

THE SABBATH RECORDER.

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

VOLUME 53. No. 26.

JUNE 28, 1897.

WHOLE No. 2731.

CONTENTS.

EDITORIALS.	
The Fire of Sorrow—Poetry.....	402
Paragraphs.....	402, 403
BREVITIES.	
Paragraphs.....	403
Book Notice.....	403
A Creed of Guidance.....	403
Somewhere—Poetry.....	404
About Colony Heights.....	404
A Common Mistake.....	404
Prayer in Secret.....	404
Little Things in Life.....	404
TRACT SOCIETY WORK.	
North-Western Association.....	405, 406
Golden Wedding.....	406
MISSIONS.	
Paragraphs.....	407
Three Reasons.....	407
WOMAN'S WORK.	
Paragraphs.....	408
Fellowship—Poetry.....	408
Advantages of Organization.....	408
Woman's Board—Receipts.....	408
Divine Healing as Taught in the Old Testament, 409, 410	
YOUNG PEOPLE'S WORK.	
President's Letter.....	410
Growth of Our Spiritual Houses.....	410, 411
From Kansas.....	411
Our Mirror—Paragraphs.....	411
CHILDREN'S PAGE.	
Arbitrary English Language—Poetry.....	411
Story of a Birth-day Jug.....	411, 412
Hints for Boys.....	412
HOME NEWS.	
New York.....	412
Is the Way Rough?.....	412
SABBATH-SCHOOL.	
Lesson for Sabbath-day, July 10, 1897.—	
Paul and the Philippian Jailer.....	413
Temperance Triumphs in the Victorian Era.....	413
Choose Carefully.....	413
A Blessed Experience.....	413
POPULAR SCIENCE.	
Water.....	414
Sabbath Sunshine.....	414
SPECIAL NOTICES.....	414
MARRIAGES.....	415
DEATHS.....	415
LITERARY NOTES.....	415
Wonders of Telephony from a Layman's Stand- point.....	415
Our National Finances.....	415
LOCAL AGENTS.....	416
BUSINESS DIRECTORY.....	416

THE GREEN LANES OF THE PAST.

BY JAMES NEWTON MATTHEWS.

CCARE not to gaze at the years coming on,
Thick-mantled in mist and with doubts over-
cast,
But would rather stray back to the days that
are gone,

Along the green lanes of the past—
Across the cool meadows of memory, where
The birds ever sing, and the wild waters fall,
And the laughter of children is borne on the air,
And love shineth over it all.

The painter may picture the future in dyes
The rival the rose and the rainbow, and still
It may leave him at last but a guerdon of sighs,
And a hope that it failed to fulfil;
The poet may sing of the splendors supreme
Of the opulent ages, far-coming and vast—
I question him not, yet I ask but to dream
On the old quiet hills of the past.

The past is my own—there is nothing uncertain
In all its wide range, and my title is clear—
While the future, at best, is a face on the curtain,
That fades as my feet draweth near;
Then give me the blossoms, the birds and the bowers,
And every loved scene where my soul clingeth fast,
Like an evergreen ivy that mantles the towers
And feeds on the dews of the past.

—*Ladies' Home Journal.*

\$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.

THE FIRE OF SORROW.

In this cruel fire of sorrow
Cast thy heart. Nor faint, nor wail;
Let thy hand be firm and steady,
Do not let thy spirit quail.
Wait thou till the trial passes,
Take thou then thy heart again,
For as gold is tried by fire,
So the heart is tried by pain.
—Frances R. Havergal.

VERY few, comparatively, who complete the classical course in our colleges and universities, keep up their study of the dead languages after leaving school. The clergy are supposed to have a fair knowledge of Greek and Hebrew, the original languages of the Scriptures; but even they soon become "rusty," and read the Old and New Testament Scriptures with more or less difficulty. To aid in overcoming this tendency to slight the "mother tongues" of the Bible, an interlinear translation of the Greek New Testament has been published by Messrs. Hinds & Noble, 4 Cooper Union, New York, which is proving a real luxury to those who love the Greek language, but for various reasons neglect to keep sufficiently fresh in its use to read it as readily as they do the English. This valuable work is advertised in another column of this issue, to which all interested are referred.

WE ask our patrons of the *Helping Hand* to be patient with our Sabbath-school Board, for they have labored under difficulties in getting material for the printers. Just before going to press with this issue of the RECORDER we will fill part of the orders which should have been ready full ten days ago. Of course the Helps will be a week or more late in reaching their destination. Our faithful Board could not foresee the failures that would occasion this delay, and hence could not avoid it. None will welcome the proposed change in the method of securing valuable lesson preparations more than will the present Board, judging from their expressions to the editor. Some of the advantages coming from the employment of a competent man for this work will be prompt service, unity of plan, greater care in preparing comments, and gradation of preparations to suit the age and qualifications of scholars.

THE police court of Philadelphia has made known a recent decision, that the crying of any article of merchandize in the streets of the city on the Sabbath, is a "breach of the peace," and the policemen are directed to stop it. Won't this body of savants be so considerate as to define what particular day of the week is meant by "the Sabbath"? Is it the Lord's Sabbath, or the Sabbath of the Pope that they hope to protect? In the absence of any specific mention, there is likely to be some confusion; for many good people in that city of "Brotherly love" think only one Sabbath claims their religious observance, and that is the Sabbath of the Bible, commonly known as Saturday, the seventh day of the week; while many others, and doubtless a large majority, will think that the Pope's Sabbath, commonly known as Sunday, the first day of the week, is intended by the edict of the police. Please, gentlemen of the Philadelphia police, arise and explain.

SOME people always seem to magnify the good things of the past and the bad things of the present until the contrast appears so great as to make their own lives extremely uncomfortable to themselves and often fully as annoying to others. Religion, customs of society, methods of training children, methods of civil government, in short, nearly all activities and human conditions of our day seem to compare unfavorably with the good old days of yore. It would be ungracious in us to intimate that these allegations are not usually made by those who are well read in history, for nothing is resented more than a suggestion of ignorance on the part of fault-finders. But we will venture, confidentially to you, that if such people would read more of the real conditions of society in all of these points, seventy-five to one hundred years ago, there is no doubt that their opinions would be greatly modified. Let the investigator take into account the present facilities for education as contrasted with even half a century ago; the homes for the poor and needy; home and foreign missions; the drinking customs of society; asylums; young peoples' associations; more unity of effort among all evangelical Christians. Let these various lines be carefully traced and let the conditions of men fifty to one hundred years ago be impartially and intelligently compared with the present, and then let us hear from those who thus consult the facts. Such testimony will be of far greater value than the unsubstantiated impressions of those who are not willing to take the trouble to make a thorough investigation.

ONE of the distinguishing features of the Protestant methods of extending the knowledge of their faith, is the free distribution of the Scriptures of the Old and the New Testaments. The Bible, without human comment or priestly interpretation, is regarded as a safe guide in morals and in religion. It is believed that a Bible placed in the hands of a child who would study it and allow himself to be governed by its precepts, would enable him to become a model in simplicity of faith, purity of life, and in all that is essential, on his part, to entitle him to the benefits provided in the great plan of salvation which the Word communicates. The doctrines, and interpretations of any man or body of men, who are unwilling to place the entire Bible in the hands of those whom they seek to instruct and influence, should be received with suspicion.

The Roman Catholic church rigidly discourages the general circulation of the Scriptures among its laity. It maintains that the Bible is a dangerous book when not accompanied by the commentaries and explanations of the church; just the opposite of the Protestant view of the case. The Orthodox Greek church does not openly hold with the Roman Catholics that the Bible is an unsafe guide for the common people, and yet there is strong tendency in that direction. A strong body of Greek priests exists who look upon its free circulation as fraught with peril to their church. That may all be, and still be nothing against its free circulation. The church is at fault and not the Bible. The question is being earnestly discussed now in the "Holy Synod of the Russian church," whether to encourage the circulation of the Scriptures in the Russian Empire or not. Whenever the

question is settled adversely to the general dissemination of the Word of God, no matter what may be the name of the church or the professions of Protestantism, it may be accepted as certain that there are cherished doctrines maintained which such people are unwilling should come under the light of the truth as it shines forth in that best of all books, the Bible.

THE conviction of Commander Booth-Tucker, in New York, on the charge of "keeping a disorderly house," has called forth a variety of comments from public speakers and from the press. There is no doubt that both parties in this controversy have been at fault. The great noise and uproar which sometimes characterize the Salvation Army movements are not infrequently a source of great annoyance to many citizens, and undoubtedly ought to be so modified as not seriously to annoy those of a sensitive nature. Very few people would prefer to have the noise and confusion of the Fourth of July kept up every day or every week in the year. There is always a feeling of relief experienced when such rollicking days are over.

But in the form of the indictment and the specifications of the conviction of Commander Booth-Tucker, there seems to be a degree of inconsiderateness and injustice that will certainly react in his favor. If the real offense consisted only in being too noisy while holding religious services, so that some of his nearest neighbors were disturbed thereby, it certainly was not in the interests of fair play to charge him with "maintaining a certain common, ill-governed, disorderly house," and that he "unlawfully did cause, procure, suffer and permit the said men and women in the said house and place of public resort . . . making great noises, and otherwise misbehaving themselves."

As soon as efforts to secure peace and good order degenerate into misrepresentation and persecution, the counter-current sets in and sweeps away the structure which had not enough truth in itself to give it permanence. The Salvation Army ought to keep itself from becoming an annoyance to those who do not choose to adopt its methods, but let it have fair play and a fair hearing, especially before the courts of justice, where all citizens should have equal rights.

It seems to be a settled fact that the notorious socialist, Eugene V. Debs, who has recently been released from confinement in the penitentiary, is planning on a large scale to colonize some state, probably Washington. Several prominent socialists are associated with the leader, Debs, in this enterprize. His plan appears to be to select 5,000 men from all trades and professions, and go as soon as arrangements can be made to the place chosen, and make their beginning. All the necessary industries will be represented by these men. This will be a sort of community with all things in common, so there will be neither the rich nor the poor, but the fullest realization of their earthly visions. They hope soon to be able to control legislation, in whatever state they may select, on this grand scale of a co-operative commonwealth. Then it is hoped that their success will be so marked that other states will, in time, see the beauty of this Utopian system, and fall in line. Mr. Debs believes that a hundred thou-

sand men will soon be ready to unite in this experiment. Now, we have not a discouraging word to offer against this enterprise. It is far better that those who believe in Mr. Debs' theory of economics and government should hasten to become associated in some roomy country, or "some vast contiguity of shade, where rumor of oppression and deceit shall never reach them more." "General" Coxe should be invited to head the line of march. The long roll should be sounded loud enough to reach the ears of all malcontents and anarchists, and they should at once "fall in." All friends on the border line should gladly extend the parting hand, and bid them "good speed." Give them every favorable opportunity to try their cherished, but hitherto not very peaceful, theory. If the sequel shall prove to be a repetition of the story of the "Kilkenny Cats," many people will not be greatly surprised. But give way for the trial. Let us see how long these men, who cannot agree with anybody else, can agree among themselves.

BREVITIES.

SPAIN is now having internal broils enough to make grave apprehensions. The excitement in financial and political circles runs high. The entire Cabinet has resigned.

A KILLING frost was reported from various points in New York State last Monday morning, causing much damage to fruit and vegetables. The summer thus far continues remarkably cool.

SEVERE earthquake shocks were felt in San Francisco, and at other points in California, June 20. Buildings were shaken and seriously damaged in many places. There were two distinct shocks, occurring about mid-day.

THE earliest living graduate of Harvard College is Samuel Ward Chandler, of Philadelphia. He graduated in 1822; but Dr. Wm. L. Russel, of Barre, Mass., is the oldest living graduate of Harvard. He is now in his 99th year.

A DESTRUCTIVE tornado visited Kansas, about 10.30 P. M., June 23. Three persons in one family were killed and considerable damage to property was done. The storm was confined to a narrow belt about fifteen miles north of Salina.

THE cable cars in New York have almost daily trouble. First the grip catches the cable in a way that cannot be disengaged; then the cars run away and smash up and injure passengers. At other times they kill people around the "deadly curves," and so the work goes on.

BY means of the X-rays a man in Clinton, Mass., who has lived five years with a dislocated vertebra in his spinal column, has had the trouble distinctly traced, and is now to submit to a surgical operation by which it is expected that the misplaced bones will be restored to their natural position, and the man will be completely restored to health.

SENTENCE on Commander Booth-Tucker has been suspended by Judge Newburger. This sets the prisoner free, but he is still liable to meet the sentence hereafter if others complain of continued disturbance. In one case complained of in the recent trial the

meeting was held from 8 o'clock in the evening until 4.30 the following morning, with all the accompanying music.

It is not a surprise that President William R. Harper, of the University of Chicago, is at last compelled to take a respite from his arduous duties. Under advice from his physicians he is soon to sail for Europe. He is a most indefatigable worker. But the great responsibilities and unremitting toil of his position since assuming the Presidency of the University are proving too much, even for his iron constitution.

At last the tariff bill seems to be making good time. While many complain that the bill goes slowly and time is wasted, it must be remembered that the two great parties are at work upon it, and trying to get tariff measures that will come as near to satisfying the demands of all classes as possible. This is no easy task. Moreover, it is said that if this schedule is adopted by the last of July it will be in the quickest time that any administration has settled its tariff plan since George Washington signed the first tariff act on July 4, 1789.

THERE has been a great uproar recently in the State University of Texas. There was a demand for the prompt dismissal of all Northern professors on account of their teachings and influence which was imagined to be out of harmony with "Southern principles." But a committee of the Legislature, after a careful investigation, has pronounced the charges wholly untrue, and declares that the professors are teaching nothing at variance with Southern principles.

THERE seems to be more humbuggery about the case of the renowned pretender and "healer," Schlatter, than any one who has come into the papers in many a day. Hundreds of thousands of people were said to be flocking to Denver a year or two ago when he was reported to do such wonders of healing. Then he suddenly disappeared, since which time he has been reported as still pursuing his work in different places, as already starved to death and found by cowboys in New Mexico, and, last of all, it is said he has recently turned up in Detroit, Mich.

ABOUT fifty clergymen of Philadelphia accepted the proposition of Hon. David Lubin, and memorialized Congress "For the removal of the inequalities of the present protective system." Many of these clergymen preached, by a concert of plan, on the subject in their respective churches on Sunday, April 11. The burden of these messages was the necessity of relieving agriculturists as well as manufacturers of the pressure of present hard times. They maintained with a good show of reason that the government, while protecting manufacturing industries, should also provide by an appropriation of at least \$50,000,000 for paying a bounty on all exports. It is urged that an export bounty secures the same measure of protection to the agriculturist against the competition of the lowest paid pauper labor of the world, as does the protective tariff for those employed in other American industries. A tariff on imports benefits one class but does not relieve the other. Hence it is proposed by the plan of export bounties to encourage the farmers. A bounty on exports

would have the effect to raise the price of the farmer's products in the home market. Then he could buy the manufacturer's products at their advanced price and thus be on an equality of protection.

BOOK NOTICE.

A First Book in Writing English, by Edwin Herbert Lewis, Ph. D., Associate Professor of English in Lewis Institute, and in the University of Chicago.

PUBLISHERS:

New York: The Macmillan Company; London: Macmillan Co., Ltd. Price, 80cts.

The above is found on the title page of one of the best books, of its class, in the market. The author is a recognized authority in English Literature; and while he has given the public what he modestly calls a "First Book in Writing English," still, one who masters this, even though he shall never reach the second book, will be well equipped for understanding and writing the English language. The book has nearly 300 pages, is well indexed, printed and bound in the most approved and substantial manner. For private study or as a school text-book, for the place and purpose designed, it has no superior.

A CREED OF GUIDANCE.

I believe absolutely that, having been bought with a price, I belong to Christ, and that every particular of each day has been foreseen, planned, and prearranged for me with perfect love, perfect wisdom, perfect power. The "covenant is ordered in all things, and sure."

I believe the Saviour's promise, "If any man will do his will, he shall know," and I believe that he has left his footsteps as a way for us to walk in.

I believe that the Holy Spirit dwells within me to be my Teacher and my Guide. I believe it to be his office to lift up for me God's Word as the living word containing directions for every step of the way; and I believe that he will enable me, if I listen to his voice, to apply divine principles to the minutest details of daily life. I believe Christ's word, "The very hairs of your head are all numbered."

I believe that "all things work together for good to them that love God." When I see no definite guidance, let me not doubt that it is there. My circumstances, my calling, my relationships, my abilities, my health or lack of health, are providences. The possibilities of my present position are indications for service, whether in suffering, waiting, or working. "An ability and an opportunity to do good ought to be considered as a call to do it."

If I am to follow in the path of God's guidance this day, let me beware of five things:

1. Of losing sight of the glory of God as the object of my life.
2. Of substituting my own will for God's guidance, and of mistaking a so-called "feeling led" for "I delight to do thy will, O my God."
3. Of looking to second causes.
4. Of burdening myself as regards the results of any steps which it may be my clear duty to take. He is responsible.
5. Of any indulged sin, or neglect in maintaining habitual communion with God, lest, in emergency, there be any drawback to actual and immediate telegraphic communication with, and direction from, the throne of grace (1 Sam. 14: 37; Neh. 1: 4; 2: 4). "The Lord shall guide thee continually."—*A Day's Time Table.*

SOMEWHERE.

How can I cease to pray for thee? Somewhere
In God's great universe thou art to-day;
Can he not reach thee with his tender care?
Can he not hear me when for thee I pray?

What matters it to him who holds within
The hollow of his hand all worlds, all space,
That thou art done with earthly pain and sin?
Somewhere within his ken thou hast a place.

Somewhere thou livest and hast need of him;
Somewhere thy soul sees higher heights to climb;
And somewhere still there may be valleys dim,
That thou must pass to reach the hills sublime.

Then all the more, because thou canst not hear
Poor human words of blessing, will I pray,
O true, brave heart! God bless thee, whereso'er
In his great universe thou art to-day!

—Julia C. R. Dorr.

ABOUT COLONY HEIGHTS.

The RECORDER of June 7, containing an article from the pen of Mr. E. W. Babcock, of Los Angeles, with the above heading came to hand Monday of this week. Already we have heard of criticisms to the effect that it was "rather flowing" etc. We wish to say that while the article may present the country in more glowing colors than we have ever done, we believe Mr. Babcock has given his impression truly, and as the majority of men would do from an unprejudiced standpoint.

Mr. Babcock has not met with the difficulties, disappointments and privations that some of us who have been pioneers, have had to meet. His vision is not therefore clouded by the "blues." In these days of misunderstanding we would guard every step with care. It has been our desire that everything like a boom should be avoided in this movement. That only such should come to this place as would be willing to endure the trials incident to a new and undeveloped country.

This is not the place to sit down and wait for a fortune or even a living to come to you. It is only the "rustler" the worker that will succeed. Such we would gladly welcome. Others will only cause discontent and sooner or later seek other fields. It is not our intention to cast reflection upon any who have left, or may hereafter leave us. Ours is but the experience of every movement of the kind among our people, in fact every new movement, for it is only a few among the pioneers that remain. Last year was exceedingly dry in California. The grain crop was short. This with the prevailing hard times and the disappointment in our first wells has worked against us.

The legality of the action of the Board, in the organization of the company, has been questioned. This has been sifted to the very bottom and our legality sustained by as good legal talent as the state affords. The agreement made when we purchased the tract, to release all land when paid for, we found too late was not properly inserted in our first papers, and that all were holden for the entire indebtedness. This caused much dissatisfaction. As indicated by Mr. Babcock's article, our indebtedness has been refunded and now all buying can have their title clear, and those of us who have already purchased can clear our lands and whatever we pay above purchase price will be refunded to us by the company. We wish to guard one statement in Mr. Babcock's letter against misinterpretation. When he says, "As they are able to develop a supply of water from their plant now in operation, but requiring more labor to fully complete by the laying of pipe lines, and building of reservoirs," do not understand that it is all complete but "the laying of pipe

lines and building of reservoirs." There is other work to be done. But so has the work been pushed that, from the engineers' statement we have water that sustains an actual flow of from 12 to 15 miners' inches. This is with a positive assurance that every foot advance we make in our channel or tunnel work will give a corresponding increase of water. We make these statements not as an advertisement but that the fact may be known, and misunderstandings avoided. We have rigidly held to the idea of selling to the Seventh-day Baptists only, and such of our Seventh-day Adventists friends as would work with us. This we can do only for a short time. What land is unsold within the next two months will undoubtedly be placed upon the general market.

Understand we do not speak officially, but in justice to those who have made us the loan we feel confident in making the statement. While we would be glad could all our lands be taken by Seventh-day Baptists, we would not have one come who does not understand the situation and who would not be willing to endure the privation and sacrifice necessary to insure success. We asked Mr. Babcock to write because he was well known at Albion, his early home, and Edgerton, his former place of business. Was raised a Seventh-day Baptist, acquainted with many of our people, and interested in their success and would therefore give them the facts as he saw them. This we believe he has done.

J. T. DAVIS.

LAKE VIEW, Cal., June 18, 1897.

A COMMON MISTAKE.

"I hardly know which to pity most," said I, as I looked from the pinched face of the child to that of the mother, which spoke so eloquently of sleepless nights and anxious care.

"Oh, do not waste any sympathy on me," said the self-forgetful mother, "Robbie deserves it all, he has been such a brave little sufferer!"

And then the mother gave me a glimpse of the long, dreary months which had followed in the wake of the dislocation of her son's knee, in the early winter, and the complications arising from it; which for a time were so serious as to endanger his life.

She also told hopefully of the child's improvement, to the astonishment of every one, until now her anxiety was well-nigh forgotten in the hope of the child's speedy recovery. And then, turning to her child, on whose leg the cruel weight still hung, she said cheerily:

"Won't it be nice, dearie, to run and play like other boys?"

"Yes, mamma," said the child, with a wan smile, "but I get 'scouraged! I'm such a long time gettin' well."

"Poor child!" said the mother with a rueful laugh, "I do not wonder your courage does not hold out."

And then turning to me she said:

"Robbie and I have had enough to make us lose our courage; but the worst is now over, I feel sure."

I wondered the mother could speak thus hopefully, when at every turn I heard: "If the child lives, he will be a cripple for life." But here the nurse entered the room, and the mother suggested that we leave her alone with her charge. I surmised, however, that her reason for so doing was to say what she

did not like her child to hear. For as soon as we were alone, she said:

"I really think you are the first caller seeing Robbie who has not said something discouraging in his hearing."

"And so," I said laughingly, "you wanted to get me out of the room before I made the same mistake, did you not?"

"No," said my young friend, frankly, "I knew I could trust you, for I have heard you say that one of the hardest things about being sick was the doleful remarks of callers, and I felt sure that after your experience with such tactless people, you would not add to our bitter cup what so many others have done."

Here the young mother, who in the presence of her child had only smiles, burst into tears.

The foregoing conversation was this morning recalled, as, one year later, I met that mother with beaming face, and saw her boy, a picture of health, bounding by her side. And thinking of it, I was reminded, too, of how the croakers predicted that the child, now going with a hop, skip and jump, would surely be a cripple for life.—*Helena H. Thomas, in New York Observer.*

PRAYER IN SECRET.

Christians often complain that private prayer is not what it should be. They feel weak and sinful. The heart is cold and dark; it is as if they have so little to pray, and in that little no faith or joy. They are discouraged and kept from prayer by the thought that they cannot come to the Father as they ought or as they wish. Child of God, listen to your Teacher. He tells you that when you go to private prayer your first thought must be: The Father is in secret; the Father waits me there. Just because your heart is cold and prayerless, get you into the presence of the loving Father. Do not think of how little you have to bring to God, but of how much he wants to give you. Just place yourself before and look up into his face; think of his love, his wonderful, tender, pitying love. Just tell him how sinful and cold and dark all is; it is the Father's loving heart will give light and warmth to yours. O do what Jesus says: Just shut the door, and pray to thy Father which is in secret.—*The Rev. Andrew Murray.*

LITTLE THINGS OF LIFE.

Why is it that we so easily forget that the little things of life are what make it easy or hard? A few pleasant words, a warm hand-clasp, a cordial letter, are simple things, but they are mighty in their influence on the lives of those about us, adding a ray of hope to many disconsolate hearts, giving a bit of courage to disappointed weary ones, and helping to make our own lives sweeter at the same time. Few people realize how much the little attentions of everyday life mean to their associates in the home, the church, the business place. It is generally a lack of consideration which makes one forget the tiny pleasures, but lack of consideration is really one form of selfishness, and selfishness is not considered a desirable quality. Remember that the little things in life, whether good or bad, count for more with those who love than we ever know, and we should be watchful of our actions and our words.—*Selected.*

He is the greatest conqueror who has gained the mastery over his bodily self. They only are slaves whose spirits are bound by flesh chains.

Tract Society Work.

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

NORTH-WESTERN ASSOCIATION.

New Auburn, Minn., where the session of the North-Western Association for 1897 was held, is about seventy miles southwest of Minneapolis. The journey from Alfred Station and the Western Association consumed the time from 8.30 A. M., on Second-day, until 2 P. M., on Fourth-day, including half of one night at Minneapolis. The thermometer was "cavorting round" between 98 and 100. The dust was abundant, until the last day, when mud took its place. All told, it was not difficult to realize the maximum of distance and the minimum of comfort. New Auburn is on the north picket line of the Seventh-day Baptist churches of Minnesota. It is a "roomy" village of four or five hundred people, and finely situated on the shores of a lake, one by three miles in extent. The soil is good, and the present prospect for crops is promising. The New Auburn church was organized in 1865; A. G. Crofoot is pastor. Rev. Zuriel Campbell was the first pastor. His dust lies in the beautiful cemetery on the bank of "High Island Lake."

OPENING SERVICE.

The Fifty-first annual session of the North-Western Association opened at New Auburn, June 17, 1897, with devotional exercises led by Pastor H. D. Clarke, of Dodge Centre. Pastor Crofoot, of New Auburn, gave a happy "Welcome" to the delegates, and Pastor L. C. Randolph, of Chicago, was elected Moderator. The opening sermon was preached by the Moderator. Text, Acts 13: 2. Theme, "The duty of our churches to call and send out more laborers." The sermon was a plea for more aggressive work along the line of evangelism. Christianity is nothing if it is not aggressive and "applied." The Book of Acts is the germ of all church history. It shows the church pushing the conquests of truth under the guidance of the Holy Spirit. We need more workers, more power, more occupied fields and more help from the people. If laborers are not called out, the churches must share in the failure. In national matters Christianity and anarchy are running a race for mastery. We need to increase our efforts in order to save ourselves from spiritual decay, and it would be well if individual churches would send out men in addition to all that can be done by our general boards.

AFTERNOON SESSION.

The first half of the afternoon was occupied with communications from churches, and from other Associations. These were followed by a season of devotion led by Pastor Witter, of Albion, Wis. Then came "The Sabbath-school Hour," conducted by Dr. Platts, of Milton, Wis. The nature and purpose of Sabbath-school instruction were set forth by an analysis of the Parable of the Sower.

- "The Soil," H. D. Clarke.
- "The Seed," F. E. Peterson.
- "The Sower," Dighton Shaw.
- "The Machinery," W. B. West.
- "The Harvest," A. H. Lewis.

In the supplementary discussion, President Whitford, of Milton College, spoke of the need of Sabbath-school instruction to counteract the evil arising from the non-religious character of the prevailing secular education. B. E. Fisk spoke of the duty and benefit arising from the use of our own "Helps" in the Sab-

bath-school, and Dr. Platts summed up the hour in two representative thoughts, "The world needs Christ, it must know him, or be ruined. It is a blessed service to which we are called, this teaching men the word of life."

EVENING.

The evening session began with devotional services led by Pastor T. J. VanHorn. The main feature of the evening was a sermon by Rev. Martin Sindall, delegate from the Central Association. This was of special interest since Mr. Sindall, whose boyhood was spent in this Association, whose first church membership was at Dodge Centre, from whence he went some years ago to prepare for the ministry, had not returned to the Association until now. His father, Rev. J. C. Sindall, assisted in the service. Text, Psa. 119: 130, "Let there be light," is the key note of God's Word. Spiritual light centers in Christ. "The light of the world." All that is best in art, literature and history comes from this light. When this light enters our lives, three special "Benefits" arise. A better conception of God, as the all-loving and helping Father. A better conception of ourselves as God's children, and of our relations to each other. A better conception of truth. All truth is God's thought. It is the natural and necessary food of our souls. It is the heavenly bread unto everlasting life. The ten commandments embody God's everlasting law, an arch from Sinai to Calvary, strong as God's power, and beautiful as the rainbow of his love.

SIXTH-DAY MORNING SESSION.

Communications from churches and the report of T. J. VanHorn, delegate to Sister Associations, occupied the first hour of the session. This was followed by the

MISSIONARY HOUR,

conducted by F. E. Peterson, by request of Secretary Whitford. It will appear in the Missionary columns of the next issue.

AFTERNOON.

After a few items of business, Riley G. Davis, delegate from the South-Eastern Association, preached from Micah 6: 8, "God's Revelation of good to men." Disobedience led men away from innocency and communion with God. Infinite love began at the work of restoring men by revealing the way of life and pleading with men to walk therein. From that time to this God has been seeking by the increasing revelation of his love and mercy to win men back to harmony and obedience. It is our greatest duty and our highest good to yield to these calls of God.

WOMAN'S HOUR.

The provisions for this were very inadequate. Dr. Platts read a paper by Emma Thomas Jordan on "Why our Women Should be More Interested in the Work of the Woman's Board." The paper was full of good suggestions. No other item was provided for.

EDUCATION SOCIETY HOUR.

This was conducted by President W. C. Whitford, of Milton College. Dr. L. A. Platts spoke of "The Relation of the Education Society to the Denomination." T. J. VanHorn spoke of "The Educational Spirit of Our People as seen in the other Associations." R. G. Davis spoke of Salem College and its work. Martin Sindall spoke of the "Present Condition and Influence of Alfred University."

L. C. Randolph and F. E. Peterson spoke of Milton College as to its "Spirit of Evangelism," and of its "Ability to give a thorough education."

President Whitford spoke of all three schools, of their struggles and successes, and of their value as a fundamental factor in our future history.

A. H. Lewis spoke of "The duty of parents to give their children higher education, and that in our own schools."

The hour was full of good things; the cause of education was highly commended, and many deserved tributes were spoken of teachers through whom men and women have been led into broader and higher life and culture.

SIXTH-DAY EVENING.

With the coming of the Sabbath, the house was filled with eager worshippers. T. J. VanHorn and a full choir led the praise service. A. H. Lewis spoke a few words concerning "The rest of faith and of communion with Christ." The Holy Spirit conducted the meeting. This is not too much to say. It was indeed an hour of sitting together in an "Heavenly place."

SABBATH MORNING.

First came a sermon by Pastor Socwell, of Welton, Iowa. Isa. 32: 20. "Blessed are ye that sow beside all waters," "True Gospel seed-sowing by Seventh-day Baptists."

The sermon commanded deep attention. Some of its leading thoughts were these: No soil is unpropitious for the growth of truth, when it is watered by the Holy Spirit. The treeless Yellow Stone Valley is most productive when irrigated. We must sow the seed of a complete gospel. There can be no Gospel except for the condemnation which follows broken law. There can be no complete conception of God's law without the Sabbath; hence the Sabbath is needful to a complete gospel of peace. Our work is one, and we must talk less of "Mission work," "Evangelistic work," and "Sabbath Reform work," but rather of Seventh-day Baptist work. I fear that some pastors are too nearly asleep on these questions. Like pastor, like people; there is no time for delay. Our work demands *immediate action*. Our work and our gifts must be enlarged, and these must be used to build Seventh-day Baptist churches. If pastors and evangelists are unfitted to defend the Sabbath, they must fit themselves. Silence as to the Sabbath is at best but half faith in it. We must take care lest "Evangelism" by too great silence is made to antagonize "Sabbath Reform." Should not evangelists be examined by a competent committee, as much as candidates for the pastorate are? We must be better Sabbath-keepers. We need churches that will hold more than we need preachers that will "draw."

The sermon was clear and strong, and the place and value of Sabbath-keeping and Sabbath Reform were well and forcibly set forth. There was a strong trend in all the sessions toward the idea that our evangelistic work must not be separated from Sabbath Reform work. To send the evangelist first and the Sabbath Reformer next is undoubtedly a failure.

SABBATH-SCHOOL.

The Sabbath-school followed under the leadership of Pastor Crofoot, Superintendent of the New Auburn School. Lesson, Rom. 14: 10-21. Taught as follows:

"Judging Others." Dr. L. A. Platts.
 "Self-judgment" or Personal Responsibility." E. H. Socwell.
 "Responsibility for Others." T. J. Van Horn.
 "Practical Obligations." E. A. Witter.

Each point was treated with commendable brevity and clearness, and the session was enlivened by appropriate music.

SABBATH AFTERNOON.

At 3 P. M., B. E. Fisk, delegate from the Western Association, preached from Luke 19: 10. "God Seeking the Lost." All have sinned. Salvation includes redemption from sin and development in righteousness. Christ has full ability to save and is abundantly willing to save. We must come in faith, and if we are not saved, the fault is with ourselves. God seeks a "Peculiar People" fully redeemed unto himself.

CHALK TALK.

The sermon was followed by a "Chalk Talk" or better, a chart talk, on Junior Endeavor work, by Pastor Clark, of Dodge Centre. He described methods of work, and illustrated by charts and pictures of his own making, the methods pursued at Dodge Centre. Special prominence was given to practical points, especially, "Cruelty to Animals." It was enjoyed by young and old.

SERMON.

A sermon by F. E. Peterson followed. He chose, wisely, to preach a sermon on character building; building for God and righteousness, in society, in the state and in the church. An outline of the sermon has lately appeared in these columns. It will repay for the re-reading which it deserves. It was forcible, practical, and full of inspiration toward higher living.

EVENING SESSION.

The services of the Sabbath were concluded by an evening service of praise and a sermon by Dr. Platts, pastor at Milton, Wis. Text, John 12: 20-22. Theme, "Bringing Men to Jesus." All men need to be brought to Christ. Many are more willing to come than we suppose. Those who know Christ must show him to those who do not know him. The world expects to learn of Jesus, to "see Jesus," through us if we are his disciples. We must reveal him as he is in the New Testament, a Sabbath-keeping Christ. We must so live that men may see him truly and clearly in our saved and sanctified lives. Let Christ be revealed in you that you may reveal him to others.

FIRST-DAY MORNING.

The morning hour was taken up with business, reports of committees, etc. At 10 A. M. came the

YOUNG PEOPLE'S HOUR,

conducted by Pres. W. C. Whitford, for the Associational Secretary, Prof. Edwin Shaw, of Milton, Wis. The Secretary's Report was read by Prof. D. L. Coon. He reported 22 Societies, with a total "Active" membership of 486; "Associate," 85; "Affiliate," 72; total, 625. Eleven Junior Societies reported, 110 "Active" and 57 "Associate;" total, 167. Grand total, 792. Money raised, Seniors, \$359.66; Juniors, \$61.91. Juniors, 37c per member; Seniors, 57c.

Then came an

ADDRESS

by Prof. D. B. Shaw. This paper ought to be read entire, and we here ask the Editor of the Young People's Department of the RE-

CORDER to secure it for publication. One thought rung out like a bugle-note in the address, "Seventh-day Baptists must live and die on conscience!"

Rev. Dr. Platts spoke of "The Preparation Our Young People Must Have for Coming Duties." Martin Sindall pictured the ideal young man, or woman, as being possessed of "Soundness," "Sweetness" and "Squareness," meaning by the last right and honest relations with God and with men.

President Whitford spoke in conclusion of the fact that "Young People can be trusted to carry forward religious work intelligently and successfully."

SERMON.

At 11 A. M., A. H. Lewis preached, setting forth the place of the Sabbath and the duty of Seventh-day Baptists to exalt it, to spread the truth concerning it, and to rejoice in a duty so great, and a mission so glorious.

AFTERNOON.

Business and reports of committees filled the opening hour.

SERMON.

At 3 P. M., A. H. Lewis preached on "Decay of Sunday-Observance as Opening the Way for Sabbath Reform." The sermon was followed by an "Open Parliament Question Box." Much interest was evinced in the Sabbath Reform side of our denominational work. The entire Association evinced a growing interest in the Sabbath question, and in the future of denominational work. Here, as in the preceding Associations, evidence was abundant that clear and bold denominationalism, which leads to the higher ideas of the Sabbath and of Sabbath Reform work, fosters and cultivates spiritual power. A strong spiritual uplift was one of the prominent features of the Association.

The Committee on Obituaries presented a deserved tribute to Pastor Huffman. The report of the Committee on "State of Religion" was encouraging and full of interest. Pursuant to the action of Conference last year, the Association took action relative to the Conference in 1896, by voting to support the request of the Milton Junction church for that session to be held with it.

EVENING.

The closing sermon was by E. A. Witter, Albion, Wis. Luke 10: 30. Theme, "Helping Men who are on the Jericho Road." Priest and Levite represented those who ought to be helpful. "A certain man," stands for all who are unfortunate from whatever cause. All who are the victims of sin. Indifference is a crying sin when men "pass by on the other side." The Good Samaritan is the true Christian. Various classes of unfortunate ones were described. The evils that assail children, and leave them "half dead," on the Jericho Road, were set forth sharply. The sermon closed with a tender appeal to all to be helpful. Many testimonies followed, tender with the shadow of the closing hour, but joyous and praiseful for the days of concourse and of instruction. "Blest Be the Tie That Binds" came from hearts and lips, and "Ad-journment."

EN ROUTE, along Lake Pepsin, June 21, 1896.

We rise by the things that are under feet,
 By what we have mastered of good and gain,
 By the pride deposed and the passion slain,
 And the vanquished ills that we hourly meet.

-J. G. Holland.

GOLDEN WEDDING.

The friends and relatives of J. P. Dye and wife assembled at their residence June 21, 1897, to celebrate the 50th anniversary of their marriage. After a bountiful repast all repaired to the church across the way, and expressions of good-will, music and recitations followed. Rev. C. A. Stone addressed the bride and bridegroom in his usual happy way. The occasion was a very pleasant one, though a touch of sadness pervaded the whole, in memory of the loving daughter whose presence the fond parents so sadly missed. M. D. Crandall, in behalf of the many friends (something over eighty being present) presented a well-filled purse. Mr. and Mrs. Dye responded with tearful eyes and trembling voices, feeling the love and sympathy which prompted the gift. After the following poem by Mrs. J. A. Lyon, all joined in singing, "God be with you till we meet again." Good-bys were said and the aged couple left alone to ponder the events of their golden wedding-day. ONE WHO WAS THERE.

RICHBURG, N. Y., June 22, 1897.

Fifty years have sped away
 Since your happy wedding-day;
 The world was full of gladness,
 Your hearts were blithe and gay.

You set out on life's journey
 Together, side by side;
 Young and strong and hopeful,
 You and your happy bride.

Two years go by. A baby girl
 The Father sent to bless
 Your home with her sweet presence;
 You felt her soft caress.

And, as you looked into her face,
 So innocent and fair,
 You consecrated her to God,
 And breathed an earnest prayer.

That she might live to honor him,
 And that her heart might be
 Early given to the One
 Who died on Calvary,

You watched her grow to womanhood,
 And knew the Lord had heard
 And answered prayer in her behalf,
 And thus fulfilled his word.

And when she left your home with him
 Who claimed her as his bride,
 Your hearts were sad and lonely;
 She was your joy and pride.

You gave to them your blessing,
 And as the years passed on,
 Your fondest hopes were realized
 In her, your only one.

Her life was one of service;
 She revered and honored you;
 Her sons rise up and call her blessed,
 Their mother, kind and true.

Dear friends, you mourn her loss to-day;
 She was your hope and stay.
 Remember that he who gave,
 Is the same who called away.

And look up through your tears and say,
 "Thy will, not ours, be done.
 Thou knowest best, we trust thee still,
 Thou blessed, holy One.

"We know that thou wilt care for us;
 Thou hast said it in thy word.
 We just believe thy promise,
 And fully trust thee, Lord.

"We know that thou hast called her
 To that bright heavenly home,
 Where we shall meet her by and by,
 When we hear thy summons, 'Come.'"

Your friends extend their sympathy,
 And hope the coming years
 May bring you richest blessing,
 With naught of pain or tears.

Now, may our heavenly Father
 Guide, comfort, and abide,
 Sustain and keep you ever,
 Ever closely at his side.

TO ABSTAIN from liquor is moral and commendable. To remove the cup from a weak brother's lips is divine.

Missions.

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

ONE of the very encouraging features of our Associations is the interest our young people take in our denominational lines of work. In the Young People's Hour they discuss on a comprehensive basis our mission as a people, and are taking hold of our work with intelligence and energy. They are up to date in thought and methods and show commendable zeal and consecration. We were once afraid that when the fathers and mothers and leaders of to-day should pass away, we would not have strong men and women to take their places and grandly carry on the work, but such fears are all gone. We have a class of young men and women, of good material, broader culture and greater gifts who will advance the cause with greater power and success than we have, and do honor to their parents and the work committed to their charge. May God raise up many of them who will raise the banner of Evangelism and Sabbath Reform on high and lead to glorious victories.

WE trust the brethren and sisters who have attended the Associations and have returned home brimful of interest, resolution, and enthusiasm, will let it all flow out into earnest personal work. There are souls all around you out of Christ. Lead some one to Jesus by personal effort. There are many wanderers away from Christ and the church. Lead them back to their first love and to renewed and loyal service in the church. There are many indifferent ones who are not interested in religion, church and denominational work, who have ability and means but are doing nothing. They are starving their souls and are poor and lean. There is a grand field for personal work. Thaw out their cold, selfish souls with love and wake them to interested activity for the Master and consecrated service in the church and in the denomination. What opportunities you have for good service and to win the approving smiles of your dear Lord and Saviour. Work, pray, give, till your souls are all aglow and you behold Christ's kingdom coming with wonderful power to the children of men.

EVANGELIST S. H. BABCOCK, who is conducting gospel tent work in South Dakota, Bro. O. W. Pearson assisting him, reports that they held 27 meetings at Dell Rapids, Bro. Pearson preaching 6 times and he 20 times. In connection with these meetings praise services and prayer and conference meetings were held, also much visitation among the people. Two young men were baptized and joined the Big Sioux Seventh-day Baptist church, and others expressed the desire to live a Christian life. The people were greatly interested in these meetings and have been spiritually strengthened. Bro. Babcock reports preaching two sermons on the Sabbath question which drew a large attendance and good attention. The closing meeting at Dell Rapids was one of deep spiritual interest. The tent is now at Smyth, South Dakota, with the Pleasant Grove church, where gospel meetings are being held with increasing interest.

THE first purpose of the Christian religion is to save man from the terrible ruin and death

of sin, by implanting a new life in him by the regenerating power of the Holy Spirit through repentance and faith in Jesus Christ. The second purpose is to develop and mature by that new life in his soul a Christian manhood. The mission of the Christian church, acting under divine appointment, controlled by Christ its Head, permeated by the Holy Spirit, is two-fold; namely, to evangelize the world, and to unfold and cultivate a pure and lofty Christian character. No disciple of Christ should have the idea that salvation is all there is in religion. It means growth, development, culture of man's powers unto the measure of the stature of the fulness of Christ. Our Saviour and the apostles gave many exhortations to the disciples to become strong, to grow in grace and knowledge, to increase in faith and love, and cultivate the graces of the Spirit. Our Lord and Redeemer expects his followers to unfold such a manhood and live such lives as shall truly represent and honor his cause, and advance his kingdom in the world. He gives, first, the inner life to produce it and the means to develop it. These are the Word, the Holy Spirit, fellowship with Christ, the communion of saints, and the church, appointed, fitted and equipped for this work. Christian character, not heaven, is the fruit to be gathered from the tree of life in Jesus Christ. Heaven is only the garner for it, the store-house, beautiful and glorious for its perpetual safety, peace, happiness and untrammelled eternal unfolding.

THERE are many elements which make a Christian manhood. We can mention only a few.

1. *Manly principles.* There can be no true manliness where there is no manly principle. Might as well expect to raise pears from a maple tree. Christian principles are the bedrock of Christian manhood. Nothing is so momentous as principles. They are the dies which mold and make the man. Good principles make good men, bad principles bad men. The truest, safest, and most manly principles are those taught and exemplified by Jesus Christ.

2. *Largeness.* Not physical size, but soul-height, breadth and depth. A big man may be but a child in Christ, and a mere child may be a man in the Lord. As a Christian, one is measured by the breadth of his spiritual attainments and his development in Christian graces. True Christian manhood is seen in the sweetness of one's spirit, in largeness of one's views of truth, of man's needs, of Christ's work; largeness of his doing, his faith, love and sympathy. The broadest man, the most charitable man, the most tolerant man, the most helpful man, is the Christian man. The largest men in the world in all that makes true greatness are Christian men.

3. *Conscientiousness.* To be conscientious is to have a high and firm regard for the dictates of right, and a strict conformity to principle, right and justice in one's life. Integrity of soul is one of the noblest traits of character. An unswerving fidelity to the truth and the right, a tender conscience, susceptible to every suggestion of truth and justice, a keen sense of other's rights are marked characteristics of Christian manhood. No one can have the bearing and dignity of true manhood who does not carry in his heart a conscious rectitude of purpose and action.

4. *Strength and courage.* Strength of purpose and courage of convictions are evident qualities of Christian manhood. We are exhorted by the great apostle to be strong in the Lord and in the power of his might. We recognize physical and intellectual strength as elements of mature manhood. We do not expect a man to speak, act or think as a child. When one becomes a man it is expected of him to put away childish things and be a man. So in Christian manhood, we expect a strong Christian love and faith, one firmly rooted and grounded in Christ, unswerving, immovable, not tossed to and fro, and carried about with every wind of doctrine, but steadfast in life, belief, profession, conduct, always having a good reason for the faith that is in him. Being thus strong he will have courage. Courage makes a man put forth his best strength, while strength enables courage to achieve its best deeds, nerves the arm to strike its swiftest and mightiest blows. Courage and strength make valiant soldiers of the Lord, obedient and ready to do at the Captain's command. Luther exhibited in a wonderful way these qualities of true Christian manhood.

BUT what of the manifestations of Christian manhood? It is not a dormant nor an idealistic thing. It is real. It is a living, active power. It manifests itself in the noblest activities known to man. In Christian manhood there is ample room for the widest play of all the best qualities of human life. Here are manifest high and noble thought, sentiments of purity and truest affection, feelings kind and gentle, emotions pure and elevated. Here are to be seen the best purposes, truest aims and highest endeavors of life. Here is exhibited the noblest conduct, the highest and truest courage, the most manly dignity, the most genuine humility and the greatest heroism. Here are seen the gentlest spirit, the loveliest graces, the sweetest virtues that can adorn a human life. From Christian manhood, with its holy thoughts, self-denying love, its benevolent purposes and Christian effort have come the best enterprises of the world, the grandest human achievements and the highest good to man. How this world to-day needs Christian manhood to build up righteousness and advance Christ's kingdom in the world.

THREE REASONS.

I once met a thoughtful scholar who told me that for years he had read every book he could which assailed the religion of Jesus Christ, and he said he should have become an infidel but for three things: "First, I am a man. I am going somewhere. To-night I am a day nearer the grave than I was last night. I have read all such books can tell me. They shed not one solitary ray of hope or light upon the darkness. They shall not take away the only guide and leave me stone blind. Second, I had a mother. I saw her go down into the dark valley where I am going, and she leaned upon an unseen arm as calmly as a child goes to sleep on the breast of its mother. I know that was not a dream. Third, I have three motherless daughters [and he said it with tears in his eyes]. They have no protector but myself. I would rather kill them than leave them in this sinful world if you blot out from it all the teachings of the gospel."—*Bishop Whipple.*

Woman's Work.

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

THE Jubilee just passed, celebrating the close of the sixtieth year of Queen Victoria's reign, has brought to notice many very interesting facts about her life. Beginning her reign at the early age of eighteen, the sixty years have been memorable in her own history, and in the history of her people. "With tears and prayers," she accepted the great responsibility placed upon her, and during her reign, not only have the English women risen from a place of dependence and partial-servitude, to one of equality with men in the various walks of life, but there has been a growing regard for little children, who formerly were forced to work in mines and factories, but are now provided with school and the many enjoyments of child-life. Both on her throne and among her people she has won love and honor.

ITEMS about the Queen from the *Congregationalist*:

Victoria has more royal blood in her veins than any sovereign who ever sat upon the English throne. She traces her descent in an unbroken line from Egbert.

The Queen has now no less than seventy living descendants. Seven of these are sons and daughters, thirty-three are grandchildren, and thirty are great-grandchildren.

BEFORE the royal marriage the Queen was asked by the Archbishop of Canterbury if she wished the word "obey" omitted from the ceremony. "It is my wish," she replied, "to be married, not as a queen, but as a woman."

ONLY twice since the death of Prince Albert has the royal widow appeared in full state—once when a national thanksgiving-day was observed, after the recovery of the Prince of Wales from a serious illness, and again on her jubilee in June, 1887.

ENGLAND'S monarch has as much sentiment in cherishing keepsakes as a young girl. It is said that everything in the Queen's *bou-doir* remains as it was arranged by the Prince Consort many years ago, and a conspicuous object, protected by glass, is the boquet he presented to her on her wedding-day. Victoria still wears a small enamel ring with a tiny diamond in the center, given her by Albert, when, as a lad of seventeen, he first visited his pretty English cousin.

THE religious instruction of her children the Queen regarded as a sacred duty, to be delegated to no one else. Of the little Princess Royal she wrote in a memorandum: "I am quite clear, not only that she should have great reverence for God and religion, but that she should have the feeling of devotion and love which our heavenly Father encourages his earthly children to have for him, and not one of fear and trembling; and that the thoughts of death and our after life should not be represented in an alarming and forbidding view, and that she should be made to know, *as yet*, no difference of creeds, and not think she can pray only on her knees, or that those who do not kneel are less fervent and devout in their prayers."

For the Shut-Ins:

FELLOWSHIP.

BY MARTHA B. MARSHALL, SOUTH CAROLINA.

"That I may know him and the power of his resurrection and the fellowship of his sufferings." Phil. 3: 10.

I think that we do not understand in the busy world to-day, The infinite pathos of a hope that has loneliness alway.

In street and court and market place, we daily greet each other;

We laugh and chat with a merry friend or comfort a downcast brother.

So when we read of his perfect life, who "went about doing good,"

The sorrowful anguish of that life is but dimly understood.

And while the strong ones work for Jesus, going gladly where he leads,

It is you who have sorrowful shut-in lives whose sympathy he needs.

Is it not sweet to think that the reason of the pain Is that you may know him better when he comes to his own again?

Oh, you who are oftimes weary, and you who are pain-oppressed,

You are learning his lessons of patience, you will know your Master best.

In the "fellowship of suffering" I think he will call you "friend."

And tenderly he will greet you when the Angel of Peace he will send.

—The Open Window.

ADVANTAGES OF ORGANIZATION.

The Woman's Missionary Society of Nile, N. Y., was organized Dec. 14, 1879, with 19 members. Mrs. W. B. Gillette was chosen President, Mrs. Ruth Place Vice-President, Mrs. Jennie Witter Treasurer, and Miss Adean Witter Secretary, the latter having held her office ever since, with the exception of two years, when Miss Eva (Gardiner) Jordan held that position.

The presidents have been as follows: Mrs. W. B. Gillette, Mrs. S. C. Crandall, Mrs. C. A. Burdick, Mrs. L. C. Rogers, Mrs. David Gardiner, Mrs. H. B. Lewis, Mrs. M. B. Kelly, Mrs. J. B. Whitford.

Our membership has increased from time to time, until we have had sixty-five names on our roll; twelve of these have died, sixteen moved away, and ten discontinued by request, leaving only twenty-seven members and some of these are non-resident. Those that have withdrawn all live in our society and several in our village. It has been a perplexing question with us to know how we may bring them back. It is indeed deplorable that so many, not only those that have once been members with us, but many others, who are members of our church, that have never joined the Missionary Society, have so little interest in missions, especially at this time when our China mission is in so much need of reinforcements, and means to carry on the work already begun.

Some when approached on the subject, say "they do not believe in foreign missions, that we had better convert the heathen at home;" very well, if you wish your money to go for home missions all right, it can be thus appropriated, but did Christ make a mistake when he said, "go ye into all the world and preach the gospel to every creature?" If not, I think we all should have some part in sending the good news of salvation to earth's remotest bounds; and do not we that are helping to send the gospel to the heathen feel more of an interest in the unsaved at home than we otherwise would? I think we do. I have yet to learn of those that are doing much in home mission work, that are not also interested in the foreign field. I believe they should both be of equal interest to every lover of souls.

Some will say when asked to join, that they can do just as much work without becoming a member as with; we grant all of this, that

they can, but do they? Our quarterly dues alone, as nearly as I can ascertain, have amounted to \$321.83 and much more has been raised through the influence of this Society in various ways; for instance, Dr. Swinney's helper, Susie Burdick's salary, Thanksgiving collections, Mite Boxes, etc. Before we were organized, did we give as much for Christ's cause? No indeed; perhaps if some one came around asking for donations to the Missionary or Tract work, we would give them something, providing we had it to give, which very likely we did not as it was unexpected, but when we belong to a band of workers, we are looking forward to our meetings and lay by in store, and thus are prepared to give something for the cause.

Some excuse themselves from joining because they have so little to give. It seems to me that should be no excuse, for our Constitution only requires that we should give as the Lord has prospered us.

Was not the widow's mite just as acceptable to God as that of the rich, who out of their abundance gave much more?

Let us remember that he has said in his Word that "there is that scattereth and yet increaseth; there is that withholdeth more than is meet but it tendeth to poverty." Can we not by each making a special effort bring some more into our Society? I believe this is a work that we as women should all be interested in, in sending the light of God's truth to our sisters in heathen darkness, as this is the only thing that can free them from the bondage of soul and body alike, and lift them to the position that their Maker intended for them to occupy, that they may train up those under their care, and fit them for happy homes here, and a brighter one in heaven. S. C. C.

WOMAN'S BOARD.

May Receipts.

Ladies' Aid Society, Adams Centre, N. Y., Tract Society \$10; Missionary Society \$15.....	\$ 25 00
Ladies' Aid Society, Berlin, N. Y., Tract Society \$1; Susie Burdick \$2; Board Ex. F'd \$1.25; Missionary Society \$1.....	5 25
Junior C. E. Alfred, N. Y., Sabbath Reform \$7; Boys' School \$7.....	14 00
Mrs. Wm. A. Rogers, Waterville, Me., Tract Society.....	5 00
Woman's Missionary Society, Boulder, Colo., Home Missions.....	2 25
Ashaway Sewing Society, Ashaway, R. I., Tract Society \$25; Missionary Society \$25; Home Missions \$5; Board Fund \$5.....	60 00
Ladies' Aid Society, Independence, N. Y., Tract Society \$3.75; Susie Burdick \$2; Helper's F'd 50c; Board F'd 25c; Home Mission \$2.50.....	9 00
Missionary Society, Nile, N. Y.....	2 00
Ladies' Aid " " Missionary Society.....	1 00
Mrs. Emma (Coon) Witter, Wausau, Wis., Tract Society \$1; Missionary Society \$1.....	2 00
Mrs. Chas. Potter, Plainfield, N. J., Tract Society.....	5 00
Sherman Park Sabbath-school, Syracuse, N. Y., Boys' School \$2.64; China Mission \$2.....	4 64
Woman's Benevolent Society, DeRuyter, N. Y., Susie Burdick \$5; Boys' School \$1.75; Home Missions \$1.....	7 75
Woman's Benevolent Society, Milton, Wis., Home Missions.....	15 00
Ladies' Missionary Society, Salem, W. Va., Home Missions.....	10 00
Ladies' Aid Society, Berlin, N. Y., Tract Society \$1.30; Missionary Society \$1.30.....	2 60
Ladies' Missionary Society, Albion, Wis., Susie Burdick.....	15 00
Mrs. Harriett S. Rogers, Oxford, N. Y., Tract Society \$5; Missionary Society \$5.....	10 00
Ladies' Benevolent Society, Welton, Ia., Home Missions.....	5 00
Ladies' Benevolent Society, First Verona church, Verona, N. Y., Tract Society \$10; Helper's F'd \$2; Board F'd \$2.....	14 00
Mrs. W. H. Ingham, Milton, Wis., Tract Society \$10; Missionary Society \$10.....	20 00
One-half Collection Woman's Hour Eastern Association, Tract Society.....	7 09
Ladies' of Pawentuck church, Westerly, R. I., Susie Burdick.....	40 30

\$281 88

Mrs. GEO. R. BOSS, Treas.

MILTON, Wis., June 15, 1897.

DIVINE HEALING AS TAUGHT IN THE OLD TESTAMENT.

BY ETTA GALES.

NO I.

"I am the Lord that healeth thee." Ex. 15: 26.

The Lord created man in his own image; hence pure and holy. When Eve yielded to the tempter, the race, through her, fell from a holy to a sinful condition. The serpent by reasoning with Eve, made her think some other way just as good as the Lord's way. The same tempter continues to reason with the human family. It is when we obey God explicitly, yielding ourselves fully to him, that we are happy; then do we enjoy him as our Father. When we yield to the reasoning that some other way is just as good as the Lord's way, desiring our wills to be done instead of his, we, like our first parents, sin—and reap the effects of sin.

The Lord has told us to call upon him in the day of trouble, and he will deliver us. Sin has brought us many troubles, but our Creator is abundantly able to free us. He has given us his Word, the Bible; he has given his Son to come to earth to teach us, that through repentance for sin, and faith in him, our sins may be forgiven, and we may be restored; he has given the Holy Spirit to be our teacher, comforter; he has given a religion that can help us at all times in whatever trouble we are; he provides for the soul, and he provides for the body. The restoration, or healing of soul is placed first and is foundation of all things else; Christ commands, "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." The divine healing of soul is taught throughout the earth, but divine healing of body is ignored by most religious teachers. Let us consider for ourselves the second portion of God's great plan. Christ says: "They that worship God must worship him in spirit and in truth." The spirit of God within us, which is the Holy Spirit, will teach us all truth if we but put ourselves in an humble condition to receive it; studying his Word with desire the Holy Spirit will make known to us the deep spiritual meaning. He says: "I am the light of the world; he that cometh unto me shall not walk in darkness, but shall have the light of life."

By "Divine Healing," as we hear it called to-day, we understand it to mean restoration of physical conditions preceded by the salvation of the soul. We will quote from many writers of the Old Testament and see how they understood and applied them. The references are given that the reader may himself study it from the Word of God.

Three days after Israel had crossed the Red Sea, and the drowning of the Egyptians while pursuing them, the children of Israel began to complain that the waters of Marah were bitter, and the Lord directed Moses to cast a tree into the waters, and they became sweet. It was at this time, 1491 B. C., that God gave a covenant to his children, and he said: "If thou wilt diligently hearken to the voice of the Lord thy God, and will do that which is right in his sight, and will give ear to his commandments, and keep his statutes, I will put (or permit to be put) none of these diseases upon thee which I brought (or permitted to be brought) upon the Egyptians; for I am the Lord that healeth thee." Ex. 15: 22-26. Here is the covenant God

makes with man. Man has to fulfil God's requirements. God always keeps his promises when man is in condition so he can bestow the blessing. We are to "diligently hearken unto the voice of the Lord." In our day we call it the Holy Spirit admonishing us; when we listen to this we are doing what is right in his sight. "Give ear to his commandments" has reference to the ten great commandments. "To keep his statutes," all his other teachings of the Bible. These are the requirements, now follow his promises. "He will not permit evil to be brought upon us that he permitted to be brought upon the Egyptians, for I am the Lord that healeth thee."

"Ye shall serve the Lord your God, and he shall bless thy bread and thy water, and shalt take sickness away from the midst of thee." 23: 25.

"And the people spake against God and against Moses, wherefore have ye brought us up out of Egypt, to die in the wilderness? For there is no bread, neither is there any water; and our soul loatheth this light bread. And the Lord sent fiery serpents among the people, and they bit the people, and much people of Israel died. Therefore the people came to Moses and said, we have sinned for we have spoken against the Lord, and against thee; pray unto the Lord, that he take away the serpents from us. And Moses prayed for the people."

When they *confessed* their *sin* and *sought God*, notice how he heard them: "And the Lord said unto Moses, make them a fiery serpent, and set it on a pole, and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live. And Moses made the serpent of brass, and put it upon a pole; and it came to pass, if a serpent had bitten any man, when he beheld the serpent of brass, he lived." Num. 21: 5-9.

"And as thy days, so shall thy strength be." Deut. 33: 25. In whatever way we are needing, if we look to God, he will supply our wants. We all know he gives us spiritual strength when we ask. Many times when I have had a task and have realized that I did not have physical strength with which to perform it, this verse has come to me, and when I have claimed this promise in faith, I have gone on doing my task with that God-given strength.

The son of the Shunamite died. His mother sent word to the prophet Elisha, and he prayed to God that he might live. God answered his prayer; the child was restored to life. 2 Kings 4.

Naaman, the leper, went to Elisha, the prophet, desiring healing, and was told to bathe in Jordan seven times; he obeyed and was healed. 2 Kings 5.

At the dedication of the temple which Solomon built, he made a long, earnest prayer to God. He realizes all trouble comes through sin, and that man must return, confess, and pray. "If there be death in the land, if there be pestilence, if there be blasting or mildew, locusts or caterpillars; if their enemies beseege them, whatsoever sore, or whatsoever sickness there be; everyone knowing his own sore, or sickness shall spread forth his hands and pray." God answers: "If my people which are called by my name shall humble themselves and pray, and seek my face, and turn from their wicked ways; then will I hear from

heaven and forgive their sins, and will heal their land. 2 Chron. 6: 14-42; 7: 14.

Asa, in the thirty-ninth year of his reign, was diseased in his feet, until the disease was exceeding great: yet in his disease he sought not the Lord, but the physicians; and Asa slept with his father, and died in the one and fortieth year of his reign. 16: 12. No one has found a passage in the Bible telling us to look to a physician. The Bible teaches us to look to God for all things; many are his promises for healing.

Ahaziah fell through lattice in an upper chamber and was made sick. He sent messengers to inquire of Baal-Zebub, God of Ekron, whether he should recover. The Lord told Elijah to say to the king's messenger, "Is there no God in Israel that ye go to inquire of Baal-Zebul? Thou shalt not come down from thy bed, but shalt surely die." 2 Kings 2: 4.

We have heard much about the affliction of Job. The Lord said of him, he was a perfect and upright man, one that feared God and eschewed evil. We ask, why did affliction come? Satan thought the Lord blessed him so abundantly was the cause of his goodness, and wished to test him. Job 1. So Satan went forth from the presence of the Lord, and smote Job with sore boils, from the sole of his foot unto the crown of his head (2: 7). His three friends came and communed with him, but could do him no good, and he said to them, "Surely, I would speak to the Almighty, I desire to reason with God. But ye are forgers of lies, ye are physicians of no value" (13: 3-4). Job communed with God and said: "I know that thou canst do everything, and nothing is withheld from thee. I will demand of thee and declare thou unto me. I abhor myself and repent in dust and ashes." And the Lord was pleased with Job, and told him to pray for his three friends, for they had spoken evil against him, and the Lord turned the captivity of Job when he prayed. "O Lord my God, I cried unto thee, and thou hast heard me. O Lord, thou hast brought up my soul from the grave; thou hast kept me alive, that I should not go down to the pit." Psa. 30: 2, 3.

"Who forgiveth all thine iniquities, who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with lovingkindness and tender mercies; who satisfieth thy mouth with good things; so that thy youth is renewed like the eagles." Psa. 103: 3-5.

"Blessed is he that considereth the poor; the Lord will deliver him in times of trouble. The Lord will preserve him and keep him alive; and he shall be blessed upon the earth; and thou wilt not deliver unto the will of his enemies. The Lord will strengthen him upon the bed of languishing; thou wilt make all his bed in his sickness" (41: 1-3).

"He that dwelleth in the secret place of the Most High, shall abide under the shadow of the Almighty. He is our refuge and fortress; he shall cover us with his feathers, and under his wing shall we trust. His truth shall be a buckler and shield."

We are to be protected from the evil one, from all pestilence, all terror. While the ungodly are falling at our side we are to be delivered, because we make the Most High our habitation. We are to call upon him in trouble and he will deliver us. This 91st Psalm is rich with promises.

"Then they cry unto the Lord in their

trouble; he saveth them out of their distresses. He sent his word and healed them and delivered them from their destruction." (107: 19, 20).

"Thus saith the Lord, Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord." Jer. 17: 5. "Behold, I am the Lord, the God of all flesh; is there anything too hard for me?" (32: 27.)

We see Jeremiah sums it up in few words—that it is a curse to us to trust in man and let our heart depart from God. God created all flesh, nothing is too hard for him. Why do we not fully trust our Creator, who is all-powerful? Asa made a mistake by looking to man, instead of God. Let us remember and not commit a like error.

"Hezekiah was sick unto death. Isaiah, the prophet came unto him and said: Thus saith the Lord, Set thine house in order, for thou shalt die, and not live. Then Hezekiah turned his face to the wall, and prayed unto the Lord and said: Remember now, O Lord, I beseech thee, how I have walked before thee in truth and with perfect heart, and have done that which is good in thy sight. And Hezekiah wept sore. Then came the word of the Lord to Isaiah, saying, Go and say to Hezekiah, Thus saith the Lord, the God of David thy father, I have heard thy prayer, I have seen thy tears; behold, I will add unto thy days fifteen years." Isaiah 38: 1-5.

"Hast thou not known, hast thou not heard that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? There is no searching of his understanding. He giveth power to the faint; to them that hath no might he increaseth strength. Even the youth shall be faint and be weary, and the young men shall utterly fall. But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary, they shall walk and not faint." 40: 28-31.

Isaiah, too, sees that our Creator is never weary, that he gives of his power to the faint, by serving him our strength shall be renewed. Many times have I claimed promises of these verses; they fail not. God told Ezekiel to prophesy against the shepherds of Israel. They were feeding themselves instead of their flocks. The diseased have they not strengthened, neither have they healed that which was sick, neither have they bound up that which was broken, neither have they sought that which is lost. The sheep are scattered because there is no shepherd. Because shepherds were unfaithful he will take away their flocks from them. God searches and seeks for his sheep; he will feed them, he will bring again that which was driven away, will bind up that which was broken and will strengthen that which was sick. He will set up one shepherd, his servant David, which we understand to be the Christ; he shall feed them and be their shepherd. I will make with them a covenant of peace. There shall be showers of blessing. Ye are my flock, and I am your God. Ezekiel 34.

Isaiah tells of joyful times, when Christ's kingdom is established. The desert shall rejoice and blossom as the rose. The eyes of the blind shall be opened; ears of the deaf be unstopped; the lame man shall leap as an hart, and the tongue of the dumb shall sing. The desolate shall be blessed. The way is through holiness, the unclean will not receive it. The redeemed that shall obtain joy and gladness. Chapter 35. Again he foretells of Christ that he will bear our griefs (Hebrew means sicknesses) and carry our sorrows; he was to be wounded for our transgressions; to be bruised for our iniquities; the chastisement of our peace will be upon him; with his stripes we are healed.

Young People's Work

By EDWIN SHAW, Milton, Wis.

PRESIDENT'S LETTER.

Dear Young People:

Again God is wonderfully answering our prayers for the work in Berlin. For two and a half weeks the interest has steadily grown, also the attendance. Eld. J. G. Burdick is with me, conducting the music. He has a large choir, good singing, duets and solos. A very busy time of the year and has been very rainy, but the faithful ones have hung on. Have been in the country, going from house to house, holding cottage meetings, singing, praying and talking. There are new ones coming to the meetings, and new ones forward for prayers every night. Yesterday, Sabbath-day, was a blessed day for old Berlin church. Five were received into membership with the church. Three of them by baptism and two returned to membership. One baptized was an old gentleman, Bro. Carpenter, living twelve miles away, had neglected this duty a life time, came to meeting with no thought of offering himself, but the reception given to prodigals broke him down low at the cross of Christ, and the prayers and greetings of the church brought him and his daughter to take this step. After this wonderful service we repaired to the Little Hoosick for baptism. We sang there some time while Bro. Carpenter was being fitted up with suitable robes for baptism.

At three o'clock the women gathered in the First-day Baptist church and the men in our church. These were great meetings, prayers were broken with grief, but God understood them, for answers were returned to many of them at the great evening meeting which followed. In groups people gathered around seekers and wanderers, to pray for them. We feel and see the answer to prayers, offered hundreds of miles away. I wish the friends who pray for Old Berlin could be here and get the blessing, and help spread it to every one of her prodigals. Brethren and sisters, pray on.

E. B. SAUNDERS.

BERLIN, N. Y.

GROWTH OF OUR SPIRITUAL HOUSES.*

BY MISS. HATTIE WHITNEY.

In 2 Peter 3: 18, we read that we are to "grow in grace and in the knowledge of our Lord and Saviour, Jesus Christ," and in 1 Peter 2: 2, "Desire the sincere milk of the Word that ye may grow thereby." if we truly desire to grow we will drink in the Word of God.

We know there is no structure which, if once started, is standing still; it must be either going forward or backward; it must be going on toward perfection or slowly wasting or crumbling away. The person who is building must be gathering the best of material and overseeing the work most carefully that his house may be pleasing to look upon, and a lasting edifice, or he will build his house of poor material, throwing it together so that he can live in it possibly for the present. It will not be lasting. So it seems to me with the houses which we are building for ourselves. Our structures are called character. We must build upon a rock—a sure foundation—and we read in 1 Cor. 13: 2, that the foundation is Jesus. He is the corner-stone. As

*Paper presented at the Semi-Annual Meeting at Coloma, Wis., June 6, 1897, and requested for publication in SABBATH RECORDER.

a dollar is composed of a thousand mills, so a character is composed of a thousand thoughts and acts. Every act of life is a stone. If we are careful to build our lives with noble, upright deeds, at the end will stand a temple, honored by God and man. But as one leak will sink a ship, and one flaw break a chain, so one dishonorable, untruthful act will forever leave its impress on our characters. All our separate faculties are at work adding to this structure. Plant the fruit seeds and tend them well and they will make a beautiful orchard to bring forth much fruit, so by our careful building and training we will have a beautiful and noble character. Large profits are made by quick sales and small percentage, so great characters are made by many little acts and efforts. What stones shall we put into our character's structure? After what shall we fashion it? Read in 2 Cor. 4: 2, that we are to live so that the life of Jesus might be made manifest in our mortal flesh.

Our Lord Jesus is hidden from the eyes of the world; they do not see him, they only see us, and had not our lives ought to show forth what he is. As one drop of water helps to swell the ocean, a spark of fire helps to give light to the world, so everyone, no matter how small or feeble or poor he may be, can help to show forth the beautiful life and character of Jesus, by strengthening the weak hands and conforming the feeble knees; telling others of the wonderful love of Jesus and doing the little deeds of kindness all about them. Little acts are the elements of true greatness. They raise life's value like the little figures over the larger ones in the arithmetic, to its highest power. They are the tests of character, the straws upon life's current, and show the current's way.

Acorns cover the earth with oaks and the ocean with navies. Sands make up the bar in the harbor's mouth, on which the vessels are wrecked; and little things in youth accumulate into character and destiny in eternity. If you cannot be a great river, bearing great vessels of blessing to the world, you can be a little spring by the wayside of life singing merrily all the day long, and giving a cup of cold water to every weary, thirsty one who passes by. Is it not the little things that make up whatever is great? Is it not the successive strata of rock that compose the mountain, and the myriads of almost imperceptible stars that whiten the heavens with the milky way? So with character the littles combined form the whole complete. In Prov. 16: 3 we read, "Commit thy works unto the Lord."

Suppose, as you were about to build a house, you found one person to whom you could look for direction and guidance in the fashioning and forming of your structure. How glad you would be to go about your building, feeling sure that he knew how to do, what to do, and could help you out of every difficulty. So in the building of our character. We may find One who is willing and ready to help and direct us at all times. We must commit our ways and works unto him, trusting him and feeling assured that he is able to keep that which we have committed unto him.

As we prune off the useless though vigorous shoots of shrubs and trees one after another as they appear, so God may trim our characters, and try our faith, and we may seem

to have labored and built in vain, but cannot we trust our own Master enough to say, as in Isa. 49:4: "Yet surely my judgment is with the Lord, and my work with my God?"

Our character is a building that must stand. The Word of inspiration warns us to take heed how we build it; to see that we have a foundation Rock that will endure.

The Holy Word also reveals to us the beautiful character of Jesus, the One we should pattern after, that our lives may be filled with kind, loving deeds.

Then let the several deeds unite to form a day, and one by one the days grow into noble years, and the years, as they slowly pass, will raise at last a beautiful edifice enduring forever, to the glory of God, and to our own praise.

FROM KANSAS.

Fellow Endeavorers:—Our State Endeavor Convention was held last week in Topeka, with the usual crowded meetings and great enthusiasm.

Several of our members were in attendance who at our last Sabbath Endeavor meeting gave in glowing accounts of "what they saw and heard and enjoyed at the Convention," which was interesting and very helpful indeed. They brought back much of the Convention enthusiasm and many very helpful suggestions.

We are looking forward with high anticipations to the International Convention at San Francisco, hoping our society may be well represented.

Recently we enjoyed the very rare opportunity afforded by a musical convention held in our village by Prof. Straub, of Chicago, which caused a great musical revival here.

Our Christian Endeavor work is growing in depth and power, and its influence is becoming much more widely felt.

We have also an interesting Junior Society which is doing very good work.

Church interests are in a very good condition. Our church building is almost too small to accommodate our Sabbath congregations.

Our Sabbath-school is also in a very thrifty condition, and we take courage and continue to work and pray "for Christ and the church."

C. E.

NORTONVILLE, Kansas.

OUR MIRROR.

THE little prayer written by Thomas Elwood, more than two hundred and sixty years ago, should be learned by every young person and brought to mind often each day.

"O that mine eyes might closed be
To what concerns me not to see,
That deafness might possess mine ear
To what concerns me not to hear,
That truth my tongue might always tie
From ever speaking foolishly,
That no vain thought might ever rest
Or be conceived in my breast,
That by each deed and word and thought
Glory may to my God be brought!
But what are wishes? Lord mine eye
On thee is fixed, to thee I cry;
Wash, Lord, and purify my heart,
And make it clean in every part;
And when 'tis clean, Lord, keep it, too;
For that is more than I can do."

THE warm weather has come, with its temptation to "skip" the Christian Endeavor meeting. The bicycle has put in its claims for a century run, and unless we are watchful we will find that the temptation has been a curse rather than a blessing to us. A temptation withstood is a blessing to any man, but temptation yielded to cannot but be a curse.—*Endeavorer*.

Children's Page.

ARBITRARY ENGLISH LANGUAGE.

We'll begin with box, and the plural is boxes,
But the plural of ox should be oxen, not oxes.
The one fowl is a goose, but two are called geese.
Yet the plural of mouse should never be meese.
You may find a lone mouse, or a whole nest of mice,
But the plural of house is houses, not hices.
If the plural of man is always called men,
Why shouldn't the plural of pan be called pen?
The cow in the plural may be cows or kine,
But a bow if repeated is never called bine;
And the plural of vow is vows, never vine.
If I speak of a foot and you show me your feet,
And I give you a boot, would a pair be called beet?
If one is a tooth and a whole set are teeth,
Why shouldn't the plural of booth be called beeth?
If the singular's this and the plural is these,
Should the plural of kiss ever be nicknamed keese?
Then one may be that and three would be those,
Yet hat in the plural would never be hose;
And the plural of cat is cats, not cose.
We speak of a brother, and also of brethren,
But though we may say in other, we never say methren.
Then the masculine pronouns are he, his, him,
But imagine the feminine she, shis and shim!
So the English, I think you all will agree,
Is the greatest language you ever did see.
—Commonwealth.

STORY OF A BIRTHDAY JUG.

BY FRANK HUNTINGTON.

"O, teacher, what's that for?" cried little Sadie Blake, as Miss Harris entered the primary room one Sabbath and placed on her table an odd-looking piece of property for a Sabbath-school class. Sadie's bright face was always a living interrogation point, and "what for?" was the sobriquet she had won for herself in the large family circle to which she belonged; but this time the countenances of the other children reflected the question that Sadie had voiced for them.

Miss Harris smiled and looked earnestly into the faces of her little charge, until she saw that they were interested in the question, and ready for her answer.

"How many of you remember the story of the little Indian girl which Mr. Peterson told us in concert last Sabbath?"

The little hands were raised instantly, in token that the touching story of the dying girl's appeal had moved their tender hearts. "How many would like to help tell the story of Jesus to her people?" she asked next. Again the little hands went up, more quickly than before, if possible, and every face looked eager and inquiring, while one of the older children asked in a practical way that was very encouraging:

"How can we help, Miss Harris? Can we begin now, while we are little?"

"Yes, you can begin right now, this week," replied Miss Harris, smiling at the ripple of enthusiasm which her answer created. "And there are two ways in which you can help."

"O, goody!" whispered Mamie Wheeler, and Charlie Graves added, "Let's begin, then."

"Well, our Woman's Missionary Society (the children knew about that, for Miss Harris believed in an 'all-round education' for her Sabbath-school class) has opened schools for the poor little Indian boys and girls. Some of them are boarding-schools where the children can go and learn, not only the lessons which you have in your day-schools, but Bible-lessons besides. And they learn also to be neat and clean, polite and industrious, for the girls are taught to sew and do housework, and the boys have their tasks, so that when they grow up they will know how to make comfortable, happy homes like yours, instead of living in dirt and ignorance and sin. Now it takes a good deal of money to support these schools, because many of the children

cannot pay for their food or books, and do not even have clothes fit to wear, so we want to help get this money, don't we?"

"Yes'm!" was the prompt and unanimous response.

"Very well, I knew you would, so I brought this birthday jug to Sabbath-school to-day."

"Birthday jug?" the children interrupted, inquiringly, "What's that?"

"Yes, a birthday jug. You see it has a slit in here. This is our plan: The next Sabbath after your birthday you can bring one penny for each year you have lived, and drop in here; and when the year ends we will break our jug, count our pennies, and send the money to the Missionary Society for the Indian schools. How do you like this?"

"Ever so much!" "Lots!" and "O that's lovely!" testified to the general approval.

"But I want you to bring *your* pennies, children, not papa's nor mamma's. Do you understand me?"

A little boy on the front seat dropped his head. He had spent his pennies for marbles and "McGintys" that week, and had to ask his papa for one for Sabbath-school that very morning.

"Surely in the course of the year you can all earn or save pennies enough for our jug besides what you now bring to church and Sabbath-school, and a little self-denial will make us love our birthday jug and our Indian boys and girls all the better, I am sure."

"I shan't have time to earn much," said Johnny Ray, dubiously; "my birthday is next Friday. I'll take 'em out of my bank."

"Very well, you can bring seven pennies from your bank, next Sabbath," said Miss Harris. "My birthday was last Tuesday, so I put mine in this morning," she added.

Johnny looked pleased to find that his teacher remembered how old he was, and evidently thought it was "a poor rule that does not work both ways," for he asked, "How many pennies did you put in, teacher?" But the Superintendent came in just then and he did not get his answer.

"You told us there were two ways we could help, Miss Harris," said Etta Brown when Mr. Peterson had left the room.

"O, yes, you can save your picture papers and cards and bring them to me, and if they are smooth and clean I will send them to Indian Territory for the little boys and girls to read. If they are soiled or torn I should not like to send them, because their teachers are trying to have the children learn to be neat, and we must not set them a bad example."

The weeks rolled swiftly by and the children talked a great deal about their birthday pennies, and felt very proud whenever their turn came to make a deposit in their beloved jug.

One Sabbath Harry Grant's wise little face wore an important look as he displayed seven bright dimes to his admiring and envious classmates.

"Grandpa sent these for his birthday, Miss Harris," he explained as he dropped them in the jug. "He's seventy years old. He has been saving bright ones for ever so long, and he says he put some prayers with 'em to make 'em do more good."

Miss Harris was touched with this bit of encouragement from the dear old man whose saintly face had often been an inspiration to her.

The next Sabbath Alice Lee brought a

shining gold dollar, and whispered to Miss Harris:

"Mamma sent that 'cause it is five years now since my little brothers and sister were borned into heaven."

The tears came to Miss Harris' eyes as she remembered the three little coffins which were carried out of that home together just before Alice came to brighten it. It seemed as if the angels sent to call these little ones to heaven must have tarried to bless the new-comer, for Alice was never just like other children; and it was quite characteristic of her to suggest the Sabbath before Christmas:

"I think we *all* ought to bring pennies next Sabbath for Jesus' birthday, don't you, teacher?"

And they did.

The year came to an end at last, and the children began to look forward to the jug-breaking with great eagerness. Miss Harris invited them all to her house on the afternoon of her birthday, and, after showing them some Indian curiosities and telling them interesting stories about the dusky children of the far West, the jug was broken with solemn ceremony by the youngest member of the class, and the little contributors watched in breathless silence while their teacher counted the pennies. A prouder day had never dawned for them than when Miss Harris, a few weeks later, showed them in the Receipts of the *Home Mission Echo*: "Miss Harris' class jug-breaking, \$4.37."

Meantime Johnny Ray's brother had become interested and petitioned his teacher for a class-jug; and Sadie Blake's oldest sister, who had a class of girls, introduced it among them; and before the second year ended there was a birthday box in the vestry into which old and young dropped their annual contribution for the children of the Red man.—*Home Mission Echo*.

HINTS FOR BOYS.

A gentleman advertised for a boy to assist him in his office, and nearly fifty applicants presented themselves before him. Out of the whole number he selected one, and dismissed the rest. "I should like to know," said a friend, "on what grounds you selected that boy without a single recommendation!" "You are mistaken," said the gentleman, "he has a great many. He wiped his feet when he came in, and closed the door after him, showing that he was careful; gave up his seat to that lame old man, showing that he was kind and thoughtful; he took off his cap when he came in, answered my questions promptly and respectfully, showing that he was polite and gentlemanly; he picked up a book which I had purposely laid on the floor, and replaced it on the table, while all the rest stepped over it or shoved it aside; and he waited quietly for his turn, instead of pushing or crowding. When I talked to him I noticed that his clothes were carefully brushed, hair in nice order, and his teeth as white as milk; and when he wrote his name I noticed that his finger nails were clean, instead of being tipped with jet, like that handsome little fellow in the blue jacket. Don't you call these things letters of recommendation? I do; and I would give more for what I can tell about a boy by using my eyes ten minutes than all the letters of recommendation he can give me."—*Scientific American*.

Home News.

New York.

ADAMS CENTRE.—We have had a cold and rainy spring. With regard to the growth of vegetation, the season is about two weeks behind last year.

Dr. Frant L. Greene, one of our young men, and a recent graduate of the Buffalo Dental College, intends to commence the practice of his profession at Binghamton, N. Y. Rev. and Mrs. A. B. Prentice and Mr. and Mrs. S. W. Maxson are attending Commencement Exercises of Alfred University. Mr. A. C. Prentice and Mr. H. W. Maxson graduate from that institution.

Those who attended the Central Association have returned. We were represented by four members, Rev. A. B. Prentice, Mr. G. W. Davis, Miss Eva Austin and Miss Janie Greene. The next session is to be held with us. During the absence of our pastor, in attendance at the Association, the pulpit was supplied by one of our young men, Mr. W. Jones, who read a sermon, and on a previous Sabbath, owing to the illness of our pastor, the sermon was read by Mr. G. W. Davis.

The Philomatheans have met every two weeks, with the exception of one meeting, since our last writing. The interest is increasing. There have been as many as fifty-seven present at one time. We have adjourned until the first Tuesday in September, with the exception of one meeting which will be held when our young people return home on their vacation.

Report of the Prayer-meeting Committee of the Y. P. S. C. E. ending June 5: The attendance has been better than usual, and the leaders have been present at every meeting. Cottage prayer-meetings have been held every week on Sand Street since the first of March. The Primary Department of the Sabbath-school is in a flourishing condition, with Miss Ida B. Greene as Superintendent, and Miss Janie B. Greene as Assistant.

There are two classes, the "Primaries," which consist of the very little ones, and the advanced class, or "Juniors."

The first half-hour is spent together in opening exercises, with a program which is changed every quarter. The following program is in use this quarter:

Song, by the Department.
Responsive Reading.
Whisper Song (Prayer).
Reciting of 121st Psalm.
Singing, Gloria Patria.
Singing, out of the Sabbath-school book.
Offering, March and leaving the pennies in the basket.
Birthday March and Offerings, after which the children pass to their respective classes.

The Junior Class use the *International Quarterlies*, while the primaries are studying from Juliet E. Dimock's "Two Years With Jesus," which is most excellent for little Bible workers. The Primary work is carried on after the form of kindergarten work, entirely by object lessons, development work and the use of the blackboard.

The results of the work are very pleasing, as it is wonderful how some of the very smallest remember the Bible stories. The class is given supplemental work, so they also get a knowledge of parts of the Old Testament. We are much gratified the way the children are being instructed, and that they should have such an able and painstaking superintendent.

Last Sabbath was Children's-day, a very enjoyable service. The happy faces of the children and the ferns and flowers formed a beautiful picture. After the exercises four of the Juniors, Arthur Graves, Mary Graves, Janie Whitford and Clara Hull, made an offering for baptism. We repaired to the water. It was a bright and beautiful day. Nature arrayed in all her splendor bespoke of God and his goodness to man, and our hearts went out in thankfulness that it is written in his holy Word: "Suffer little children to come unto me." COM.

I HAVE read in an Eastern tradition
That a man as he walked by the way,
Picked up from the dust of the roadside
A bit of unsightly clay.
All at once it is said that he cried,
"Whence hast thou this beautiful fragrance?"
"I have dwelt with the rose," it replied.

And I said to my heart here's a lesson—
For even the commonest clay,
If it dwell amid things that are sweetest,
Shall in time become fragrant as they.
And lives that may now be unsightly,
By communion with all that is pure,
Shall be touched with a glory immortal,
That through all the years shall endure.

IS THE WAY ROUGH?

BY W. D. TICKNER.

Fellow traveler:—Have you ever been discouraged or disheartened? I have. I found many trials that I had not thought of before I began this journey. The way has been rough and rugged, and my feet were torn and bleeding. The path has been so steep, that I have several times tried to go around rather than ascend the hill, Difficulty. How is it with you? Have you found it smooth and easy traveling? Have you had no mountains to climb? Have you never wandered from the highway? I have found flowers in the way, but they concealed thorns that pierced the foot.

I have passed through the desert, and have suffered hunger and thirst, but this was because I left the narrow beaten, path in order to secure ease. Sometimes it seemed as though my strength was well nigh gone. Then when hope seemed almost mockery, he that is mighty to save came to my relief. He sought me when out upon the desert I lay helpless, and ready to die. He bound up my wounded feet. He led me to fountains of living water. He fed me with the living manna. Rejoice in the Lord with me, for he knoweth our frame; he remembereth that we are dust. He has compassion on the weary, footsore pilgrim, climbing the steep and rugged road to Zion. He will give strength to overcome all obstacles if we only ask his aid, and his "presence will lighten the gloom." Do not do as I did when I became weary, and seek for an easier path; for you will not have Jesus to walk with you if you do. I wish I could even faintly portray the gloom and horror that rests upon the soul as soon as it gets out of sight of Jesus.

There is no light, no joy, no peace. Don't try it. No good ever came to any one who sought to find an easier rout to the kingdom of heaven.

The way to Glory lies through tribulation; but be assured that through the grace that will be given, you can and will arrive in safety. Do not be discouraged even though you at times seem ready to faint from fatigue. Though we are brought to Marah's bitter waters yet God can and will sweeten them. He will rest us at Elim after the long and tedious desert march. Never fear; for God, even thy God, will be with you. He will uphold you and comfort you.

Sabbath School.

INTERNATIONAL LESSONS, 1897.

THIRD QUARTER.

July 8.	First Converts in Europe.....	Acts 6: 6-15
July 10.	Paul and the Philippian Jailer.....	Acts 16: 22-34
July 17.	Paul at Thessalonica and Berea.....	Acts 17: 1-12
July 24.	Paul Preaching in Athens.....	Acts 17: 22-34
July 31.	Paul's Ministry in Corinth.....	Acts 18: 1-11
Aug. 7.	Working and Waiting for Christ.....	1 Thess. 4: 9-5: 2
Aug. 14.	Abstaining for the Sake of Others.....	1 Cor. 8: 1-13
Aug. 21.	The Excellence of Christian Love.....	1 Cor. 13: 1-13
Aug. 28.	Paul Opposed at Ephesus.....	Acts 19: 21-34
Sept. 4.	Gentiles Giving for Jewish Christians.....	2 Cor. 9: 1-11
Sept. 11.	Christian Living.....	Rom. 12: 9-21
Sept. 18.	Paul's Address to the Ephesian Elders.....	Acts 20: 22-35
Sept. 25.	Review.....	

LESSON II.—PAUL AND THE PHILIPPIAN JAILER.

For Sabbath-day, July 10, 1897.

LESSON TEXT.—Acts 16: 22-34.

GOLDEN TEXT.—Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. Acts 16: 31.

INTRODUCTION.

After the Sabbath-day spent by the riverside the apostles went to the home of Lydia and evidently tarried in the city some little time, teaching and preaching the gospel. One day while on the way to the place of prayer, they met a girl possessed with the spirit of divination, whom they cured. But they had touched the pockets of her masters, destroying their hope of gain. Greatly incensed, they seized the apostles and drew them into the court to the magistrates, accusing them of transgressing the Roman Law. Here we find them to-day.

EXPLANATORY.

I. Paul in Trouble. 22-24.

22. *Rose up together.* An excited mob joins in with the masters of the healed girl crying out against the accused. *Commanded to beat them.* The verb signifies to beat with rods. All this without any trial or investigation by the magistrates. The howling mob might be thus appeased. Justice bore no part in the proceedings. See 2 Cor. 11: 25.

23. *Many stripes.* "Forty save one." These laid upon the naked flesh, drew blood at every stroke. *Prison.* To stop their further teaching of the hated doctrines.

24. *Inner prison.* The Roman prison had two sets of cells. One class was light, clean and comfortable. The other was dark, damp, loathsome and designed for only the very worst cases. *Stocks.* An instrument of torture as well as of safety. When the feet were inserted, change of position was practically impossible.

II. Paul Happy in the Lord. 25.

25. *Prayed and sang praises.* Lit., praying they sang hymns. The imperfect tense is used throughout the verse. Sleep being out of the question, they kept praying, and as joy welled up within they burst into songs of praise. *Heard.* Lit., were hearing, listening attentively.

III. God Revealed in Power. 26, 27.

26. *Earthquake.* These are not uncommon in that region. This one easily came in answer to prayers of the men of God for help. It was miraculous either in its coming at all or at just the right time. *Doors were opened.* As a result of the earthquake. *Bands were loosed.* If this signifies a loosening of the chains from the walls, it too might follow as a natural result of the above; if it signifies that the chains fell from the wrists, it reveals still another visitation of God's power.

27. *Would have killed himself.* Suddenly aroused from his sound slumber, and seeing at a glance the open doors, pictured his own punishment for neglect, and preferred death to disgrace.

IV. God Revealed in Care for His Own. 28.

28. *Paul cried.* The jailer saw only the open door, but Paul from the darkness of the inner prison saw beyond the doors and beyond the night. God had a place for the jailer in his kingdom, and Paul did his best to save him, though he had been misused by him. See Christ's prayer on the cross.

V. God Revealed in Salvation. 29-34.

29. *Light.* Gr. Lights, torches. *Fell down.* The earthquake might not have been regarded as peculiar, but for the remaining of the freed prisoners, and the calm, helpful assurances of the apostles. This linked everything to them and he hastened to do homage.

30. *Brought them out.* Into the court of the prison. *What . . . do . . . saved?* The revelation of God's power to destroy awakes the consciousness of his own guilt before God; the revelation of God's care for his own, inspires to hope of salvation for himself also.

31. *Believe on the Lord Jesus Christ.* The jailer had just called them lords (sirs), but they, at once point him to the only Lord the Saviour of all who come unto God

through faith in him. *And thy house.* By coming with him to Jesus.

33. *The same hour.* Midnight. No waiting for morning. The whole family must be aroused and hear the glad news. *Washed their stripes.* What a change from rudely thrusting them uncared for into the stocks in the inner dungeon! The man is now a Christian. Faith is manifest by works.

34. *Into his house.* Connected with the jail, of course, but a place of comfort to body and spirit as well. He had no fear of any attempt to escape after the events of night. *Rejoiced.* The Christian life is the only truly happy one. *All his house.* See verse 31. The change in husband and father could not be gainsaid, and they gladly followed him up into the higher life.

TEMPERANCE TRIUMPHS IN THE VICTORIAN ERA.

At Queen's Hall, London, three weeks ago, a great demonstration was held to recount the steps in the progress of the temperance reformation since the accession of "her gracious majesty." Early in the day a reception was given to about thirty ladies and gentlemen who were honored with the title of "Diamond Jubilee Teetotalers," all of them having joined in the movement before Victoria ascended the throne.

Among the speakers were the Rev. Dr. Marshall Randles, President of the Wesleyan Conference; and the Archbishop of Canterbury. "His Grace" took note of the great increase of kindly feeling among all classes. They are far less ready to condemn others for conscientious differences than they were sixty years ago; by joining hands they have learned the possibility of stemming evils that otherwise could never be reached; of this he considered temperance societies a splendid example.

Among their achievements they have "forced doctors to confess that for all practical purposes intoxicating liquor is totally unnecessary." At the opening of the Temperance Hospital they were told that if patients died the governors ought to be prosecuted. That hospital now effects as many cures as any other; and though the physicians there are allowed to use alcohol when they consider it really necessary, they have steadily drifted to the conclusion that on the whole there is no need for it.

The learning, authority and social relations of the Archbishop of Canterbury are such that he would not make such statements as of his personal knowledge unless they were true. At the same time, the personal habits of many physicians both in England and America, and their tendency to ignore the relation of their sentiments and practice to the individual moral welfare of their patients are such, that they continue to perscribe liquors when a substitute could easily be found, and are much more careless in their directions as to the amount to be taken and the diminution and cessation of dose than they would be in the use of any other medicine.

It would not be indelicate for patients, when an alcoholic prescription is offered, to ask whether something else would not meet the emergency. This has often been done in the cases of morphine, calomel, and even quinine. A patient under treatment in the famous hospital of Professor Kaposi, in Vienna, found that beer was served with luncheon and wine for supper. As the diet was a special one, each article prescribed, he compiled for two days. On the third he asked if the beer and wine were necessary. The reply was, "Do you use them at home?" Answer being in the negative, the patient was then asked, "Do you feel any effects from the beer?" "Only rather more than usual

dullness after eating." "And of the wine?" "Only a slight warmth." "Leave them off." At the end, we have the best authority for saying, he was told, "You would not have recovered so soon had you been in the habit of using stimulants."

When Victoria was crowned, most English-speaking people had liquors on their sideboards and used them freely. The abstainer was often put upon the defensive and sometimes flatly accused of gross discourtesy, and often found his pastor opposed to his views, either openly or covertly; almost all the colleges had liquors at the Commencement and other banquets, and to propose a wedding feast without wine would have seemed most unreasonable. Deplorable as the situation still is, it is vastly better than it was then, when statesmen were often little better than common drunkards, and great lawyers were frequently public spectacles.

The most unpromising phase at present is the weakening of the total abstinence forces in profession and argument in social life, and the substitution of the weaker for the stronger methods of defense and propagating the principle.—*Christian Advocate.*

CHOOSE CAREFULLY.

I beg of you to choose carefully your path. The farmer is careful in the choice of seed. He does not want bad seed or inferior seed, because he knows that such will give a poor crop. He looks for the best seed he can buy. If you choose to sow to the flesh, you will have a corrupted harvest. If you commit a sinful deed, it may land you in a dishonored grave.

Choice is a solemn thing. You can make this moment a turning point in your life. Once during the conquest of Peru, Pizarro's followers threatened to desert him. They gathered on the shore to embark for home. Drawing his sword, he traced a line with it in the sand from east to west. Then turning toward the south, he said:

"Friends and comrades, on that side are toil, hunger, nakedness, the drenching storm, and death; on this side, ease and pleasure. There lies Peru with all its riches; here, Panama and its poverty. Choose each man as becomes a brave Castilian. For my part, I go south."

So saying, he stepped across the line, and one after another his comrades followed him, and the destiny of South America was decided.

Napoleon was once offered a position as officer in the Turkish artillery. He declined it; but had he chosen to accept it, the history of Europe would have been different.—*Moody.*

A BLESSED EXPERIENCE.

Dr. Payson in his last days said: "Christians might avoid much trouble and inconvenience if they would only believe what they profess—that God is able to make them happy without anything else. They imagine that if such a dear friend were to die, or such and such blessings were to be removed, they would be miserable; whereas, God can make them a thousand times happier without them. To mention my own case; God has been depriving me of one blessing after another; but as every one was removed he has come in and filled up its place; and now, when I am a cripple and not able to move, I am happier than I ever was in my life before, or expected to be; and if I had believed this twenty years ago, I might have been spared much anxiety."—*Selected.*

Popular Science.

BY H. H. BAKER.

Water.

An element, without which we could not long exist, and with which we become very familiar, yet as to its formation, properties, peculiarities and mission, as a general thing is but very little understood.

Chemically, it is composed of two volumes of hydrogen, and one volume of oxygen, therefore by weight, one ounce of hydrogen and eight ounces of oxygen mixed will make nine ounces of water; consequently, 9 is the representative of water.

Its composition was not known until the year 1781, when Mr. Henry Cavendish, a celebrated English chemist, who died in London March 10, 1810, was the first person to combine oxygen and hydrogen, and form water. His experiment consisted in burning oxygen and hydrogen gases. For more than a week he watched the results, and carefully noted the gas consumed.

The weight of hydrogen used in the experiment, in grains, was 1,039,358, that of oxygen 6,209,869; the water obtained was 7,244 grains, which was very nearly pure. Pure water is transparent, colorless, tasteless, and without odor. Its specific gravity is considered as 1,000; and is the specific gravity measure, or standard, for all other bodies.

Water absorbs a portion of every kind of gas, of some kinds more than others; from the atmosphere it absorbs oxygen rather than nitrogen. Water in its natural state always contains air, and it is to that it owes its flavor, and by it the lives of fishes and other aquatic animals are sustained; and without being impregnated with air, water becomes very insipid.

The refractive power of water is very high, owing to the hydrogen which it contains, but it is a slow conductor of heat. The rapidity with which it becomes heated, when the heat is applied to the bottom of the vessel, is because the particles there become specifically lighter, and must rise and give place to colder ones, until 212 degrees of heat is reached; but you apply the same heat to the upper surface, and it would take a long time to reach the particles at the bottom.

Water becomes a solid at 32° Fahrenheit, and its specific gravity becomes diminished to about 60°. It is a curious fact to note that when it congeals slowly it forms needles, which cross each other at angles of 60° and 120°. By careful cooling water may be kept liquid down as low as 22°, but if agitated in the least it instantly congeals.

The force with which water expands in freezing is tremendous. Mayor Williams, at Quebec, burst bombshells by freezing, that were only thirteen inches in diameter, and two inches thick, of solid iron. I have examined a boulder as large as a small house, that came from the far North during the glacial period, and lodged on the top of a high knoll, between the head of Lake George and Warrensburg. It has been split diagonally near its center by water freezing, and the parts have entirely separated, giving evidence that it has all been done since it landed.

It is a general law that matter expands by heating and contracts by cooling, but water is an exception, and is not governed by this

law. This exception in nature renders the water, when the heat is abstracted, specifically lighter, thus forming a covering to lakes and rivers, thereby preserving the warmth of the mass of water, and consequently the lives of the fishes and other water inhabitants.

Ice at a low temperature is hard, tough and elastic. A cannon was made from ice that stood several charges before bursting. Ice is readily formed in all climates by placing water in vessels, and surrounding them with sulphuric acid and sulphate of soda, or other frigorific mixtures.

Water at all temperatures is converted into vapor, which takes place even in ice. At 212° Fahrenheit, with the barometer at 30", it is rapidly converted into steam, and increases its former bulk about 1,800 times. It is to the expansive force of steam that the motion in water which we call boiling is to be ascribed.

When water comes in contact with some metals, heated to redness, the oxygen in the water combines with the metal and the hydrogen is set free. Iron, zinc, antimony, tin, manganese, potassium and sodium decompose water; especially the two latter metals decompose it rapidly. Other methods have been adopted for the decomposition of water.

Water in many places is found to be extremely impure, and yet, by constant use, the taste becomes habituated to it, so that it is palatable. Water that is fit and proper to be drank may be known by the following observations: It must be perfectly clear, possess no odor, unite readily with soap, without forming lumps, and not throw down precipitate when in solution with nitrate of silver.

To remove the bad qualities of water, when it is practical, the best way is to set it in motion, so that by changing the particles they can come in contact with the air, hence the rapid moving streams are always very pure. To separate and destroy the germs of disease, created by the decay and putrefaction of vegetable matter, the best and sure way is to boil it, and if any odor can be detected, add a little potash, or wood ashes, as by this it becomes deprived of air, and to regain it again cool in shallow vessels.

Various devices have been employed to abstract the impurities by filtering. A very good filter, on a small scale, can be made by perforating the bottom of a vessel and then packing it closely with sponge. Years ago I made a cistern having a partition formed of porous brick through the center. The water filtered through these answered very well, but a far better way is to have the partition extend from the top to near the bottom, leaving an open space, then filling one side, beginning with fine sand at the bottom and growing coarser until it is coarse gravel at the top. This will make a very cheap and good cistern filter.

Good water may be preserved pure, or nearly so, for quite a long time by submerging charcoal in it. But as charcoal loses its preserving qualities, it must often be renewed. I discover this article is getting too long, therefore I leave for some other time the scientific consideration of water, as it exists in large quantities, such as seas, lakes, river, springs, ice on the top of mountains and around the poles, in the atmosphere constituting clouds, producing the wonderful phenomena of dew, rain and snow.

SABBATH SUNSHINE.

On the Sabbath I watch the earliest sunshine, and fancy that a holier brightness marks the day when there shall be no buzz of voices on the exchange, nor traffic in the shops, nor crowd or business anywhere but at church. Many have fancied so. For my own part, whether I see it scattered down among tangled woods, or beaming broad across the fields, or hemmed in between brick buildings, or tracing out the figure of the casement on my chamber floor, still I recognize the Sabbath sunshine. And ever let me recognize it. Some illusions—and this among them—are the shadows of great truths. Doubts may flit around me, or seem to close their evil wings and settle down; but so long as I imagine that the earth is hallowed and the light of heaven retains its sanctity on the Sabbath—while that blessed sunshine lives with me—never can my soul have lost the instinct of its faith. If it has gone astray, it will return again.—*Nathaniel Hawthorne.*

There is more Catarrh in this section of the country than all other diseases put together, and until the few years was supposed to be incurable. For a great many years doctors pronounced it a local disease, and prescribed local remedies, and by constantly failing to cure with local treatment, pronounced it incurable. Science has proven Catarrh to be a constitutional disease, and therefore requires constitutional treatment. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, Ohio, is the only constitutional cure on the market. It is taken internally, in doses from 10 drops to a teaspoonful. It acts directly on the blood and mucous surfaces of the system. They offer one hundred dollars for any case it fails to cure. Send for circulars and testimonials. Address,

F. J. CHENEY & CO., Toledo, O.
Sold by Druggists, 75c.
Hall's Family Pills are the best.

Special Notices.

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

THE Seventh-day Baptist church of New York City holds services each Sabbath at 10.30 A. M., in the Boys' Room of the Y. M. C. A. building, Twenty-third Street, near Fourth Avenue. Visiting Sabbath-keepers in the city are cordially invited to attend the services.

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.

THE Mill Yard Seventh-day Baptist church holds 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 Annual Conference of the Scandinavian Seventh-day Baptists of South Dakota will convene with the Big Springs Church, Big Springs, Union County, S. D., commencing Friday, July 2, 1897, and continuing three days. Persons coming by train please notify Peter Ring, Big Springs, S. D., who will meet them at Hawarden, Iowa, or Alcester, S. D. A cordial invitation is extended to all. In behalf of Committee,

JOSEPH SWENSON.

MARRIAGES.

BURDICK-MILLARD.—At the residence of the bride's parents, Mr. and Mrs. J. B. Millard, West Edmeston, N. Y., June 15, 1897, by the Rev. Clayton A. Burdick, Mr. D. D. L. Burdick, of Scott, N. Y., and Miss Abbie Whitmore Millard.

WORDEN-MAXSON.—At the home of the bride's parents, Mr. and Mrs. E. S. Maxson, Brookfield, N. Y., June 17, 1897, by the Rev. Clayton A. Burdick, Mr. Lynn Worden and Miss Ivalou Maxson.

IRISH-BURDICK.—At the residence of the bride's parents, Mr. and Mrs. Edmund Burdick, of Alfred, N. Y., June 5, 1897, by Rev. M. B. Kelly, Mr. William A. Irish and Miss Hattie E. Burdick, both of Alfred.

AUSTIN-FITCH.—At the residence of the bride's parents, Mr. and Mrs. Philarmom Fitch, Brookfield, N. Y., June 22, 1897, by the Rev. Clayton A. Burdick, Mr. James Edward Austin, of Norwich, N. Y., and Miss Pearl M. Fitch.

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.

CRANDALL.—In Rockville, R. I., June 14, 1897, Harriet Maria Crandall, aged 54 years, 8 months and 19 days.

Miss Crandall experienced religion at the age of 14 and was baptized by Eld. Lucius Crandall, and united with the Seventh-day Baptist church in Rockville, May 16, 1857, continuing her connections with the church an honorable and honored member till her decease. Respected and loved in life, she will still live in the memory of all who knew her.

A. MCL.

PALMITER.—At the home of a daughter, in Bradford, Pa., of dropsy of the heart, Horace W. Palmiter, in the 77th year of his age.

The deceased was the oldest of 9 children born to Silas and Elizabeth Palmiter, of whom three brothers remain. In 1847 he was married to Sarah Davis, who with four children of the five born to them, survives him. He experienced religion in youth and has since been a member of the Hartsville Seventh-day Baptist church. He loved the Word of God, and meditated much upon its teaching.

CRANDALL.—At South Brookfield, N. Y., June 12, 1897, of dropsy, Anna Maria Crandall, relict of William Henry Crandall, in the 81st year of her age.

She was a Christian woman of patient and helpful character. During her illness, of a long duration, she had seemed to be mindful of others more than herself. Though having had a slight shock of paralysis a short time before her death, she was not entirely helpless, being able to set up to within a day of her death. She was a faithful member of the Second Brookfield church. Five children survive her, as well as a number of brothers and sisters. The funeral was from the home of her daughter, Mrs. Abel Avery, where she had lived for many years.

C. A. B.

Literary Notes.

Harper's Weekly of July 3 will contain the first instalment of E. F. Benson's novel of the Greek war of independence, "The Vintage," which is said to be not only timely in theme, but in spirit and in episodes curiously like the experiences of the Greeks in their recent war with the Turks. Among the pictorial features in the same number of the *Weekly* there will be a double-page drawing by Zogbaum, of the reading of the Declaration of Independence to the American troops on the New York common, on July 19, 1779, and an illustration of the celebration of "Veteran's Day" at the Tennessee Centennial Exhibition.

MR. STEPHEN BONSAI, author of "The True Condition of Cuba To-day," just published by the Harpers, has received from Mr. Walter B. Barker, U. S. Consul

at Sagua la Grande, Cuba, a letter regarding his recent article on Cuba in the *Review of Reviews*, portions of which are reproduced in the volume." As one who has been a part," writes Mr. Barker, "more than an eye-witness, who has taken a keen interest in and studied the revolution from its inception to the present, I unhesitatingly pronounce your article the clearest and most comprehensive, as well as truthful, statement of the status of affairs in this unhappy island."

Harper's Bazar of July 3 will contain the first of an interesting series on "Colonial Homes and Life," by Helen Evertson Smith, entitled "A Pioneer Home in Connecticut"; an article on "Patriotism and Manners," by Viola Roseboro'; and "The Trials of a City-Bred Young Married Couple," by Anna Wentworth Sears.

WONDERS OF TELEPHONY FROM A LAYMAN'S STANDPOINT.

Electrical engineering, as applied to the innumerable improvements in the construction of telephone instruments, is accomplishing new triumphs daily. The rapidity with which the distance over which telephonic communication can be had, exceeds the most vivid imagination. It is only a comparatively short time since people were incredulous when they were told of the likelihood of Chicago and New York being able to converse with one another. Now we are perfectly willing to accept any statement that telephone engineers choose to make with respect to their ability to accomplish anything in this department of science.

The mystery of it all is a cause of never ceasing wonder.—One can arise from the place where he is writing and call, from his desk, a friend in Chicago. When one speaks the impulse of his voice goes out through a gimlet hole in the wall, it speeds away over the housetops, through the smoke and noise of roaring shops and factories, out across fields and rivers and prairies and lakes and mountains, through towns and villages. It passes through forests, where birds are singing, it passes the farmer's wagon toiling along the country road, it goes past school-houses, where children are droning over their books. It perhaps encounters a thunderstorm, but on it goes through every sort of sight and scene, over the roofs and through the roar of large cities, straight from our vocal chords to the tympanum of the receiver at the other end, which little bit of metal transposes the vibrations into articulate speech, and it in turn tells to his friend the thoughts that he is uttering. It not only does this but it does it so faithfully that one is able to recognize the tones of the other's voice and would probably be able to discover the identity without the necessity of announcing it.

The performance of this little tympanum in the receiver is one of the most curious of the many curious things about it. We had commonly supposed that in order to produce articulate speech certain motions of the mouth, which could not be imitated, were necessary, but here is a little flat piece of metal that actually talks, and talks plainly, too. The vibrations of the vocal chords, modified by the mouth, teeth, tongue, and lips, for we use them all in talking, has set up similar vibrations in the transmitter, and

Royal makes the food pure, wholesome and delicious.

ROYAL BAKING POWDER CO., NEW YORK.

these vibrations, unseen and unfelt, have, somehow or other, by the aid of electricity, traveled a great distance. Imperceptible and weak as they are they have in all their long journey lost not one wit of their equality, tone or accuracy. Every infinitesimal inflection has been retained, and, all in their proper order, they strike the diaphragm of the receiver and the receiver talks.

It gets there, but how? Does it drive straight through the hundreds of miles of copper wire which stretch out between the two cities, or does it travel on the surface of the wire? Ask the telephone expert and he will tell you he does not know. It is certain, however, that the wire has something to do with it in the present state of the art. But it may be done without a wire. In an experimental way telephone messages have been sent by the aid of a ray of light. It has carried the vibrations of sound and reproduced them in the same way as is done by the aid of a wire and the electric current.

Reflection upon the subject leads us to doubt whether there is really any such thing as distance. Maybe our friend could hear our ordinary conversation at so great a distance without any instrument if he had the right kind of an ear. It has been recently demonstrated that telegraphing can be carried on through long distances without any wires, provided the proper instruments are at hand to catch the vibrations and make them perceptible to the human ear. It has been discovered that there are invisible rays of light which penetrate what we call opaque substances, and that there are sounds which the human ear is incapable of apprehending. All sound and light is caused by vibrations, and only those with in a certain compass produce any effect upon our organs of sight and hearing.

We are just beginning to understand how little we know about these matters, and, having arrived at that state, are beginning to find out more. If a beam of light can so arrange the medium for the conveyance of

\$21.50 STERLING \$21.50 SEWING MACHINE.

Freight Paid. Warranted 10 Years. 20 DAYS' TRIAL.

If not as represented, you can return at my expense. Send for circular. E. D. BLISS, Milton, Wis.

sound that the vibrations which produce it will follow its direction and be reproduced, is there any limit to the range of sound? May we not one of these days hear the roar of the conflagration on the sun, may our ears not catch the sounds on Mars and on the other planets and stars, and may we not converse with their inhabitants if they have any? None of these are much more wonderful than the performances of the little talking disk which repeats our conversation to our friend so far away.—*The Telephone.*

OUR NATIONAL FINANCES.

It is given out that Secretary Gage of the United States Treasury Department is preparing a new financial measure to submit to Congress next winter. He has written two hundred letters to leading bankers and merchants asking suggestions for putting the currency on a sound basis. He also had a conference with ex-Secretary Carlisle. Prominent features of the proposed plan are the gradual retiring of greenbacks and the substitution of National Bank Notes; the empowering of National Banks to issue notes to the full limit, instead of ninety per cent; a reduction on the tax on National Banks from one per cent to one-fourth of one per cent; limiting the denominational bank notes and other paper money to ten dollars and the substitution of silver for all below. It is also probable that there will be a provision for branch banks. The suggestion is made that state and municipal bonds might be issued as a basis of circulation, not exceeding fifty per cent of their value. Already the Secretary has commenced to carry out the withdrawal of greenbacks under the provisions of the present law, and the paper money is greatly increased in the Treasury, six million dollars being in hand on June 1.—*Christian Standard.*

Women as Well as Men Can Make Money.

I have an ice cream freezer that will freeze cream perfectly instantly. The cream is put into the freezer and comes out instantly smooth and perfectly frozen. This astonishes people and a crowd will gather to see the freezer in operation and they will all want to try the cream. You can sell cream as fast as it can be made, and sell freezers to many of them who would not buy an old style freezer. It is really a curiosity and you can sell from \$5 to \$8 worth of cream and six to twelve freezers every day. This makes a good profit these hard times and it is pleasant employment. W. H. Baird & Co., Dept 281 Sta. A, Pittsburg, Pa., will send full particulars and information in regard to this new invention on application and will employ good salesmen on liberal terms.

Seventh-day Baptist Bureau

of Employment and Correspondence. T. M. DAVIS, President. L. K. BURDICK, Vice-President.

Under control of General Conference, Denominational in scope and purpose.

FEES. Application for employment..... 25 cents. Application to Correspondence Dep..... 25 cents. One and two cents stamps received. To insure attention enclose stamp for reply.

Address all correspondence, SECRETARY, BUREAU EMPLOYMENT, ALFRED, N. Y. Box 207.

Wanted—An Idea Who can think of some simple thing to patent? Protect your ideas; they may bring you wealth. Write JOHN WEDDERBURN & CO., Patent Attorneys, Washington, D. C., for their \$1.00 prize offer and list of two hundred inventions wanted.

LOCAL AGENTS.

The following Agents are authorized to receive all amounts that are designed for the Publishing House, and pass receipts for the same.

- Westerly, R. I.—J. Perry Clarke. Ashaway, R. I.—Rev. G. J. Crandall. Rockville, R. I.—A. S. Babcock. Hopkinton, R. I.—Rev. L. F. Randolph. Hope Valley, R. I.—A. S. Babcock. Mystic, Conn.—Rev. O. D. Sherman. Noank, Conn.—A. J. Potter. Waterford, Conn.—A. J. Potter. Niantic, R. I.—E. W. Vars. New York City—C. C. Chipman. Berlin, N. Y.—E. R. Greene. Adams Centre, N. Y.—Rev. A. B. Prentice. Lowville, N. Y.—B. F. Stillman. Verona Mills N. Y.—Rev. Martin Sindall. West Edmeston, N. Y.— Dr. H. C. Brown. Brookfield, N. Y.—B. G. Stillman. Lincolnton Centre, N. Y.—Rev. O. S. Mills. Scott, N. Y.—B. L. Barber. State Bridge, N. Y.—John M. Satterlee. Leonardsville, N. Y.—Edwin Whitford. Alfred, N. Y.—A. A. Shaw. Alfred Station, N. Y.—P. A. Shaw. Hartsville, N. Y.—Rev. H. P. Burdick. Independence, N. Y.—S. G. Crandall. Richburg, N. Y.—Rev. A. Lawrence. Little Genesee, N. Y.—E. R. Crandall. Nile, N. Y.—J. B. Whitford. Shiloh, N. J.—Rev. I. L. Cottrell. Marlboro, N. J.—Rev. J. C. Bowen. New Market, N. J.—C. T. Rogers. Dunellen, N. J.—C. T. Rogers. Plainfield, N. J.—J. D. Spicer. Salemville, Pa.—A. D. Wolfe. Salem, W. Va.—Preston F. Randolph. Lost Creek, W. Va.—L. B. Davis. Berea, W. Va.—H. D. Sutton. New Milton, W. Va.—Franklin F. Randolph. Shingle House, Pa.—Rev. G. P. Kenyon. Hebron, Pa.—Mrs. Geo. W. Stillman. Lake View, Ohio.—T. A. Taylor. Jackson Centre, Ohio.—J. H. Babcock. West Hallock, Ill.—Niles S. Burdick. Chicago, Ill.—L. C. Randolph. Farina, Ill.—E. F. Randolph. Milton, Wis.—Paul M. Green. Milton Junction, Wis.—L. T. Rogers. Edgerton, Wis.—Dr. H. W. Stillman. Walworth, Wis.—E. R. Maxson. Albion, Wis.—T. B. Collins. Berlin, Wis.—John Gilbert. Cartwright, Wis.—D. W. Cartwright. Utica, Wis.—James H. Coon. Dodge Centre, Minn.—Giles L. Ellis. New Auburn, Minn.—John M. Richey. Welton, Iowa.—O. W. Babcock. Garwin, Iowa.—Thos. S. Hurley. Grand Junction, Iowa.—Rev. E. H. Socwell. Billings, Mo.—Rev. L. F. Skaggs. Boulder, Colo.—Rev. S. H. Wheeler. Hammond, La.—Rev. G. W. Lewis. Nortonville, Kan.—O. W. Babcock. North Loup, Neb.—Rev. Oscar Babcock. Humboldt, Neb.—Joshua G. Babcock. Smyth, Dak.—W. N. Burdick. Fayetteville, N. C.—Rev. D. N. Newton. Attalla, Ala.—Rev. R. S. Willson.

DeRuyter, N. Y.

SABBATH SCHOOL BOARD.

REV. L. R. SWINNEY, President, DeRuyter, N. Y. REV. J. ALLISON PLATTS, Secretary, Leonardsville, N. Y. CHARLES J. YORK, Treasurer, DeRuyter, N. Y. Vice Presidents—M. H. VanHorn, Salem, W. Va.; Ira Lee Cottrell, Shiloh, N. J.; Martin Sindall, Verona, N. Y.; Geo. B. Shaw, Nile, N. Y.; H. D. Clarke, Dodge Centre, Minn.; Geo. W. Lewis, Hammond, La.

New York City.

HERBERT G. WHIPPLE, COUNSELOR AT LAW. St. Paul Building, 220 Broadway.

C. C. CHIPMAN, ARCHITECT. St. Paul Building, 220 Broadway.

Plainfield, N. J.

AMERICAN SABBATH TRACT SOCIETY. EXECUTIVE BOARD. C. POTTER, Pres., J. D. SPICER, Treas. A. L. TITSWORTH, Sec., REV. A. H. LEWIS, Cor. Plainfield, N. J. Regular meeting of the Board, at Plainfield, N. J., the second First-day of each month, at 2 P. M.

THE SEVENTH-DAY BAPTIST MEMORIAL BOARD.

CHAS. POTTER, President, Plainfield, N. J. JOSEPH A. HUBBARD, Treas., Plainfield, N. J. D. E. TITSWORTH, Secretary, Plainfield, N. J. Gifts for all Denominational Interests solicited. Prompt payment of all obligations requested.

W. M. STILLMAN, ATTORNEY AT LAW, Supreme Court Commissioner, etc.

Salem, W. Va.

THE SEVENTH-DAY BAPTIST GENERAL CONFERENCE.

Next session at Salem, W. Va. PRINCIPAL FRANK L. GREENE, Brooklyn, N. Y., President. REV. L. A. PLATTS, Milton, Wis., Cor. Sec'y. PROF. W. C. WHITFORD, Alfred, N. Y., Treasurer. E. P. SAUNDERS, Alfred, N. Y., Rec. Sec'y.

Milton, Wis.

MILTON COLLEGE, Spring Term opens March 31, 1897. REV. W. C. WHITFORD, D. D., President.

COON & SHAW, FURNITURE AND UNDERTAKING. Milton Junction and Milton.

YOUNG PEOPLE'S BOARD OF THE GENERAL CONFERENCE.

E. B. SAUNDERS, President, Milton, Wis. RETA I. CROUCH, Secretary, Milton, Wis. J. DWIGHT CLARKE, Treasurer, Milton, Wis. ASSOCIATIONAL SECRETARIES: ROY F. RANDOLPH, New Milton, W. Va., EDWIN G. CARPENTER, Ashaway, R. I., G. W. DAVIS, Adams Centre, N. Y., MISS EOLA HAMILTON, Alfred Station, N. Y., EDWIN SHAW, Milton, Wis., LEONA HUMISTON, Hammond, La.

WOMAN'S EXECUTIVE BOARD OF THE GENERAL CONFERENCE.

Hon. Pres., MRS. HARRIET S. CLARKE, Milton, Wis. President, MRS. J. B. MORTON, Milton, Wis. Cor. Sec., MRS. ALBERT WHITFORD, Milton, Wis. Treasurer, MRS. GEO. R. BOSS, Milton, Wis. Rec. Sec., MRS. E. M. DUNN, Milton, Wis. Editor of Woman's Page, MRS. REBECCA T. ROGERS, Waterville, Me. Secretary, Eastern Association, MRS. ANNA RANDOLPH, Plainfield, N. J. South-Eastern Association, MRS. C. R. CLAWSON, Salem, W. Va. Central Association, MRS. T. R. WILLIAMS, DeRuyter, N. Y. Western Association, MRS. C. M. LEWIS, Alfred, N. Y. North-Western Association, Miss PEBBE S. COON, Walworth, Wis. South-Western Association, MRS. A. B. LANDPHERE, Hammond, La.

THE ONLY ALTERNATIVE.

BY G. H. LYON.

Some Condition of Success in the Prohibition Party is Wanting. What Is It?

Note the absolute condition stated by Prohibitionists themselves in the first plank of their National Convention twelve years ago. Pages 7 and 8. That condition persistently refuses to be modified.

The Prohibition issue has become involved with the Sabbath issue in a way to which we have given little heed. See page 15; A Compulsory Holiday works evil. See page 16; The Difference. See page 22; For Repeat of the Sunday laws.

45 Pages. 1 Copy 15 Cts. 2 Copies, 25 Cts. 10 Copies \$1.

Address, G. H. LYON, Bradford, Pa.

Or, American Sabbath Tract Society, Plainfield, N. J.

HELPING HAND

IN BIBLE SCHOOL WORK. A quarterly, containing carefully prepared helps on the International Lessons. Conducted by The Sabbath School Board. Price 25 cents a copy per year; 7 cents a quarter.

THE PECULIAR PEOPLE.

A CHRISTIAN MONTHLY DEVOTED TO JEWISH INTERESTS. Founded by the late Rev. H. Friedlander and Mr. Ch. Th. Lucky.

TERMS. Domestic subscriptions (per annum).....35 cents. Foreign " " " ".....50 " Single copies (Domestic).....3 " (Foreign).....5 "

EDITORS. REV. W. C. DALAND, London, Eng. REV. S. S. POWELL, Little Genesee, N. Y.

ADDRESS. All business communications should be addressed to the Publishers.

OUR SABBATH VISITOR.

Published weekly under the auspices of the Sabbath-school Board at ALFRED, NEW YORK.

TERMS. Single copies per year.....\$ 60 Ten copies or upwards, per copy..... 50

CORRESPONDENCE. Communications relating to business should be addressed to E. S. Bliss, Business Manager. Communications relating to literary matter should be addressed to Laura A. Randolph, Editor.

THE SABBATH OUTPOST.

A family and religious paper, devoted to Bible Studies, Mission Work, and to Sabbath Reform.

PUBLISHED MONTHLY. By the South-Western Seventh-day Baptist Publication Society.

TERMS. Single Copies per year.....\$ 50 Ten copies to one address..... 4 00

THE SABBATH OUTPOST, Fouke, Arkan.

DE BOODSCHAPPER.

A 16 PAGE RELIGIOUS MONTHLY IN THE HOLLAND LANGUAGE.

Subscription price.....75 cents per year.

PUBLISHED BY G. VELTHUYSEN, Haarlem, Holland.

DE BOODSCHAPPER (The Messenger) is an able exponent of the Bible Sabbath (the Seventh-day), Baptism, Temperance, etc. and is an excellent paper to place in the hands of Hollanders in this country, to call their attention to these important truths.

The Sabbath Recorder.

PUBLISHED WEEKLY BY THE AMERICAN SABBATH TRACT SOCIETY

AT PLAINFIELD, NEW JERSEY.

TERMS OF SUBSCRIPTIONS. Per year, in advance.....\$2 00

Papers to foreign countries will be charged 50 cents additional, on account of postage.

No paper discontinued until arrears are paid, except at the option of the publisher.

ADVERTISING DEPARTMENT. Transient advertisements will be inserted for 75 cents an inch for the first insertion; subsequent insertions in succession, 30 cents per inch. Special contracts made with parties advertising extensively, or for long terms.

Legal advertisements inserted at legal rates. Yearly advertisers may have their advertisements changed quarterly without extra charge. No advertisements of objectionable character will be admitted.

ADDRESS. All communications, whether on business or for publication, should be addressed to THE SABBATH RECORDER, Babcock Building, Plainfield, N. J.

PATENTS

50 YEARS' EXPERIENCE. TRADE MARKS, DESIGNS, COPYRIGHTS &c.

Anyone sending a sketch and description may quickly ascertain, free, whether an invention is probably patentable. Communications strictly confidential. Oldest agency for securing patents in America. We have a Washington office. Patents taken through Munn & Co. receive special notice in the

SCIENTIFIC AMERICAN.

beautifully illustrated, largest circulation of any scientific journal, weekly, terms \$3.00 a year; \$1.50 six months. Specimen copies and HAND BOOK ON PATENTS sent free. Address

MUNN & CO., 361 Broadway, New York.

JEWELS GROWING ON TREES.

Jewels growing on trees seems rather a freak of the fancy than reality. It is true, nevertheless.

Among the curiosities of tropical plant life are the pearls found occasionally in the cocoanut-palm of the Philippine Islands. These pearls, like those of the ocean, are composed of carbonate of lime.

The bamboo, too, yields another precious product, in the shape of true opals, which are found in its joints.

In each case, of course, this mineral matter is obtained from the soil.

The natives of the Celebes use these vegetable opals as amulets and charms against disease.—Scraps.

A NOVEL REFRIGERATOR.—If one is situated so they cannot have ice, they can keep butter or milk cool by putting in light covered dishes and sinking them in a box of sand and then wetting the sand with cold water and covering over tight. Those camping out can cool butter by this method.—Western Recorder.

ALFRED UNIVERSITY

begins its Sixty-second year, September 7, 1897.

COLLEGE COURSES:

- Classical, leading to degree of A. B. Philosophical, leading to degree of Ph. B. Scientific, leading to degree of S. B.

ACADEMIC COURSES:

- Classical—Academic. Latin—Academic. Scientific—Academic.

Department of Graphics. Department of Music. Teachers' Training Class. Theological Department.

Expenses from \$150 to \$300 Per Year.

For Catalogue or Further Information, address

BOOTHE COLWELL DAVIS, Ph. D., Pres., Alfred, N. Y.

Interlinear Scriptures

New Testament, Complete. The standard Greek text, with a new Literal Translation interlined; the King James Version in the margins; and with Footnotes on the various disputed readings of the originals. New edition, with a complete and entirely new Greek-English NEW TESTAMENT LEXICON

Old Testament, Volume I., Genesis and Exodus. The Hebrew text with Literal Translation interlined; the King James Version in left-hand margin; Revised Version in right-hand margin; and with Footnotes on the various disputed readings of the originals.

ROYAL OCTAVO, UNIFORM IN STYLE AND PRICE. Plain Cloth . . . each \$4.00 Half Leather . . . each 5.00 Divinity Circuit . . . each 6.00

Published by Hinds & Noble

4 Cooper Institute, New York City

Schoolbooks of all publishers at one store

Business Directory.

Westerly, R. I.

THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY. WM. L. CLARKE, PRESIDENT, ASHAWAY, R. I. REV. G. J. CRANDALL, Recording Secretary, Ashaway, R. I. O. U. WHITFORD, Corresponding Secretary, Westerly, R. I. GEORGE H. UTTER, Treasurer, Westerly, R. I. The regular meetings of the Board of managers occur the third Wednesday in January, April, July, and October.

Hope Valley, R. I.

C. E. GREENE, Ph. G., Manufacturing CHEMIST AND PHARMACIST, WITH G. E. GREENE, REGISTERED PHARMACIST, Hope Valley, R. I.

Alfred, N. Y.

ALFRED UNIVERSITY, Equal privileges for Gentlemen and Ladies. Third Quarter begins Tuesday, Feb. 2, 1897. REV. BOOTHE COLWELL DAVIS, A. M., President. E. M. TOMLINSON, A. M., Secretary. A. B. KENYON, S. M., Registrar.

UNIVERSITY BANK.

Incorporated Sept. 1, 1894. Capital.....\$25,000. Surplus and Undivided Profits..... 1,500. W. H. CRANDALL, President. A. B. COTTRELL, Vice President. E. E. HAMILTON, Cashier.

SEVENTH-DAY BAPTIST EDUCATION SOCIETY.

E. M. TOMLINSON, President, Alfred, N. Y. GEO. B. SHAW, Corresponding Secretary, Nile, N. Y. T. M. DAVIS, Recording Secretary, Alfred, N. Y. A. B. KENYON, Treasurer, Alfred, N. Y. Regular quarterly meetings in February, May, August, and November, at the call of the president.

W. W. COON, D. D. S., DENTIST.

Office Hours.—9 A. M. to 12 M.; 1. to 4. P. M.

THE ALFRED SUN, Published at Alfred, Allegany County, N. Y. Devoted to University and local news. Terms, \$1 00 per year. Address SUN PUBLISHING ASSOCIATION.

Utica, N. Y.

DR. S. C. MAXSON, Eye and Ear only. Office 225 Genesee Street.