs into the barbarian simplicity of this native life. Old traditions, old customs, old aspirations, are fading swiftly and surely in the presence of the white man. It is humiliating, not only for an American, but for any educated human being, to realize that in this great, rich, powerful United States, boasting ever of its general enlightenment, there is neither the intelligent public spirit, nor the sustained private devotion to the wider aspects of science to secure the myths and traditions and lore of those wonderful people before this page now open upon the Story of Man shall be closed forever. For nowhere else upon this planet does this particular illumining phase of human life exist, nor will it come again.

The school-houses near the pueblos, the new requirements in food and dress, the new conceptions of the world, which begins for them to reach out beyond the cliffs upon the far horizon—these may all be very important to the material welfare of these waifs from the past, with a higher world culture pressing in upon them. But it means the speedy extinction of old customs in life and worship and ceremonial, which still are full of the spirit and practice of a primitive culture. It means that all natural things and happenings in their out-of-door world will soon lose their spiritual meanings, and that the quaint myths out of forgotten centuries will fade with the old folks who still may cherish them. When such people get on cotton shirts, need coffee and sugar, want rum, and begin to name their sons after the Presidents—for it has come to this save in one or two far-away places—they will not continue long to send messages to the gods by rattlesnakes, nor propitiate the elements with feathers and songs.—From "An Elder Brother to the Cliff-Dwellers," by T. Mitchell Prudden, in Harper's Magazine for June.



AN ELDER BROTHER TO THE CLIFF-DWELLERS.

BY T. MITCHELL PRUDDEN.

Dr. Prudden gives an account of the Indian's experiment in civilization, which was thwarted by the advent of the white man. The article has special reference to a recent discovery of the remains of a hitherto unknown race.

A remarkable discovery was made by the Wetherills in their work among the cliff ruins, and in the caves of the canyon walls in the northern San Juan country, which has not, so far as I am aware, been yet recorded. In some of their excavations in this region the explorers were impelled, for what reason I do not know, to dig under the walls of the houses of the Cliff-dwellers and beneath their graves. Here, much to their surprise, they came upon another set of graves of entirely different construction, and containing relics of what appear to be a different group of people.

These older graves are in the floors of shallow caves. They are egg-shaped holes, in the earth or sand, either stoned at the side, or lined with clay plastered directly upon the sand. The mummies of men, women and children are found, often two bodies in one grave.

Sandals woven of yucca fibre upon the feet, a breech-cloth of woven cedar bark, strings of rough beads around the neck, about the body a rudely constructed blanket of rabbit fur, enveloped in a yucca cloth, over the head a small, flat basket, and a great, finely woven basket over all—such was their burial fashion.

The graves never contain pottery, as those of the Cliff-Dwellers are so apt to do, and the skulls of the people are narrow and long, and never flattened at the back. Bone implements, stone spear-heads and arrow-heads, twisted cords of human hair, well-formed cylindrical stone pipes, and baskets filled with seeds and ornaments are found with the bodies.

Spear-points between the ribs, stone arrow-heads in the backbone, a great obsidian spear driven through the hips, crushed skulls and severed limbs—these secrets of the old graves show clearly enough that there were rough times in the canyons now and then.

Over these graves the rubbish heaps of the Cliff-Dwellers have in places accumulated to a depth of two feet, showing a long residence above the graveyards, of whose existence they may well have been unconscious. The Wetherills have provisionally named the people who buried in these older graves the "Basket-Makers."—Harper's Magazine for June.

"Why did you leave your last place?"

"Because the man av the house was no gintleman."

"What did he do?"

"He locked me out av me room an' t'rowed me clo'es out av the windy, an' called in an officer an' put me out av the house be main foorce, an' begorry oi left an' niver wint back!"—Harper's Bazar.

AN English country squire who wished to make an entry at an agricultural exhibition, wrote thus to the secretary: "Please put me down on your list of cattle for a calf."—Youth's Companion.

A SIX-YEAR-OLD was seated in a barber's chair. "Well, my little man, how would you like your hair cut?" "Oh, like papa's; with a little round hole at the top."

About "K. C." Flour.

As people live and learn and suffer, they are appreciating more and more the important part food plays, not only in general health and spirits, but in the treatment of special diseases. The "staff of life," which so often proves a broken reed to physicians attempting to secure the best results in medical treatment, should receive particular attention in all digestive and liver complaints. This is given especial consideration in the process by which the famous "K. C." flour is milled. This flour, manufactured by Farwell & Rhines, Watertown, N. Y., is made up of the best and most digestible parts of three different wheats. It is wholesome and delicious to a degree when used either for bread or for gems, griddle cakes, etc. A sample will be sent free to anyone on receipt of name and address.

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