

# THE SABBATH RECORDER.

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REV. JOHN LIVINGSTON HUFFMAN.

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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.

On our first page this week we give the portrait of Rev. J. L. Huffman, for many years past our most efficient evangelist. President W. C. Whitford is writing his biography, the first installment of which appears, also, this week, and will be continued in successive papers until completed. We hope our readers will not fail to read each article concerning the life and work of this eminently successful and devoted man.

The following closing words of the Alumni address of Professor Wm. A. Rogers, which were omitted from the copy, as printed last week, are here inserted, and should be read in connection with that eloquent unfolding of his plans in accepting the call to the department of Physics in Alfred University:

In closing this address, I should like to say to my friends and associates of thirty years ago, and to the young men and young women of a later generation whom I see before me, and whom I hope soon to know more intimately, that in returning here, I see at every point, the evidences of a new Alfred, an Alfred which is the vigorous outgrowth of the dear old Alfred which I used to know and love so many years ago. To this new Alfred I say Hail, and until the final farewell is said, it will be my purpose to contribute by every means in my power, to the honor and the glory of the college we love so well.

The *Ram's Horn*, a journal with a pungent pen, which is given largely to aphorisms, generally admitted to be terse and taking, has recently astonished its best friends by making a statement and a professed quotation from Scripture, which for inaccuracy and erroneous teaching is unparalleled. Speaking of the opposition of the Sunday press and its warfare against Sunday rest, the *Ram's Horn* blows this blast: "It is true that there is a more profound objection in the fact that it is hostile to the law of God, which says, 'On Sunday thou shalt rest.'" We pause here to catch breath. "Which says, 'On Sunday thou shalt rest!'" Now the Law of God either says just that, or it does not. Which is it? An interested subscriber to the *Ram's Horn*, noticing this statement, at once wrote the editor, offering to renew his subscription for ten years, and in addition to send the money for 100 one-year subscribers, if he would show that he had made a correct quotation from the Bible. We anxiously await the reply which, when received, is promised for the benefit of the readers of the RECORDER.

JUSTICE BREWER, of the United States Supreme Court, recently gave an address at Yale Theological Seminary, in which he took occasion to give some good advice to the young ministers. He said: "Be independent. Let us have no more half-fare tickets, donation parties and discounts to the clergy. The minister should not have money given him. He should be paid for his services. He should be an equal laborer with other laborers, and with equal rights. Do not trust the Lord too much. Do not exempt yourselves from the ordinary laws of business." The Judge is right. There should be no such unfair discriminations between the pulpit and the pew. The minister should be paid for his

services and then should bear a manly part in the maintenance of himself and family without being treated as a pauper. It is as much the duty of a minister to help support the civil government, institutions of benevolence and charity, the church, home and foreign missions, and to pay his way on public thoroughfares as it is for any of his congregation. The habit of bantering on prices, seeking favors from corporations or public officials, carries with it an implied degree of obligation which is strikingly of the nature of bribes. He who accepts unearned favors naturally feels like returning the compliment in some way. A great deal of written and unwritten history could be adduced to show that the entire practice tends to lessen real manly independence, self-reliance and honesty.

THE *American Sentinel* is a zealous advocate of the doctrine of religious liberty; and it strenuously opposes every attempt to unite church and state, whether for the purpose of enforcing Sunday-observance or otherwise. But unless we misapprehend the meaning of a paragraph in the *Sentinel* of July 15, we cannot fully agree with the conclusion drawn from the premises there laid down. The *Sentinel* says:

A religion that will combine with civil government must be a religion which will fight, and fight with carnal weapons; for every civil government keeps a standing army for the purpose of fighting. Hence a union of religion with the state means the exaltation of an anti-Christian religion.

We do not think there should be any political union between the church and the civil government, so that either should legislate for the other in matters of conscience, or religious observance; but is it not possible that there may be danger of cultivating a spirit of antagonism between the two forces so that there may not be that mutual respect and harmony of action with the civil government and its religious bodies, that ought to exist? Civil government is as certainly under the divine recognition and authorization as is the church. Both are essential. Each has its own sphere. They were intended to work in harmony without interference with each other. There should be no antagonism. Christ guarded against any needless mixing of interests and commanded to "render to Caesar the things that are Caesar's and to God the things that are God's." The foolish and unnecessary rivalry and hostility now existing between capital and labor seem likely to be duplicated if the smouldering embers of the church and state fires are unwisely fanned into flames. The church, on the one hand should not raise unnecessary issues, when guarding its right of liberty; nor the state, on the other hand by assuming to legislate in matters of religion.

The *Sentinel* appears to think that a civil government in keeping a standing army, for self-protection, is anti-Christian. Then a soldier responding to the call of his country in time of an invasion, riot, or rebellion, and fighting with carnal weapons, cannot be a Christian. The police force of a city, using carnal weapons to quell a riot, is anti-Christian. A householder fighting with carnal weapons to protect his family from the midnight marauder and assassin is anti-Christian. The primary signification of the word "sentinel" is, "soldier." If therefore, the soldier is so anti-Christian, is not the name of the *American Sentinel* a little too suggest-

ive of belligerency to be in strict harmony with its own teachings?

THE struggle for freedom from the rum power in Kansas still goes on. The enemies of sobriety still insist that "prohibition does not prohibit." They continue to quote Maine and Kansas as proof of their assertions. But we notice that they content themselves with unsupported declarations of the failure of prohibition laws. While it is a fact that the crimes of rum-selling and dram-drinking still exist, even in Maine and Kansas, yet it is equally true that the contrast between these states and other states under the domination of high license laws is altogether in favor of prohibitory legislation. From the Kansas State Temperance Union, a strictly reliable source of information, we gather a few facts that are well worth reading and remembering. Take the two states, side by side, Kansas and Nebraska, the former a prohibition state, and the latter high license, and note the facts. Keep in mind, also, that Kansas has 300,000 more population than Nebraska. In 1896, in Kansas, 6,039 barrels of beer were sold; in Nebraska, 161,317. It is often urged that the liquor traffic gives life and thrift to the towns under license laws. But Topeka has 10,000 less population than Lincoln, and has no saloons; yet its assessed valuation of personal property is \$1,401,295, while Lincoln receives \$36,000 revenue from 36 licensed saloons, and yet her assessed valuation of personal property is only \$596,500. Liquor men claim that the revenue derived from licenses will help support the city and reduce taxes. What are the facts? Topeka does not receive one cent of revenue from any saloon, or from any other form of this disreputable business, and still her rate of taxation is but 22 1-5 mills; while Lincoln, with her large revenue from high license, taxes its citizens at the rate of 35 1/2 mills for city purposes only. Public schools in Topeka are well supported—the average of teacher's wages being \$70 per month. In Lincoln the average teacher's salary is \$54 per month. Now, Mr. High License Advocate, please explain this remarkable contrast in favor of prohibition, if rum-selling adds so much of revenue and thrift to a town. Still you repeat, with a degree of persistence and intelligence that are strikingly parrot-like, "Prohibition does not prohibit." That is true to a certain extent. Laws for the suppression of this form of wickedness cannot expel all bad men from the state. Military laws forbid desertion from the army, and yet occasionally soldiers are shot for the offense of desertion. But, on the other hand, suppose there was no law against desertion; or, to restrict the evil and create a revenue to pay the cost of war, suppose certain recruiting officers were licensed to encourage desertion, how long could discipline be maintained, or the army be held together? Laws exist against thieving, burglary, and a long list of crimes, and in consequence the lives and rights of citizens are in a large measure protected. Shall these laws be swept away, simply because they do not absolutely prevent any and every form of wickedness? There is only one sensible way to treat the rum curse. Let it be outlawed, as is the crime of murder. Then hunt down the offenders, as officers now pursue the midnight assassin, and thus protect our homes and families, our neighbors and our nation.

## BREVITIES.

AMONG the Congregationalists in this country there are about thirty women who are pastors of churches, and several other women who have been licensed to preach.

THE New York *Independent* says "Less sermon and more praise are befitting the heated term. People drink more and eat less in hot weather. This is a hint for preachers."

THE strike of coal miners is becoming quite a serious matter. The coal supply upon which public as well as private interests depend, is getting short, and water famines and kindred supplies depending on power generated by coal heat are failing.

THERE is a newspaper rumor that Spain and Japan have formed an alliance to enter upon a hostile course toward the United States if necessary for the protection of their interests in Cuba and Hawaii. Little credit is given the reports in official circles.

QUEEN VICTORIA is becoming old and feeble. She has had all the glory any sovereign ought to desire. It is said that she has made her last appearance in public, and now proposes to shift the responsibility of the government upon the shoulders of the Prince and Princess of Wales.

THE famous (or infamous) Sheats law in Florida which makes unjust discrimination against the rights of colored people in the public and private schools of the state is becoming unpopular, and, not having been reenacted by the last legislature, now goes by default, where it should have been from the first.

ALASKA is not altogether an elephant on the hands of Uncle Sam. Her gold mines have produced, during 1896, \$5,000,000, or more than double that of the preceding year, and the prospect now is fair to more than double the past year's output in 1897. There were 11,000 persons who settled in Alaska last year.

REVENUE receipts have largely increased in our government during the past few months. In June the excess of receipts over expenditures was reported as more than \$12,000,000. The deficiencies in the revenues for the fiscal year ending June 30, have been reduced from \$50,000,000 to \$22,036,526. These facts are encouraging.

THERE was a Confederate reunion at Nashville, Tenn., of veteran soldiers, June 24. Ten thousand Confederate veterans and sons of veterans were in the parade. They cheered the names of the battles in which they fought and marched to the music of the old Confederate times that cheered them in the war against the Union.

THE *Biblical Recorder* of Raleigh, N. C., says:

Chattanooga seems to be sort of headquarters for the Mormon elders. They make it their rendezvous and from there scatter through the mountains of neighboring states. Recently twenty-one of these pestilential fellows landed in Chattanooga, and then went out on their mission tours to deceive the mountain people with their pernicious doctrines.

THE Swedish aeronaut, Andree, who was to

begin his balloon voyage to the North Pole July 1, was visited on July 10, at Dane's Island, on the north-west coast of Spitzbergen. He could not make his ascension on the 1st, because of a violent storm which had been prolonged. His date for starting was last fixed for July 15.

TOPEKA, Kansas, suffered severely from a hail-storm on June 24. Scarcely a house in the city escaped with whole windows, and the city looks as though it had been a target for the practice of siege guns. The hail-stones were large, many weighing from twelve to sixteen ounces. Several persons were struck by them and seriously injured.

AT the recent Commencement of Franklin College, New Athens, Ohio, there were 22 graduates in the classical, philosophical and scientific courses. Not one of these graduates is addicted to the use of intoxicants or tobacco. Fourteen of the twenty-two graduates will enter the ministry. What college can show a cleaner record than that?

THE *Home Doctor*, a very neat and well-filled family journal (monthly) makes its bow to the public this month. If future numbers shall be as interesting, instructive and full of important hints and advice as is Vol. I, No. 1, it will be well worth the moderate price of \$1.00 per year. Address, *The Home Doctor* Publishing Company, 150 Nassau St., New York.

RATHER serious disturbances are reported as threatening the peace of India. The natives are irritable and the officers of the British government are having trouble to pacify them. There have been riots in Calcutta. Pestilence and famine have combined to break up good order, and Mohammedan influence has increased the uneasiness. The situation is regarded as very grave.

THE National Brewers' Association is backed by a capital of \$300,000,000. The brewers of this Association manufacture five-sixths of all the beer made in the United States, or 30,000,000 out of 36,000,000 barrels. The profit on this ocean of stuff is enormous. Their net profit last year was \$60,000,000; and that is why they fight every attempt to prohibit the manufacture and sales.

IN the July number of *Our Animal Friends*, several pages are devoted to the effort to prove that rabies or what is known as the "mad dog" is a disease of very rare occurrence. Indeed so rare is it that many who have been trying to get evidence of its existence have almost failed. Also it is claimed that the common scare of "Dog days" in July and August is usually a mere scare and not a reality; for dogs run mad in winter as often as in summer.

THE Powers appear to hold firmly together in the effort to bring the Sultan to fair and honorable terms of peace with Greece. Germany has seemed to move more cautiously and is slow to adopt all of the views of the other Powers. There is no probability that the Turks will be allowed to dip their hands in the blood of their fellowmen hereafter as in times past. The great nations, now uniting to control the haughty Ottoman, have a better understanding among themselves and a firmer grip upon this pugnacious people.

## CONTRIBUTED EDITORIALS.

By L. C. RANDOLPH, Chicago, Ill.

REV. C. S. BULLOCK, as editor of the *Christian Endeavorer*, entered some months ago on a crusade for "the rescue of the Sabbath." He was an ardent champion of the Gamble theory, and especially severe on the Seventh-day Baptists for holding out against it. Mr. Bullock is now having trouble with the Christian Endeavorers themselves. A part of the Chicago delegation en route to the California Convention, repudiated his leadership and traveled from Denver to Salt Lake City on Sunday.

The dissatisfaction of the opposition party did not, however, grow out of the Sunday traveling question entirely. There have been charges of over bearing tactics and mercenary motives which are aside from the purpose of this article. For some reason, the editor of the *Christian Endeavorer* appears to have been conspicuously ignored at San Francisco.

Either Christian Endeavorers do not appreciate the crusade for a sterner observance of Sunday, or they do not like the crusader. Our own acquaintance and personal discussion with Mr. Bullock has been pleasant; but we have thought we could detect back, out of sight, evidences of a bigotry which should not be tempted with power. There is a certain class of zealots in this country who receive their heritage, modified somewhat of course, from the men who turned the thumb screw.

IN these days when political self-seeking and log rolling enter all too largely into the management of the "church militant," it is refreshing to read these brave, manly utterances of J. Wilbur Chapman at the San Francisco Convention:

We are living in the dispensation of the Spirit. He is the vicar of Christ, and the life of the body, which is the church. Lessons may be taught by contrast. That which does not grieve deepens the spiritual life. That which is to be avoided is the cause of his being grieved. Of all the epistles that ever came from the heart of the great apostle, Paul, his letter to the Ephesians seems to me about the sweetest and best. It is the epistle in which we find 'the heavenly places' mentioned so many times; it is the epistle in which we find so many different names applied to our Father in heaven, and I suppose it is the letter in which we find the very highest spiritual truth presented in all the Bible. But while we find the very highest idea of spiritual things, we also find the Apostle Paul turning to give us instructions concerning the most ordinary affairs of daily life. The spirit of God is grieved when we allow our old nature to triumph over our spiritual nature. For God has promised in his Word to set us free from the law of sin and death.

We certainly need another Pentecost, and the need is always a prophecy of the coming of that which should meet the longing. The church needs it. We behold people to-day utterly forgetting the place of the Holy Ghost in the government of the church, substituting man-made power and methods for his power and direction, stooping to all sorts of methods for the purpose of raising funds to carry on the work of the gospel, almost completely marking out the lines of demarkation between the church and the world. In the light of these things, I say, without hesitation, the church needs another Pentecost, when the money-changers shall be driven from the sanctuary; when hypocrisy shall be cast out of the house of God; when the Holy Ghost shall be given the place of the vicar of Christ, and when the fire of cleansing and of power shall burn in us from morning till night and from night till morning. God send the church another Pentecost.

It is noteworthy that the National Teacher's Convention at Milwaukee gave comparatively little attention to the details of method and the technicalities of pedagogics. The broad thought of the convention regarded



## History and Biography.

By W. C. WHITFORD, Milton, Wis.

REV. JOHN LIVINGSTON HUFFMAN.  
HIS ANCESTRY.

The father of this noted Seventh-day Baptist evangelist was Michael Huffman, of pure German extraction. He was born in Pennsylvania, Sept. 12, 1806, the son of Christopher Huffman, who was killed in a battle near the opening of our second war with Great Britain in 1812. Two years afterwards, Michael lost his mother by death; and then, at eight years of age, he went to live with a German whose family name was Franz, whose home was in West Virginia. If the given names of the children in former days in this country indicate the established preference of their parents, the Huffmans must, from the beginning, have been truly religious. Christopher means "Christ-bearer;" Michael, "who is like God," was the archangel set to guard the people of Israel in their conflict with the powers of evil; and John, "the gracious gift of Jehovah," was the beloved disciple of our Lord.

Michael in his boyhood had but very few advantages for attending school or improving his mind by reading and association with cultured people, and he grew to young manhood in hard and exacting toil on a rough farm, among the steep hills and narrow valleys of West Virginia, then a somewhat newly settled region. By 1830, in the twenty-fourth year of age, he had moved to the vicinity of North Hampton, Clarke Co., Ohio, where on April 5th of that year, he was married to Mary Livingston, who was residing with her parents in that locality. Here and near Jackson Centre, Shelby Co., in that state, he spent nearly the next twenty years in shaving shingles, cultivating rented lands, and having born to him nine children, two sons and seven daughters. Like his race, he was sedate, patiently industrious, deliberate in his mental processes, substantial and reliable in daily life, and sincerely reverent toward divine things.

Mary, his wife, and the mother of John, was of Scotch origin, on the father's side. The Livingstons had emigrated to Pennsylvania by the middle of the last century, and have always been known as a vigorous, independent, conservative and usually thrifty people. The mother of Mary was Jane Davis, who had for a brother, Eld. Lewis A. Davis, a godly man and an effective preacher of the Gospel for forty-seven years, in West Virginia, Ohio, Illinois and Iowa; and who also had for her sisters, Sarah Davis, the wife of Jacob Davis, deceased, of Lima, Rock Co., Wis., the grandparents of Rev. Lewis A. Platts, D. D., and Amy Davis, the wife of George Davis, deceased, of Salem, W. Va., the grandparents of Rev. Darius K. Davis, on his mother's side. This brother and the three sisters were children of Eld. John Davis, the pastor of the Seventh-day Baptist churches at Lost Creek and Salem, W. Va., at the beginning of the present century. This pastor was the great-grandson of Eld. William Davis, who was a native of Wales; educated in Oxford University, Eng.; came to Pennsylvania in 1684, to enjoy greater liberty in preaching Christ; became a Baptist by 1696; embraced the Sabbath of the Fourth Commandment in 1700, and subsequently ministered to churches of our faith in Southeastern Pennsylvania and

Rhode Island. Jacob Davis, a grandson of this William, was the pastor of the Seventh-day Baptist church at Shrewsbury, N. J., for the fourteen years prior to 1789, when he accompanied most of its members—as the spiritual guide in their removal in a body to Salem, Harrison Co., W. Va., where they continued the organization and the work of the church that they had established forty-four years before in Shrewsbury.

Michael and his wife were not Sabbath-keepers at the time of their marriage. Afterwards they recognized the binding force of God's authority on this subject, and with willing hearts accepted the required day for true worship. They joined the Pike Seventh-day Baptist church at North Hampton, Ohio, and remained in the practice of its views until their death. They were able to rear their children in the observance of the Holy Sabbath.

### HIS CHILDHOOD AND YOUTH.

John was born near North Hampton, Aug. 22, 1837, the second son and the fourth child of the parents above mentioned. He was endowed, at the start, with a strong and healthy body, inheriting, as his subsequent life more particularly showed, the physical vigor and endurance of his Scotch ancestors, the Livingstons, whom he, when fully grown, most resembled in his features, shape of the head, trunk and limbs. Still in intellect and heart he derived from his father the German traits of a steady and carefully formed judgment, a sturdiness of purpose, and an equipoise of temper; and from his mother, also a quickness of apprehension, an intense sensitiveness of feeling, and a large receptivity of spirit, which characterized his leading progenitors of Welsh origin, the Davises.

The care of him in childhood fell, in considerable part, to his two oldest sisters, especially Letitia, the first born in the family, both of whom came to form an ardent attachment for him, as did his brother and other sisters when they arrived at sufficient age to know him in his advanced youth and mature manhood. The sister named, now deceased, had much to do in molding his character and in directing his conduct in his earliest years. In her affection as unselfish, and in her piety as genuine, he had the fullest confidence in his boyhood; and he felt, all through his after life, the sustaining influence of her helpful words and religious ways. From the beginning he returned, with the earnest and steadfast warmth of his heart, the deep love and sympathy for him manifested by the other inmates of his first home.

His extreme vital energy soon exhibited itself in a restless activity as he engaged in the household sports, in mirthfully teasing the other children, in frequent and rough plays with his young associates in the neighborhood and at school, in talking, laughing and hallooing with a very loud voice, and in performing the tasks assigned him by his parents and teachers. His mother would often say to him, as he became red faced in his frolics, or as he ran and leaped in doing his chores and going on errands, "Why, John, you will surely kill yourself; you will not live out half your days; you over-do so much." Still he did not seem to exhaust his strength.

It is the testimony of all acquainted with him, when he was submitting to the strict training of his childhood, and when he was expressing the exuberant impulses of his

youth, that they never saw him angry, although his cherished wishes were often crossed and he was sometimes cruelly imposed upon by his playmates. At home and elsewhere he was never irritable or peevish, but always even disposed and good-natured. When corrected by his parents for any fault or misdeeds he seldom, if ever, would promise to do better or not to commit the act again, because he feared that he would not be able to keep his word; but it was noticed that he usually improved his conduct in the matter which had been improper or offensive. He early indicated the possession of such a forcible and determined will, that whatever scheme or work he undertook it was expected that he would carry it through to completion. In this respect his friends were scarcely ever disappointed. He had such a sensitive dread of seeing a dead person that he would not in his youth attend a funeral, even of a relative. Eagerness to gain knowledge was soon developed and he was quick and apt to learn. When practicable he was enrolled as a pupil in the public school at North Hampton, in which he made good progress in the elementary studies. And so intense was his interest in his books that, while his parents had not the means while living in Ohio to provide him with a cap and shoes to wear, he would tie an old cotton handkerchief around his head and trip swiftly away barefooted over the ground, when frozen, some distance to the school-house.

In September, 1849, when John was twelve years old, the family moved to Wisconsin and settled on a small farm near Lake Koshkonnong, at Rock River, in the town of Milton. For the next few years he was taught in two excellent country district schools near his home; and among his acquirements in them he became a very proficient speller, so much so that in the spelling contests between neighboring schools he was generally chosen first on the side of the school he represented, and won for it the contest. He studied Webster's Old Elementary Spelling-Book so thoroughly that he would not miss any word in it when pronounced to him; and, in fact, he was so familiar with large portions of it that in a class or a spelling bee he would catch the words coming to him in turn before the teacher had time to read them in the columns used. He thus cultivated a close attention to minute details of a subject and a ready memory of those details, habits of mind which he retained during life, and which were of exceeding usefulness to him.

When about sixteen years of age he was compelled on account of the poverty of his parents to live most of the time away from home and with several prosperous farmers in the neighborhood. With them he became inured to regular but severe labor in tilling the soil, and acquired the funds principally for his own support. One winter, when about twenty years old, he drove the stage between Watertown and Portage, Wis. The people with whom he came in contact during these years were mostly irreligious. Their influence led him to disregard the Sabbath, in the keeping of which he had been educated, to cease regular attendance upon divine worship, and when not busily at work to surrender himself to practices and amusements indulged in commonly by his profane, card-playing, ball-room loving, and sometimes dissolute companions. Yet in all this moral degradation he was ever ill at ease in his conscience.

(To be continued.)

## Missions.

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

"WATCH YE, stand fast in the faith, quit you like men, be strong." These words are a bugle-call to moral heroism. They call for watchfulness against foes within and foes without. They call to firmness for truth and right—behind the broad shield of faith. They call to manliness,—manliness in principle, manliness in spirit and conduct, wielding aggressive weapons. They call to a strong, positive life. They call for an exhibition of those qualities which unite to give to the world the grand moral hero. We are told by some that the heroic age is past. In one sense it is, in another it is not. It is past for such displays as Achilles before Troy, or David slaying Goliath with a sling, but the age that gave us the Charge of the Light Brigade, Hancock's corps at Gettysburg, or the colored standard bearer at Mission Ridge was an heroic age. Rome and Catholicism can bring no martyrs now to the stake, the deadly dungeon or cruel torture, but are there no moral and religious martyrs and heroes now? Life is full of heroes and heroines of the first rank to-day. Those who for Jesus' sake, and for the love of souls for whom Christ died, leave home and native land with all it means, to give their lives to preach the gospel of salvation in pagan lands, are heroes and heroines. Those who battle against poverty, misfortune, adverse surroundings and almost insurmountable obstacles and win victory and the world's recognition. Young people who go out from the humble parental roof, to fight against opposing forces, to overcome difficulties, to win a name, a place and a home. Widows left in destitute circumstances, with dependent children, keeping the family together with a hand to hand fight with the wolf at the door, feed, clothe, educate and rear to helpful, noble, self-reliant manhood and womanhood their fatherless boys and girls, are heroines of grand make. Feeble people who instead of always dying, plunge into the thickest of the fight, and accomplish wonders in art, science, literature, business, in rescue missions and Christian philanthropy. Men and women, boys and girls, true, firm and loyal to right, to truth, to virtue and to God, who will not for any consideration swerve from the right, sell the truth, barter virtue, or go back on God, are, in these times, heroes and heroines. The world is full of moral heroes. The highest type of heroism is not physical courage, or wonderful exploits in battle, but moral courage, devotion to truth, to duty, to love, to right, and to Christ and his cause, self-sacrifice for the good of others. In that sense the heroic age is not past, but we are almost in the noon-tide of such an age, which out-shines in its heroic deeds and noble lives the age of chivalry or mediaeval times. Sec.

### MISSIONARY MEETING AT CLIFTON SPRINGS.

Stepping from the Syracuse train and starting toward another platform, a station guard asked, "Auburn Branch?" On replying, some one at my side said "yes" also, when I noticed an elderly lady with a pleasant face walking beside me, and together we went to the far platform and were seated in the train. It required only a little conversation to make us aware that we were going to the same place, Clifton Springs, to attend the In-

ternational Missionary Union. She proved a very interesting companion, who then, and afterward, told me much of her history; her life-work had been in India. We registered together and were fortunate enough to be seated, for the week, side by side at the same table in the large dining-room. We were often together during the sessions, or walking through the grounds at recess.

Those gathered there were earnest workers from all parts of the world, and the meetings were marked by great spirituality. The leaders, Drs. Gracey, Baldwin and Foster, were constant in their arduous duties, and admirably adapted by their ability and magnanimous spirit, for the planning and carrying forward of the sessions, committee-meetings, etc.

Missionaries from different countries occupied different hours, and that for China came on the evening of the second day, when forty-three representatives filled the stage; four of them, one from the North, one from the Central and another from the Southern portions speaking, and Mr. Murray, from Chefoo, told also of his school for missionaries' children.

Near the last of the meetings the aged Dr. Hamlin, from Turkey, read a paper that held the close attention of the crowded Tabernacle, in which he told the conditions of that country sixty years ago, and the gradual changes that had taken place, saying these clearly marked the hand of God in dealing with that people. He spoke but little of the atrocities committed upon the Armenians, which were generally known and greatly to be deplored, but concluded by saying that as far as the Turks were concerned in being more inclined toward the Gospel, the present was the most favorable time that had ever been known among that people. And Dr. Parmelee gave many instances of this favorable change, and concluded by saying, through many years of labor in that land he had never known the Turks to be so stirred up, so cognizant of the power of other nations, nor so well aware of the good work of the missionaries as at the present.

The discussions on the various topics were intensely interesting, and often the time too short for such vast subjects.

A great burden was on the hearts of all, on account of the financial depression in the country, and also from the heavy debts of some of the Boards; some were ready and anxious to return to their work, but there was no money to send them. There was also a new conscientious thought among the missionaries, in that some were refusing to go out under their own Boards deeply in debt, and were looking to other Boards that were free, saying the words of the good Book, "Owe no man anything," were as much God's will as any other command.

The social phase of this gathering together of so many workers was not a minor part; the happy meeting of former friends, the common interest and new friendships formed, made it a memorable meeting.

There was a warm closing meeting, a singing of "Blest be the tie," a prolonged handshaking and the missionaries separated for their widely different homes and work.

E. F. S.

### HINDRANCES AND HELPS.

It seems to us strange sometimes that the victory of the Kingdom of God is so long delayed. One would think that with the in-

ducements to the Christian life as great as they are, the rewards so transcendent, it would be an easy and a short task to persuade men to take the right and strong side with God. The early disciples expected that in their own life-time this victory would be accomplished—to be sure by the miraculous appearing of their Lord; but they expected, and with apparent good reason, such large accessions before his coming as would well-nigh renovate the world.

But scarce had they begun the task set before them by their Lord's last command, before they discovered very great hindrances. It was these that gave occasion to the meeting of the first council of the Church at Jerusalem. Paul had been preaching the Gospel to the heathen, and other Christians began to stand in his way, to say that he was cheapening the Gospel, and to tell his hearers and converts that Paul was no true teacher, and that they could not be saved under his teaching. This was the first great check the Gospel received, and it was received almost as soon as a forward movement in the way of evangelism had been started. All the power of Paul's eagerness, and all of the weight of the character of Barnabas, as they carried on their holy campaign, were suddenly and completely checkmated by the opposition, not of pagan unbelievers, but by that of Christian believers. It became necessary for Paul and Barnabas to stop their work and take a long and tedious journey to Jerusalem in order to resist this opposition at its headquarters and assume for themselves the liberty to preach the free Gospel to the heathen.

The lesson, then, is as old as the first council of the Church, that the hindrances to the rapid spread of the Gospel are not chiefly those that are presented by unbelievers, but by believers themselves. In the case of the Jewish opposers of Paul, their attacks were on account of his indifference to the niceties of formalism, just such criticisms are now made of Christians, who, in their eagerness to save souls, pay no attention to the preciousness of form and service, and who object if people are plucked from the burning with some violence, or with some noise of drums and some lack of sacraments. With this insistence on Jewish forms came an intolerance of other people's conscience, that claim of control over the opinions and methods of other Christians which we may not yield to command, quick as we should be to yield when we find that our liberty is endangering the souls of really weak brethren. And this intolerance was carried to the limit of schism, a readiness to destroy the large unity and liberty of the one body of Christ.

Mr. Moody is so far right when he says that it is the sins and errors of the Church which are hindering the conversion of the world. Some of them are indicated by the events which broke up Paul's work and sent him to Jerusalem. Others exist now, and it is our duty to find out what they are; but it is as true now as it was then that the chief causes of delay are to be found in the Church itself and not in the world of unbelief.

But with all the hindrances of sin and schism the Kingdom of God moves on. As never before, the Church is fairly, if not magnificently, awake to its duties. The thousands of Achans, and of disciples neither hot nor cold, and of disciples divergent and quarrelsome, cannot annul the power of the promise of Christ, which accompanied his last command, that he would be with the scores of true apostles who go out into all the world. The Kingdom of God hastens on by virtue of the faithfulness and in spite of the hindrances of the Church.—*The Independent*.

## Woman's Work.

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

THE paper by Miss Bowler in this week's issue will bear more than one very careful reading. We trust her words will open our eyes and our hearts to a sense of our failures in the past and of our responsibilities as Christian women henceforth.

In our first Sabbath-school lesson of this quarter we are much impressed by the fact that the first convert to Christianity in Eastern Europe was a woman, and that the first meeting which Paul attended on his second missionary journey was a meeting by the riverside where a few women had assembled for prayer.

FROM this beginning of woman's work by Lydia after her conversion, of which we learn by her words to Paul, "If ye have judged me to be faithful to the Lord, come into my house and abide there," what a harvest has been reaped, and still the army of faithful workers is increasing, as they listen to the Macedonian cry, "Come over and help us." Sisters, may God help us who remain at home to recognize our responsibilities and make us willing by united effort to lighten the load our leaders are carrying on the home and foreign fields.

CHRIST is our example, but we can find much in the life of his servant Paul that is worthy of our imitation. What strong faith he had in God's leading, how willing he was to let God undertake for him and direct his work. Nothing but the grace of God could have sustained him behind the prison bars, with his feet in the stocks. Prayer and the assurance that God would hear and answer were also factors in his life, and a lesson to us all, even when the way seems dark and deliverance impossible.

A STORY is told of the noted missionary, John G. Paton, who was, it would seem to us, as providentially delivered from danger as were Paul and his companion from the jail at Philippi. On his little island of Auyeitum, among a tribe of bloodthirsty savages, he had almost given up his hope of life, when far away upon the horizon he saw a ship's sails and a line of smoke going up from the sky. Soon the natives saw the same, and in their superstition and fright they fled and hid themselves, crying, "The fire-steamer comes." The chief, who had treated Paton very cruelly, came to him and begged for his life. Paton was not only delivered from a terrible death, but when the ship came nearer it proved to be one of Her Majesty's men-of-war, "and the sight of the power of Paton's Queen so struck the native imagination, that they decided to leave the man who had such powerful friends to do his work unharmed. So, behind the Christian there is the Christian's God, all-powerful, all-willing."

### CHRISTIAN ENTERPRISE.

BY MARY E. BOWLER.

We say of the man in professional or business life who does not avail himself of the results of scientific research, advanced methods, and mechanical appliances for the saving of time and strength, that he lacks enterprise. Of another, who recognizes the demands of constantly advancing and chang-

ing conditions, eagerly testing methods and machinery which promise improvement, that he is progressive, enterprising. The farmer, mechanic, or man in any calling, who would attempt to carry on his business to-day by methods which were considered the best but a few years ago, would seem to lack "business sense."

Christian enterprise is business sense applied to Christian work, or work for Christ. "New occasions teach new duties," is no less true in Christian than in secular relations. As a denomination we have been slower than almost any other to believe (or to act upon the belief) that "in the coming of God's kingdom women have a part." We believe the Woman's Board was God's thought to teach us that truth. Have we shown Christian enterprise in carrying it on?

It was organized thirteen years ago in connection with the General Conference. The organization consisted of the general officers, a secretary for each Association, and a proposed federation of the Woman's Societies then existing in the churches with the stipulation that they pay something annually (little or much, optional with each society,) to the Woman's Board. The Associational Secretaries are appointed by the general officers; they are not consulted as to whether they can or will take the office. No plan of work is laid down; they are told the Board desires to raise a certain sum for the year, the amount apportioned to the Association is named, the object for which it will be used is stated, the Secretary is the lever to raise the sum.

Every woman who becomes Secretary in this Association is immediately confronted by the (may I say) intangible nature of this organization. The societies, while they are not unwilling to help, are unwilling to be counted members of the Board, and hold themselves at liberty to answer or ignore the communications of the Secretary. We have tried this plan for thirteen years. Mrs. O. U. Whitford, who reported for us at the Women's Missionary Conference in Chicago, in 1893, said: "We are trying the best we can to stimulate our women to increase their usefulness in missionary and reformatory work." Are we trying the best we can? Have we any means of knowing whether more women are interested this year than last, or this year than thirteen years ago? Can we compare the amount given by the women of any church this year for denominational work with what they gave last year, or thirteen years ago?

Allowing this to have been the wisest plan which could have been devised at the time it was adopted, should we now hesitate to adopt new methods which have been thought out, practiced, adjusted and readjusted? To-day women are successfully organized for almost every object you can mention, the most frivolous as well as the most worthy. Clubs for progressive euchre and whist, mycologic clubs for the study of edible mushrooms and toadstools; clubs for the study of household economics, physical and mental culture and the long list of patriotic organizations to stimulate pride of ancestry and love of country. But whatever their object, in their line, they bring the test of successful results. I know it is written in the Book, "The children of this world are wiser in their generation than the children of light," but

surely no one will urge *that* as a reason why we may not profit by approved methods.

Let us see what they are. A few women come together who have felt there is a crying need (see examples in objects of organizations just mentioned), a wrong to right, ignorance or indifference on some momentous question to be dissipated; they agree it shall be done, declare their intention, formulate their plan, and send in all directions women to spread a knowledge of this need, this declaration, this plan, and enlist everywhere groups of women whose interest has been stirred by this knowledge.

Again, these groups are brought together, either by county, district or associations, under one organization, because it has been found beneficial to come together occasionally, compare methods, and report progress. In fact, it is necessary for the life of any such organization that such meetings be held. They are the dynamos of the movement, where the interest and enthusiasm are generated, without which it languishes.

These larger organizations are again brought together under one grand organization including them, where the threads are all gathered up and we have the sum total of what is being done in the good cause, and plans are formulated to send it forward for greater usefulness.

This briefly outlines the essential points common to all organizations. Is there anything we may not copy? We have felt the need of a more active interest in all lines of denominational work by our women. We have the plan, why do we not send organizers to each of our churches, and continue to send, till sufficient interest is awakened to enlist our women for this work? Then let us organize as an Association, at this, the annual meeting, send delegates from each society, who shall report what has been done and how, the numbers identified with the work, appoint women to attend the conference, to sit in council as to the work of the coming year. In September, or some time after the Conference, let us come together to transact business, elect officers, hear reports of plan of work laid out at Conference, formulate plans for work in the Association, and carry out a program that shall stimulate interest and love for our church and denomination. This meeting should include delegates from young women's missionary bands, or where there is none, from the Christian Endeavor Society; for the young women are very soon to be the Woman's Board, if we have any; and also delegates from the juvenile societies. Make it a basket meeting, at some point accessible from all parts of the Association, and it may be made an occasion of pleasure no less than profit.

Under such an organization our women would go up to the Conference with interest, and expectation that our Society, like the Tract, Missionary, or Educational Board, would *do* something; for there would be something to do, and our women would come to know that the Woman's Board was the individual woman in the church who was cherishing an intelligent and active denominational interest, and not the general officers at Milton. By the old method we have been able to stir some of our women to an apathetic money response, but, my dear sisters, we want vastly more than that. This is "the everlasting conflict," from which no human soul is excused. "He that is not for me is against me." In this, as in everything, we side actively with the right, or actively against it, or else we passively let the weight of our inertia be thrown on the side of wrong.

## CHRIST TAUGHT DIVINE HEALING.

BY ETTA GALES.

NO. II.

"I am the way, the truth and the life."

"Come unto me all ye that labor and are heavy laden, and I will give you rest."

An angel of God came to Mary, telling her she had favor with God. "The Lord is with thee; thou art blessed among women." Matthew tells us, "He shall be called Jesus; for he shall save his people from their sins." "He shall be great, and shall be called Son of the Highest." The Lord would give him the throne of his father David; of his kingdom there would be no end. Her son would be called the Son of God.

Christ's public life began with baptism, followed by temptation in the wilderness. He returned from temptation in the power of the Spirit and taught in their synagogues. He came to Nazareth where he had been brought up, and he went into the synagogue on the Sabbath-day, and they gave unto him the book of the prophet Esaias, and he found where it was written: "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted; to preach deliverance to the captives and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord. And he closed the book and said, This day is this scripture fulfilled." Luke 4: 16-21.

Christ here makes known his mission. "He was anointed to preach the gospel to the poor." While he came to all, it was the poor in spirit, the humble, the needy, that received him. He was sent to "heal the broken-hearted." This shows us where to take our troubles. He wants to bear our afflictions. Isaiah says of him, "He will carry our griefs and bear our sorrows." Why not fully accept this promise? "Preach deliverance to the captives." The human family had been in bondage under Satan since the fall of our first parents. Christ came preaching deliverance. When we accept Christ, allow ourselves to be filled with his Spirit, we are free in Christ Jesus. "For as in Adam all die, even so in Christ shall all be made alive." When we are delivered from Satan we know that "Christ is all in all." "Recovering of sight to the blind." We have been in darkness—now we have a spiritual vision, and see that people may recover their physical sight as nineteen centuries ago: "that our spirit, soul and body may be preserved entire unto the coming of our Lord." "Set at liberty them that are bruised." 1 John 3: 8 tells us, "For this purpose was the Son of God manifest, that he might destroy the works of the devil." "The Lord anointed Jesus of Nazareth with the Holy Ghost and with power, who went about doing good and healing all that were oppressed of the devil." Acts 10: 38. This shows us that disease is Satan's work—the effect of sin.

Many in our day who have been bound by disease have, by seeking forgiveness for wrong and faith in Christ, been set at liberty—have been made free in body as well as in spirit. A person may feel free in spirit, but while Satan binds his body he is still oppressed of Satan. "I am come that ye might have life, and have it more abundantly." "I came to seek and to save that which is lost." He came to "preach the acceptable year of

the Lord." The Jews for four thousand years had been expecting a Redeemer. He is come now to free them, not from Roman power, but give them spiritual power and blessing. "This day is this scripture fulfilled," thus declaring himself the promised one of God.

Christ came teaching repentance. "Jesus began to preach and say, Repent; for the kingdom of God is at hand." Matt. 4: 17. "Jesus came into Galilee, preaching the gospel of the kingdom of God, and saying, The time is fulfilled, the kingdom of God is at hand; repent ye and believe the gospel."

He teaches repentance, the first step toward a godly life. It is not until we repent and turn from sin that he can abide with us. He says: "Believe the gospel." The word gospel means "good news." Christ's life and teachings are recorded in the first four books of the New Testament. He says we are to believe the gospel—believe what he teaches, believe he is from God. "No man cometh unto the Father but by me." "Follow thou me." He was the only perfect pattern that ever lived on earth. How natural that we should want to follow him. "And he went about teaching in their synagogues and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people." Matt. 4: 23. In the verse previously quoted we saw preaching the gospel of the kingdom meant teaching repentance from sin and belief in Christ. "And he healed all manner of sickness and all manner of disease among the people." He teaches that the religion of Christ is, first, for the soul; second, for the body. And we are taught that baptism follows conversion.

The second part of Christ's mission was for the body. "That he went about doing good and healing all that were oppressed of the devil." He healed all manner of sickness, and all manner of disease among the people, and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatic, and those which had the palsy; and he healed them. Matt. 4: 23, 24.

Peter's wife's mother lay sick of a fever; Christ rebuked the fever and it left her. Leprosy cured. A leper said unto him, "If thou wilt thou canst make me clean." Jesus put forth his hand and touched him, saying, "I will; be thou clean." And immediately his leprosy was cleansed. Matthew 8: 2, 3. There met him ten men that were lepers; and they lifted up their voices and said, "Jesus, Master, have mercy on us." Christ told them to show themselves to the priest, and as they went they were cleansed. Luke 17: 12-14. Faith and obedience gave them the blessing.

Palsy was cured. "And they brought to him a man sick of the palsy; and Jesus seeing his faith said unto the sick of the palsy, Son, be of good cheer; thy sins be forgiven thee. Some said, This man blasphemeth; but Jesus knowing their thoughts said, Whether is easier to say, Thy sins be forgiven thee; or to say, Arise, and walk? But that ye may know that the Son of man hath power on earth to forgive sins (then saith he to the sick of the palsy), Arise, take up thy bed, and go into thine house." Matt. 9: 26. Divinely healed—healed in soul, healed in body.

Christ found a man in the temple on the Sabbath-day who had a withered hand, and he said to him, "Stretch forth thine hand." He obeyed and his hand was restored. Matt. 12: 10-13. He cured the blind. "And as Jesus departed thence two blind men followed him, crying and saying, Thou son of David, have mercy on us. And Jesus said unto them, Believe ye that I am able to do this? They said, Yea, Lord. Then he touched their eyes, saying, According to thy faith be it unto thee. And their eyes were opened." 9: 27-30. "When he cometh to Bethsaida they bring a blind man to him. He took the blind man and spat upon his eyes, and put his hand upon him, asking if he could see aught. He looked up and said, I see men as trees walking. Jesus put his hand upon him the second time, and he saw clearly." Mark 8: 22-25. It is supposed the man's faith was not sufficient for him to be fully healed the first time. The Lord had the power, but the man's faith was not great enough until the second time Christ touched him.

The deaf and dumb were restored. And they bring unto him one that was deaf and had an impediment in his speech; and they beseech him to put his hand upon him, and he took him aside from the multitude, and put his fingers in his ears; and he spit and touched his tongue; and looking to heaven he sighed, and saith unto him, Ephphatha; that is, Be opened. And straightway his ears were unstopped, and the string of his tongue was loosed and he spake plain. Mark 7: 32-35.

Dropsy cured. A certain man had dropsy; he took him and healed him. Lame man restored. A certain man had an infirmity thirty-eight years. When Jesus saw him he said unto him, "Wilt thou be made whole?" Jesus told him to rise, take up his bed and walk, and immediately he was made whole, and arose, took up his bed and walked. John 5: 59. Healed at a distance. The centurion went to Christ for his servant's healing. Christ said, "As thou hast believed, so be it done unto thee." Matt. 8: 5-8. There was a certain nobleman whose son was sick at Capernaum. When he heard Jesus was come into Galilee he besought him to come and heal his son who was at the point of death. Jesus said, "Go thy way; thy son liveth, and he believed the word and went his way." As he was going down his servant met him, saying, "Thy son liveth." John 4: 46-51. Evil spirit cast out and lunatic restored. Then came a man kneeling down to him and saying, "Have mercy on my son for he is a lunatic and sore vexed; oftentimes he falleth into fire and into water. Jesus rebuked the devil, and he departed out of him, and the child was cured from that hour." Matt. 17: 14-18. We have not space to give all the healings, but we notice he healed every infirmity that was brought to him, or that he was asked to heal. After Christ had done wonderful work, John sent his disciples to him, asking: "Art thou he that should come or do we look for another?" Christ said, "Go tell John the blind receiveth their sight and the lame walk, the lepers are cleansed and the deaf hear, the dead are raised up and the poor have the Gospel preached unto them, and blessed is he whosoever shall not be offended in me." Matt. 11: 2-6.

When Christ sent out his disciples he gave



them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease. Jesus sent forth his twelve disciples, telling them to go to the lost sheep of the house of Israel, and as ye go, preach, saying, "The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils; freely ye have received, freely give." Matt. 10:1-8.

He called unto him the twelve and began to send them forth by two and two, and gave them power over unclean spirits, and commanded them that they should take nothing for their journey save a staff only, and they went out and preached that man should repent, and they cast out many devils, and anointed with oil many that were sick, and healed them." Mark 6:7-14.

"He called his twelve disciples together and gave them power and authority over all devils, and to cure disease, and he sent them to preach the kingdom of God, and to heal the sick, and they departed and went through towns, preaching the Gospel and healing everywhere. Luke 9:16.

He sent out the seventy. "The Lord appointed other seventy also, and sent them two and two before his face into every city and place where he himself would come, and heal the sick that are therein, and say unto them, the kingdom of God is come nigh unto you." 10:1-9.

Christ's parting words. "All power is given unto me in heaven and in earth. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and lo I am with you alway, even unto the end of the world." Matt. 28:18-20.

And he said unto them, "go ye into all the world and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not, shall be damned, and these signs shall follow them that believe; in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents, and if they drink any deadly thing, it shall not harm them; they shall lay hands on the sick and they shall recover." So, then, after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God, and they went forth and preached everywhere, the Lord working with them, and confirming the word with signs following. Mark 16:15-20.

And he said unto them, "Thus it is written, and thus it behoved Christ to suffer and to rise from the dead on the third day, and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. Behold I send the promise of my Father unto you; but tarry ye in the city of Jerusalem, until ye be endued with power from on high." Luke 24:46-49.

Christ asked Peter if he loved him. He said, "Yea, Lord, thou knowest I love thee." He saith unto him, "Feed my lambs." He asked him again if he loved him; Peter made the same reply. Christ said, "Feed my sheep." Again the third time he asked him if he loved him. Peter again made same reply. Christ said, "Feed my sheep." He said, "Follow me," and again he gave the same commandment. John 21:15-22.

Christ teaches if we love him, we will give spiritual food to those in need—that would mean the whole world. We are to follow him, do as he did, believe what he taught, take him as the perfect model by which to fashion our lives. He spent his life doing for others; if we truly follow him we will do the same.

SKETCH OF THE NEW AUBURN CHURCH.

BY H. D. CLARKE.

Accompanying this article is a cut of the ministers and officers of the North-Western Association who were in attendance at its late session in the village of New Auburn, Minn. The ministers present were L. C. Randolph, Moderator; H. D. Clarke and E. A. Witter, Secretaries of the Association; G. W. Burdick, C. J. Sindall, A. G. Crofoot, E. H. Socwell, L. A. Platts and A. H. Lewis, representative of the American Sabbath Tract Society; President W. C. Whitford, representative of the Education Society; F. E. Peterson, delegate from the Eastern Association and representative of the Missionary Society; Riley Davis, delegate from the South-Eastern Association; Martin Sindall, delegate from the Central Association; and B. E. Fisk, delegate from the Western Association. The cut is from a "snap-shot" made by E. A. Witter, pastor of the Albion (Wis.) church.

It has been thought best to accompany this illustration with a brief sketch of the church and society where the Association was held. The writer of the sketch is indebted to the pastor and clerk of said church for much of the information necessary.



New Auburn is located in a rich and beautiful farming section in Sibley County, on the shore of one of Minnesota's pretty lakes. Of Minnesota a poet has written:

"Thou art decked in royal splendor,  
As a bride in fair array;  
For thy gems, lo! lakes are gleaming.  
For thy robes the wheat fields sway.  
Minnesota,  
State where thousand waters play!"

Other lakes are in its vicinity, to which hunters and fishermen go in quest of pleasure and game.

The early settlers among the Seventh-day Baptists who came to this section of the state seeking homes, in 1863 and 1864, were Roswell Crandall, Nelson Stillman, Wm. Babcock, G. G. Coon, Cordon Coon, W. K. Green and A. G. Coon.

In January, 1865, the church was organized, with the following as constituent members: Eld. B. F. Rogers, Dea. Archibald G. Coon and wife, Phebe A.; Dea. George G. Coon and wife, Marian; Dea. Wells K. Green and wife, Rosanna; Cordon A. Coon and wife, Euphemia; Nelson R. Stillman and wife, Rozella; Z. Wheedon Burdick and wife, Emily; Horace Champlain and wife, Abigail; Wm. C. Crandall, L. S. Crandall, R. A. Crandall, E. O. Burdick, Elsie Green, Lucy A. Crandall, Eunice A. Crandall, Julia E. Crandall, Lucy A. Burdick.

Eld. B. F. Rogers served the church as pastor for about two years after its organization. Its report to Conference in 1866 showed an increase of eleven members. In his letter to the Missionary Board of that year, Eld. Rogers says: "Our society has been enlarged the past season by the arrival of a number of Sabbath-keeping families, among them, Eld. Zuriel Campbell. Others are making arrangements to come in the spring. No society of our people that I am acquainted with has increased more rapidly in numbers, within the same length of time from its commencement, which indicates that our location is not considered entirely without its natural advantages. . . . Last Sabbath, for the first time, we held our meeting at a school-house near the settlement proper of our people. We hold prayer-meetings at the private houses throughout the society. The subject of building a house of worship is being agitated among us."

Eld. H. W. Babcock succeeded Eld. Rogers to the pastorate and labored among the New Auburn people about ten years. For several years this church reported to Conference under the name of Transit. Elder Zuriel Campbell was acting pastor about two years. While the church was without a pastor it was supplied at different times by Elders C. M. Lewis, H. B. Lewis, J. E. N. Backus, James Bailey, T. O. Burdick, and others whose names are not indicated in the records. Eld. A. G. Crofoot, the present pastor, has served the church since October 1885.

Four deacons have served the church: W. K. Green, faithfully from its organization until his death in 1887; A. G. Coon, from organization until removal to Boulder, Col.; G. G. Coon and J. W. Crosby are the present deacons; Z. W. Burdick was Church Clerk four years; C. R. Lewis, six years; E. T. Lawton, one year; and J. W. Crosby, two terms of seven and fourteen years.

The total membership has been 144. Present membership, 57; 45 resident and 12 non-resident. Of those now members, 28 have been received during the pastorate of Eld. Crofoot.

The house of worship was built in 1880, from the freewill offerings of the church members.

The late Association was the first ever convened with the New Auburn church. The society of Sabbath-keepers at this place has been decreased much by removals to Colorado and elsewhere, some in quest of health, others hoping to do better financially, perhaps.

The future historian will find much more of interest and will better consult the church records. May this light for God's blessed truth never be removed, but grow brighter as the years roll on and the mission for which it was organized is accomplished.

RESOLUTIONS OF SYMPATHY.

WHEREAS, in the providence of an all-wise Father, death has visited us and removed from our Society our sister, Mrs. Clarinda Whitford; therefore,

Resolved, That while we as a Society bow in humble submission to God's will, we desire to express our appreciation of her Christian character, her quiet and unassuming ways and her willingness to help in every good work.

Resolved, That we tender to the bereaved sons and daughter and other relatives our heartfelt sympathy, and pray that our heavenly Father may sustain them in their great affliction.

Resolved, That this token of our esteem be placed on the records of our Society and be sent to the SABBATH RECORDER for publication.

ALICE E. ROGERS, } Com.  
MARY F. ZINN, }

FARINA, Ill.

## Young People's Work

By EDWIN SHAW, Milton, Wis.,

THE Endeavorers on their way to San Francisco were given a royal welcome in Los Angeles. At the rally on Sunday afternoon an address was given upon "Inspiration of our trip anticipated," in which the speaker mentioned the usual pleasure in anticipation of attending a convention, and the blessing in store for California. "California '97 for Christ" has long been the watchword. Another address upon "Inspiration of our trip realized," by the Chairman of Transportation Committee, Colorado, touched upon the sacrifices that had been made to enable many to attend the Convention, and how they already felt repaid. The value of attending is too often underestimated. Let us, as Seventh-day Baptist Endeavorers, plan to attend more of the Conventions, and above all our General Conference. Begin early to plan and do self-sacrificing, then go, ready to work, and you will surely bring inspiration and enthusiasm to your Society. "Whatever thy hand findeth to do, do it with thy whole heart."

### THE SABBATH AND THE WHEEL.

The subject of wheel riding on Sabbath-day is one that calls for immediate consideration by Seventh-day Baptists. It does this for two main reasons. First, because this is against the Scriptures, and when we compromise ourselves and our actions with the busy world around us, we are losing sight of a principle based entirely on the Bible, for which we ought to firmly stand. Secondly, from a position as men in general see us, there is much need of great care on our part, for we are representatives of this creed; so the world will judge our earnestness, not by what we say, but by what we do. So before we ride our wheels again on Sabbath-day, let us ask ourselves whether or not we could ask Christ to go with us on that ride. R. T.

### OUR MIRROR.

FARINA, Ill.—We have a Junior Society of 21 active and 11 trial members, and hold our meetings every Sabbath afternoon. Some of our Juniors are among the most active of the church workers. Our new officers are: President, Emma Rogers; Vice-President, Elmer Whitford; Secretary, Fern Crossly; Treasurer, Ruth Rogers.

THE importance of the Y. P. S. C. E. as a social factor in the rural neighborhood cannot be overestimated. It brings the young people together in a circle in which they feel a common interest. The committee work, as well as the entire work of the society, tends to promote a spirit of friendship and brotherly love which is difficult to obtain in any other way.

THE Young People's Society of Christian Endeavor at Attalla, Ala., is still holding up the banner for Christ. Our society is small, yet very helpful and interesting meetings are held. Much interest is manifested by both the young and older members. A short time ago a missionary program was presented, consisting of songs and recitations, which seemed to be greatly enjoyed by all present. Our society has lost a most earnest and faithful worker in the death of Rev. J. N. Belton,

who died the 28th of June. He will be greatly missed by the entire community in his work of love in trying to bring the lost to the Saviour. We ask to be remembered by all Endeavorers.

THE Young People's Christian Union of Farina held a meeting at our church, June 22. The subject for consideration was "Christian Citizenship." The meeting was opened by a song and prayer service, followed by songs, papers and discussions relative to the subject.

Our Endeavorers are enthusiastic in the C. E. work. They enter into it with zeal, seeking to do what they can for the advancement of Christ's cause. They still hold meetings at the school-house. From this source we receive such strength and courage as enables us to press onward and upward for Christ.

A district Union has been organized. The first convention was held at Effingham, Ill. The convention was pronounced a success.

Bro. Raymond Talbert and Bro. Ed. Van-Horn, of Milton College, spent a few days with us. We thank God for such earnest young men and bid them God's speed in the great work before them. COR. SEC.

### LETTER FROM LONDON.

1, MARYLAND ROAD, Wood Green, }  
London, N., 1st July, 1897. }

To the Editor of the SABBATH RECORDER:

If May was a month of religious rejoicing, the one just past has been one of unparalleled national festivity. No doubt all eyes have been turned toward London the last few weeks and your readers have all followed with more or less close attention the reports of the Queen's Diamond Jubilee celebration. So at this late date nothing that I can add would be of the least interest. The news is all flashed across the cables with almost the speed of thought itself, and it is possible that you might read at an early American breakfast table printed intelligence of what happened at the same hour the same day—the same hour, that is, by the clock. This is one of the triumphs of the age and one of those things in which we glory when celebrating any such event as the completion of so long and prosperous a reign.

But just as when we at home get talking in a Fourth of July strain on one of our centennials, it is possible sometimes on occasions like this to be carried away by our imaginations and suppose that because certain events have transpired during a certain period of time, therefore they are in some way due to whatever has existed during that period. No more than good Queen Victoria should be held responsible for all the evil things done during the last 60 years is she to be glorified as the source of all the advancement in civilization and morals wrought during her reign. But then, it is easy both to over-eulogize and to detract. After all there remain some hard and much needed lessons to learn from the condition of this vast empire, which covers nearly one-fourth of the land upon the globe and contains over 400 millions of people.

There is the question of the public house, for example. Whatever views one may hold as to the inherent sinfulness of the use of alcoholic drinks, it is certainly no cause for rejoicing when the Chancellor of the Exchequer tells us that the largest source of revenue for the year past has been from taxes on such

things. It is small glory that the largest revenue of a great nation should be derived from what in the great majority of cases but feeds a vicious appetite and is the source of misery and want in just that class who can least cope with it and with the greatest difficulty rise above it. I do not know that America can boast of any very great superiority in this respect. There is a lesson for us all to learn. But the public house is easily one of the greatest curses of this land. Then there is the mighty question of capital and labor, the accumulation of wealth in the hands of the few and the consolidation of great industries, crowding out the small laborer and the small dealer, fixing his wages at a minimum and compelling him to occupy to too great an extent the position of a mere piece of machinery in the world's great workshop. This is a question centuries old, but it is one that clamors for a solution, and this great empire will be a theatre on which that solution must be acted, whether by the hard way of bloodshed or not, the future will show. Then there is the terrible incubus of the Established Church under which these people have to live, that vampire which sucks the life-blood out of them, the source of heavy taxation, of religious slavery, of formalism, of injustice to those who differ from her dogmas, making the education of their children a burden, and in many cases compelling them to be under the influence of the clergy. The next reign will see a revolution in some of these things. May we hope that it will be bloodless and as speedy as possible.

But do not, I pray you, think me a pessimist. I am not, and I find more and more every day to admire in the people among whom I live, their institutions and their laws, as well as in their national character. But true love is not always blind, and our best friends see our faults. While they love us none the less, they do well in kindness and tenderness to warn us of their tendencies.

May the good Queen who sits upon this throne live long yet to bless her people, and may they never live under the sway of one who shall turn back the course of peace and prosperity now so happily established. And may the God she sincerely loves and reverences guide all the peoples of the earth to that destiny which we believe he has appointed for them, when all the kingdoms of this world shall become the kingdoms of our Lord and of his Christ.

WILLIAM C. DALAND.

### RESOLUTIONS OF SYMPATHY.

WHEREAS, our heavenly Father in his infinite wisdom has seen fit to remove from our midst, our brother and faithful worker, Rev. J. N. Belton, and though this sad bereavement so unexpected came like a storm on a clear day, we believe that the sudden call was grandly met and that the summons found him ready, and we believe that this life so full of usefulness and unselfish devotion to the cause of the Master will receive a joyous welcome over in the other land. Not only in our own church and Christian Endeavor Society, but in the whole community, his loss is and will be sadly felt; therefore,

*Resolved*, That in him we have lost a most faithful friend and co-worker; we pray that by this example of usefulness and devotion we may be inspired to be more consecrated to the service of God.

*Resolved*, That we bow in humble submission to the will of Him who doeth all things well, and is ever watchful of our welfare.

*Resolved*, That we most deeply sympathize with the bereaved family, yet we would point them to Him in whom he trusted and who is able to comfort them in this their great affliction.

*Resolved*, That a copy of these resolutions be sent to the bereaved family, also that a copy be sent to the SABBATH RECORDER and the Attalla (Ala.) Mirror, with the request for publication.

In behalf of the church and Christian Endeavor Society,

MISS LELA WILSON,  
MISS IDA DIXON,  
MRS. CORNELIA VERNON, }  
MR. HAMILTON WILSON. } Com.

# Children's Page.

## DON'T DRINK RUM.

BY JOHN S. ADAMS.

Come here, my sturdy little boy, and listen to my rhyme,  
Be sure to paste it in your hat and heed it every time;  
Your life is all before you, there are enemies to fight,  
And 'tis a most important thing to start just right:  
So, first and foremost, seek the road to happiness and health,  
Those blessings go together, and are better far than wealth;  
Life is a battle, so be brave, and when your trials come  
Show what you're made of, be a man,  
And

Don't Drink Rum.

Cold water is a lion's drink, the king of beasts is he,  
A drunken lion is a sight you very seldom see:  
He never smokes a dirty pipe or filthy cigarette,  
In all my travels I've ne'er found a smoking lion yet;  
A drinking, smoking lion, armed with teeth so sound  
and white,  
Chewing tobacco in his den would be a funny sight;  
My boy, behave as well, at least, as creatures wild and dumb,  
Temptation you must laugh to scorn,  
And

Don't Drink Rum.

Take stock in no new-fangled "cure" that's everywhere  
for sale,  
Well may the hideous details cause your ruddy cheeks to  
pale;  
Those portraits of the rescued ones settle the case at  
once,  
The buyer of such loathsome trash must be a wretched  
dunce;  
Their lungs and livers they extol, and brag with cheerful  
air  
Of their lovely mucous membranes, and regenerated  
hair,  
Never be duped and humbugged by that pestilential  
scum,  
But put your money in the bank,  
And

Don't Drink Rum.

With this advice and counsel I must leave you to your  
fate,  
Form habits of the very best before it is too late;  
Keep your feet warm, your head keep cool, your back  
keep straight, and try  
To be a centenarian at least before you die;  
Eat sparingly of wholesome food, drink crystal water  
pure,  
Avoid vile cranks with nostrums foul each warranted to  
cure,  
Of poisonous tobacco never use one single crumb,  
And bless your stars that you're all right  
And

Don't Drink Rum.

—Boston Journal.

## THE TOBACCO HABIT.

When it comes, it comes to stay. Men rarely ever abandon it after the twenty-first year. Therefore take it for life, or quit it short. If you commence it, count that your final decision. But before deciding to make tobacco your life-long companion, consider well some points:

First, its advantages. A pipe or cigar or quid has narcotic effects that are counted pleasant. When the appetite is formed it is grateful to satisfy it. There are features of comradeship about smoking particularly. It is thought a story can be better told and enjoyed in the blue haze of a smoking room on the train or steamer than in pure air or sunshine. It is a solace for the Irish laborer breaking stone or working in the trench, and for the lonely cowboy on the Western plains. Men in highly nervous employments, like night-workers on newspapers, crave the stimulant and seldom go without it. It is not in the catalogue of admitted vices. Many excellent men smoke, some good men chew, and I have known truly pious and godly men who could befoul a street car or bespatter a carpet with a misdirected shot at an inconvenient spittoon. In some countries smoking is practically uni-

versal, even the women joining. In this country a majority use tobacco in some form. So we are dealing not with an abstract question, but one very near to the life of every boy growing into manhood.

I say, if it's a good thing, let us go into it. If analysis shows it to be a bad thing, let us keep out of it. Anyhow, let us not drop into it by accident, or because some other fellow invites it, and then admit, as many a friend of mine has done, that we were caught in a trap of unbreakable habit.

If reason and will and manhood are going to have anything to do with deciding the matter, there are some things that must be thought of. They are the disadvantages. All admit that the habit, once formed, is a master. What kind of a master is it?

It is an unclean master. A clean mouth, sweet breath, untainted clothes, apartments free from stale odor are hard things for an habitual smoker to manage. This point needs no elaboration. But if a proof is wanted, I only ask a glance at the floor of a smokers' side of a ferry or the smoking car of a train, and a sniff of the atmosphere after a few minutes of the crowd's unrestrained enjoyment of the weed, and—what is quite as significant—a note of the contrast in appearance between the men who crowd these places, and those who seek cleaner floors and purer air.

It is an unhealthy master. It corrupts the sense of taste, injures the stomach, deadens the sensibilities, causes cancers and heart troubles. I can count half a dozen personal friends at this moment who know, on physicians' authority, that further continuance of smoking means shortened days, perhaps sudden death. Only one or two, however, have been strong enough to give it up.

It is an almost immoral master. Not in itself a necessary evil, it promotes certain associations and leads in certain directions as to other habits which are unhealthy to the moral nature. Do you know a liquor soaker who is not fond of tobacco? Did you ever see a bar-room or prize-fighting or gambling crowd or rough gang of any kind that was not smoking or chewing? To paraphrase a famous remark of Horace Greeley: "All tobacco users are not horse thieves, but all horse thieves are tobacco users." A lad who has learned to handle a cigar with grace has made a first-class start on a road that has more than one bad stopping place. If you think that is not so, let me ask you whether, if you were an employer and wanted a young man for a position of trust and growth, you would select the one with the cigar in his mouth, or the one who had decided not to use it?

It is a hard master. It is more powerful than your judgment and will combined. The old fable, "I can stop any time I want to," is disproved by the earnest attempts of many a strong man you and I know.

It is a costly master. Two seven-cent cigars a day only will in thirty years cost \$4,269, compounding annually at six per cent. I have the figures of the calculation before me. Most smokers spend twice that on themselves and friends. What would the sum named buy?

- A good home.
- A superb private library.
- Four journeys around the world.
- Capital sufficient to start a business.

A college education for two or three men.  
Five years' support in case of disability.  
The self-respect and ambition of a moneyed man.

There are two kinds of money I would never spend on tobacco: First, the money I have earned myself by hard work, and need for self-improvement, a start in life, or help of others; and, second, that which my father has earned by work and self-denial, and gives to me.—Archer Brown, in *Christian Advocate*.

## GOOD NEWS FOR CHILDREN.

The appetite for sweets is natural. God has put sugar in almost every article of human food, from the mother's milk to all the berries, fruits and vegetables upon which man subsists. Persons with natural appetites usually love sweet things. When their tongues are tanned by tea, tobacco and similar abominations, until they feel like the man who said, "I'd rather have one chaw of ter-backer than all the apples that ever grew," they lose the taste for sweet things.

It has been often said that sugar rots the teeth; but the *Daily Lancet* says concerning this notion:

"The belief that sugar ruins the teeth of children is utterly groundless. Indeed, how the idea ever came into existence is a mystery, seeing that the finest, whitest and strongest teeth are found in mouths of negroes brought up on sugar plantations, who, from their earliest years upward, consume more sugar than any other class of people whatever. Those at all skeptical of the value of this fact have only to look round among their personal friends and see whether the sugar-eaters or the sugar-shunners have the finest teeth, and they will find—other things being equal—that the sugar-eaters, as a rule, have the best teeth. The only possible way for accounting for this libel against sugar seems to be by supposing that it originated in the brain of one of our economically-inclined great-grandmothers, at a time when sugar was two shillings a pound, in order to prevent her children gratifying their cravings for sweets at the expense of the contents of the sugar-basin."

Doubtless the sweet in sugar may be too much concentrated for health. It would probably be better to get the sweet from dates, figs and the like, if it were obtainable. But sugar dissolved in water and eaten with bread, or drunk as a beverage, is no doubt a very good substitute for the sweet tropical fruits. Of course persons may eat too much of sugar or anything else, and an overload of any food will sour and decay in the stomach, and the acid may cause decay of the teeth, and the stomach may become so diseased that sugar or anything else will not digest properly; but in moderate quantities good, pure sugar—not painted candies—is probably a healthy food for healthy persons; and at present prices most people can afford to use it freely. It is of vegetable origin and is digestible, and will satisfy hunger and afford warmth; and it is certainly far more healthful than salt, which is a mineral, will dissolve but will not digest, will cause thirst, but will not satisfy hunger, and irritates the taste and injures the system wherever it goes.—*The Christian*.

To CARE for the body more than for the soul is to esteem the casket above the jewel.

## Home News.

New York.

VERONA MILLS.—A report of the Children's-day exercises, held at the First Verona Seventh-day Baptist church, Sabbath-day, July 3, may be of interest to the RECORDER readers. For several years past Children's-day has been observed here usually in June, but for various reasons we could not hold it this year until July. We have sometimes used the program prepared by the Sunday-school supply firms, but do not find them as applicable to our needs as those gotten up by ourselves. We have for some time felt that this day for the children might be made more profitable, and this year tried to work to that end. Our exercises were designed to bear more on the missionary work, than in the past, and since Bro. D. H. Davis was chosen from our own little church, as a worker in China, we took China as our theme for this occasion. As far as possible all the exercises were calculated to awaken a deeper interest in this field of labor. We think it worthy of note that Bro. Davis' parents, both of them past eighty years, attended the services, and listened with deep interest to every part of the program.

After singing by the school "Something for children to do," prayer was offered by the Rev. Mr. Lawton. Then there were recitations by Mabel Haywood and Fannie Lea, entitled, "This is Children's-day." Several more recitations followed, one by the infant class, a motion recitation, "Busy Hands." A scriptural quotation by Iva Perry, a little five-year-old girl, was very pleasing. Singing, "Hark, 'tis the Shepherd's voice I hear," by two little girls. A recitation, "Two Mice," telling how a little boy gave two mice for the mission, was well rendered by Warner Thayer, seven years old. In the absence of the Pastor, the superintendent gave the address, which was as follows:

Children's-day to the child, as well to older children, is one of the brightest spots in all the year. How we love to look upon the children with their smiling faces and to listen to their musical voices. It reminds us of our youthful days, before the "Children's-day" was known. But the children were not forgotten in those days. Once a year we had a Sabbath-school picnic. Two or three of the good people would donate the use of their teams and hay racks, and we children closely packed in one load and followed by our seniors in one or two more, would resort to some pleasant grove, where tables and platform covered with cedar and flowers had been erected. A good program, similar to the one we are having to-day, would be carried out. The accompaniment to the singing, not always the organ, but that which is still sweeter, the music of the wild birds who claimed their natural right to the forests. After the program, last but not least, we were invited to a bountiful repast; and to say that we enjoyed our annual gathering less than our children enjoy their "Children's day," would be doing them an injustice.

However the annual festival of this age has a twofold object; one is that we may make the children of our school happy, and the other is that they may help to make the little heathen children happy also. How thankful we are that we live in a land of Bibles. But let us glance over into one of those foreign countries. We will choose China to-day, because we have representatives there who are trying to shed the light of the gospel to those who sit in darkness.

There we find little boys and girls who are just as bright and active as you are. These little ones are worshipping images of wood and stone. Why do they do it? Because they have been taught the wrong way, and they do not know what the right way is. Do you ask, what can I do about it? This question was asked 19 years ago by a young man who had formerly attended Sabbath-school here where you are members to-day. After he had well considered the matter, but not

without many heart-aches at the thought of leaving home and friends and native land, he finally said "Here am I, Lord, send me." And all through these long years Bro. D. H. Davis has labored faithfully and efficiently to spread the light of the gospel in that dark part of the earth. I am proud to know that I am a member of this school which has so good a representative in the missionary work.

I trust that we all realize the honor thus conferred on our school and church. If there be those of our youth here to-day who shall have awakened in them a deeper interest in the work which Christ left for us to do, that of saving perishing souls for whom Christ died, the greatest and grandest work a human being can engage in, then indeed will our Children's-day of 1897 have been a grand success.

The closing recitation was, "What will you give for the Saviour?" by Warner Thayer and Edith Davis. Edith is a niece of D. H. Davis. They were attired in Chinese costume, and after the recitation went through the audience, which was large, and took up the collection for the Chinese mission, which amounted to \$2.30, and the school donated enough to make the sum of \$5.00. After singing "God be with you till we meet again," Bro. Lawton pronounced the benediction.

The church was prettily decorated with potted plants, cut flowers, and ferns. If all of our Sabbath-schools should devote this day to some worthy enterprise such as the work in China or to some more needy field, if there be any, what good might be done.

MRS. E. C. LEA.

### DONT TAKE OFFENSE.

BY H. O. ROWLANDS, D. D.

Look here a moment, my friend, just listen to my words: Don't be so willing to be offended. I have noticed you are very sensitive and quick to suspect a fancied wrong. There are many reasons why you should not be thus.

One is: It makes you very unhappy. You know how much you brood over some fancied injury you received. You think about it when alone. You wake in the night and recall how some one has ill-treated you. This ruffles your spirit, destroys your inward peace; nurtures in you unpleasant feelings and sometimes thoughts and schemes of retaliation and revenge. The effect of such a spirit is at last seen in the face, discerned in less kindly eyes, and even the voice loses its melody and sweetness. The connection between spirit and body is so close and vital that the interactions are sure and effective.

Then, again this makes you less agreeable to others, and what you in an evil hour fancied become realities. Offenses and slights will be given because many will not be so anxious to please you. You know when we have a sore on foot, or hand, or arm, some one all the while joggles us and hurts us right on that sore spot. So exactly if we carry sore feelings, sore spirits, and a sore heart into society, some careless one, or cruel one, will surely manage to hurt us and sometimes I think on purpose.

Now, if that spirit injures you so much in respect to yourself, and unfits you for a social life, it must be very injurious to your Christian life; for that involves all others of life's relations, and takes more. You can not be a happy, trustful, amiable and congenial Christian when you are fermenting with a sense of injuries received. Hence your influence and power for good are very much weakened. Just read Paul's description of an opposite spirit that should govern a Christian soul: "Love suffereth long and is kind; envieth not

... is not easily provoked, thinketh no evil, ... beareth all things, believeth all things, hopeth all things, endureth all things." What a happy person he must be governed by such a spirit!

Secondly: You do others injustice by this your sensitive spirit. I have faithfully examined into seven of your sulks and morbid griefs, and only in one instance did you have any occasion for offense, and even this one is doubtful. In the other six you cruelly misjudged the motives of others; you misconstrued their actions, and misapplied their words and as results you entertained hard feelings toward them, spoke about them with considerable vitriol in your words and when you met them your face appeared as if you had just washed it in a powerful acid; and they were entirely innocent of any injury to you in act, word, or even thought.

Now that was very wrong in you to wrong innocent people just because you are so very thin-skinned. More so still when you remember that you have been told time and again that you are of rather a suspicious and jealous nature.

Third: I have noticed that people like you are not at all sensitive about giving offense! You often speak crabbedly; you are sometimes sarcastic in your words, the weapon of a coward! You are quick and acerb in your expressions. I know you don't mean any harm, for personally I believe you to be a right good soul, only you need some more work of grace; but mark, the spirit that makes you ready to take offense fits you admirably to give offense! Hence, this sorry disposition is a two—a three-edged sword—it cuts in all directions.

Fourth: I am sure God is not pleased with that spirit in you. He wants you to be "slow to anger." He wants you at your best in your disposition and influence. I know he does; for it is just like the great Heavenly Father to want his children to be perfect even as he is perfect. "Let this mind be in you that was in Christ," and so many other Bible verses that are very much against that disposition of yours to take offense. Other things I would like to tell you—but this will do for the present.—*The Standard*.

### REPORTS FOR CONFERENCE.

Blanks for reports of churches to the General Conference have been sent to the clerks so far as addresses can be obtained. If any clerk reading this notice has not received such blank, if he will write a postal card to the undersigned, stating that fact and giving his address, a blank will be sent him by return mail. Every year there is complaint that statistics are not more nearly complete. The Secretary cannot make satisfactory reports to Conference unless the churches send their reports to him. Please attend to this matter, and do it at once. You need not wait for church meeting. If you have kept the records of your church for the year as you should have done, you can sit down at one time as well as another and fill up these blanks, and send them back to the Secretary. When your church meeting elects delegates to attend the Conference, send the list so elected to the Recording Secretary, Rev. E. P. Saunders, Alfred, N. Y.; but don't wait for anything before filling the blanks now in your hands, and then send them at once to

L. A. PLATTS, Cor. Sec.

MILTON, WIS.

# Sabbath School.

## INTERNATIONAL LESSONS, 1897.

### THIRD QUARTER.

|           |  |                    |
|-----------|--|--------------------|
| July 3.   | 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 V.—PAUL'S MINISTRY IN CORINTH.

For Sabbath-day, July 31, 1897.

LESSON TEXT.—Acts 18: 1-11.

GOLDEN TEXT.—Other foundation can no man lay than that is laid, which is Jesus Christ. 1 Cor. 3: 11.

#### INTRODUCTION.

Paul gained some converts at Athens and then proceeded to Corinth, a large city about forty miles west of Athens. Corinth was a great manufacturing and commercial center. Its population was perhaps four hundred thousand. Like many other large cities, it was noted for its vice. Doubtless the Jews had exerted some good influence at Corinth, but the city was sadly in need of the gospel that Paul came to preach.

#### EXPLANATORY.

1. *These things.* Paul's missionary work at Athens. He probably spent several weeks in that city. *Corinth.* At that time the capital of the Roman province of Achaia. It was much larger than the city of Athens.

2. *Found a certain Jew.* "Seek and ye shall find." The Lord has a place ready for his faithful apostle. *Aquila . . . Priscilla.* Jews that had assumed Roman names. These worthy people became devout and earnest Christians. Later they went with Paul to Ephesus, and are mentioned repeatedly in that apostle's writings. An assembly of worshipers met at their home in Ephesus. Still later, Aquila and Priscilla went to Rome, where, as at Ephesus, their house was a place of worship. *Pontus.* A province in the northeastern part of Asia Minor. *Claudius.* Fourth of the Roman Emperors. *Commanded all Jews to depart from Rome.* Disturbances resulting from the jealousy of the Jews at the progress of Christianity may have been the occasion for the issuing of Claudius' edict.

3. *Craft.* Trade.—*R. V. Wrought.* One form of the imperfect tense of the verb *to work*. In Paul's time it was the custom for every Jewish youth, no matter how rich the parents might be, to learn some trade. *Tent-makers.* There was a great demand for tents in the East in those days. Even at the present time, tent-making is said to form an important occupation in Western Asia. "It was a trade that St. Paul could easily carry on in his moving life, because it required but few tools."—*Peloubet.*

4. *Reasoned.* Compare Acts 17: 2, 3. Paul continued his preaching, although apparently in ill-health. See 1 Cor. 2: 3. *Every Sabbath.* That Paul observed the Sabbath is proved by his statement in Acts 25: 8. *Greeks.* Gentiles that had been attracted to Judaism.

5. *Silas and Timotheus.* Paul's former companions in the work. After Paul had left them at Berea, Timothy appears to have visited Thessalonica and possibly also Philippi. Doubtless their coming brought much encouragement to the apostle in his affliction. See 1 Thes. 3: 6-8. *Pressed in the spirit.* Constrained by the word.—*R. V.* Paul says, "I determined not to know anything among you, save Jesus Christ, and him crucified." 1 Cor. 2: 2. *Jesus is Christ.* The name of Jesus is the proper name of our Lord, and that of Christ is added to identify him with the promised Messiah.—*Smith's Bible Dictionary.* Jesus means *Saviour* and Christ means *Anointed*.

6. *Opposed themselves.* Unitedly. *Blasphemed.* Uttered abuse. *Shook his raiment.* Compare Nehemiah 5: 13. *Your blood.* Responsibility for the sad consequences. *Henceforth,* etc. That is, while in Corinth he would seek converts among the Gentiles.

7. *Departed thence.* That is from the synagogue. Justus, who was probably of Gentile blood, opened his house to Paul and allowed the latter to preach there. It was a convenient place for meetings, though it is likely that Paul still kept his lodging at the home of Aquila and Priscilla.

8. *Crispus . . . believed.* The conversion of this man and his household was truly a great event, showing that the time spent in preaching to the Jews was far from lost. Paul himself baptized Crispus. 1 Cor. 1: 14,

15. *Many of the Corinthians.* That is Corinthian Gentiles. *Were baptized.* Here, as everywhere, those who became Christians publicly professed their faith in the appointed way.—*Peloubet.*

9. *Then spake the Lord to Paul.* The apostle needed encouragement and guidance. At various times in his life Paul received especial direction from the Lord. See Acts 9: 3-6; 22: 17-22; 16: 9, 10; 23: 11. *Hold not thy peace.* Paul should not allow himself to be frightened into silence.

10. *I am with thee.* What assurance could be more blessed? Jesus had promised to be with his disciples. Matt. 28: 20. *No man shall set on thee to hurt thee.* There was a great work to be done in Corinth, and the Lord would protect Paul during its accomplishment. Paul had to suffer much for Christ's sake, but Jesus never really let him. A great church was now to be built up in Corinth, and hence the Lord would keep back the enemies of his cause as long as necessary.

11. *A year and six months.* The whole period of this stay at Corinth, and not merely up to what is next recorded.—*J. F. & B.*

### REASONS FOR A DAILY BATH.

Many persons do not consider a daily bath necessary, but take one perhaps once a week. They like to begin the week clean and with clean clothes. This is certainly better than not to bathe, but is it sufficient? It is not. Except in those few cases of idiosyncrasy where bathing seems to do harm, a bath should be taken every day, and it should be short, but thorough. The reason will be seen at the close.

The skin is an excrementitious organ, the same as the kidneys are. That it has other work to do is also true. It is an organ of touch; to a slight extent it is an organ of respiration, and it also acts as a protection to the tissues below it; but it is chiefly a gland spread over the whole surface of the body, and as a gland, or a multitude of small ones, it separates from the blood that broken-down waste matter, which, if retained, would quickly poison us to death. If the surface of the body be covered with an impermeable coating to prevent perspiration, life becomes extinct in a very short time.

Krause, an eminent authority, estimated the number of these glands on the entire skin, and found on the forehead 1,258 to the square inch; on the cheeks, 548; on the front and sides of the neck, 1,303; on the breast and abdomen, 1,136; on the back of the neck and nates, 417; on the forearm, inner surface, 1,123; outer surface, 1,093; palm of hand, 2,736; back of hand, 1,490; upper part of thigh, inner surface, 576; outer surface, 2,685; dorsal surface, 924; bottom of foot, 2,685; upper surface of foot, 924. Taking the surface of an average-sized man as a basis for calculation, he estimated that there were in the skin of the whole body 2,381,248 sweat glands. These glands are situated in the deep layer of the skin, and each one empties onto the surface by a little coiled tube.

The sweat is secreted by them just as other glands secrete other substances, in a liquid form, but as it passes through the coiled tube that ends on the surface of the body, it becomes, in ordinary conditions, a vapor, and if the body were naked, it would fly away in the air at once. We call this vapor "insensible perspiration." Much of it passes into our clothing and goes through it into the air. Some of the solids in it condense, and remain in our garments, and if worn even a few hours in hot weather, they smell foul and bad from the condensed sweat. It is the watery part, the least poisonous, that

passes entirely off. Some of it condenses on the skin and blocks up, more or less, the mouths of the sweat ducts. In warm weather and during hard work the perspiration comes out, not as a vapor, but as a fluid, and collects on the skin in the form of sweat drops, often running down in streams. The amount of the sweat daily poured out on the skin varies with the food, temperature, and exercise, and ranges from two pounds to several pounds. In men who work as firemen for furnaces it will be perhaps eight or ten pounds daily. In a Turkish bath it sometimes amounts to as much. When the air is moist, it does not take up this perspiration so quickly as when dry, and we feel oppressed by it. For this reason a dry atmosphere is most healthful for many diseases. It enables the perspiration to escape quickly, which is a great relief to the body.

The nature of the perspiration varies with the food, the health, and other conditions. In a gross feeder it is gross. In one who eats pure food it is less gross. About 995 parts in 1,000, are water; the remaining 5 parts are urea, fatty matter, volatile oils, alkaline salts, chloride of sodium, alkaline sulphates, phosphates, acids, ptomaines, etc.

In addition we have glands in the armpits that secrete oily matter of a more or less offensive nature.

From this it may be seen that the perspiration is an excretion the same as that from the kidneys, though not quite so richly loaded with broken-down tissues, but it is constantly poured out on the surface of our bodies, and makes this organ unclean. It is for this reason, the purification of the skin, that a daily bath is necessary. There are other reasons for bathing, but this is the chief one. The others will be considered in future articles.—*Journal of Hygiene.*

### THE GIRLS WHO MARRY.

The execution of millionaire Arthur Duestrow of St. Louis for the murder of his wife and baby boy should point a moral to all women contemplating marriage. Duestrow was the pampered son of wealth. He had a profession, but his riches left no incentive to practice it. Money brought good-cheer and gay fellowship, indulgence, and sin. Look at him when his wife accepted him—young, talented, handsome, social rank, rich, with an ample fixed income, but "fast" She took her chances. She immersed herself in a conjugal hell. Her only escape was by the cruel bullets he fired into her shrinking body, and through the head of her little boy! It seems plain enough now, her awful mistake. But, doubtless she was envied by many a girl in her set.

Right now another Duestrow is paying court to a lovely girl, dazzling her with his wealth and accomplishments. She knows his vices, but what are these to an assured place in society, supported by ample means? Wait, girl; long enough, at least, to look into the chamber of horrors where the drunken brute, heedless of his wife's agonizing entreaties, empties his revolver into her body and into the head of their prattling babe. Such an ending is a hundred-fold more probable than the husband's reformation and faithful love. Though he were a prince, and offered you the crown jewels, and yet were a drinker and a debauchee, my dear girl, spurn him as you would a deadly viper.—*Western.*

## Popular Science.

BY H. H. BAKER.

Glass for Monuments, Coffins, Caskets, and other Sepulcher Furniture.

It is a scientific fact, fully demonstrated, that the materials of which plate glass is made, when cemented together by heat, are practically indestructible. The hardest rock, the most solid granite, exposed to the heat and cold, by which expansion and contraction of surface particles are moved, letting the action of the elements continue for a hundred years, and the effects will be plainly seen; indeed it must be a remarkable combination of quartz, feldspar, and mica, not to show a yielding and crumbling on its outward surface.

On the other hand, specimens of Egyptian sculptured glass are in existence, dating back to 2,400 years B. C., and bas-reliefs in glass, to the time of Beni Hassan, about 2,000 B. C. The elements apparently have no effect on plate glass. Specimens exposed present as smooth, polished, and fresh an appearance 2,000 years old, as on the day of manufacture. Thick plate glass for windows in ships has been found to resist the blows from waves struck by the stormiest of seas, and therefore for such uses it is practically unbreakable.

Glass is enduring beyond any other substance known, and at a high temperature is a liquid and therefore can be cast, and at a red heat is ductile and can be shaped and easily welded. By the infusion of metallic oxides, almost every shade of color can be given to the composition. It really seems strange that more of external ornamentation, and statuary, and even cemetery monuments and grave markings, are not made of glass. They certainly would be more durable, would stand a harder blow without fracture than marble, and present a more polished and beautiful surface.

For sepulchral purposes, glass could be used at less expense for caskets than the thin veneered limsey, shammy, caskets, now sold by undertakers, at fabulous prices. If glass caskets were properly made, they would need no ornamentation, and would protect the remains, in any soil, for thousands of years.

Great quantities of glass have been exhumed after having been under ground for thousands of years, which show only a brilliant iridization like that of mother-of-pearl, evidently caused by moisture, but doing no damage to the glass.

English glass-workers have from time to time discussed the propriety of using the material of which plate glass is made for ornamental and monumental purposes, but as yet, no large plant has been erected for that purpose. Should glass monuments be introduced in this country, it evidently would meet as severe opposition from the Granite Monument Association as did the metallic monuments made in Connecticut. I have one of those monuments now, having stood over thirty years fully exposed to the elements, and I fail to see erosion more than on granite and far less than on marble.

If glass caskets, properly made for hermetic sealing, (which can be done with a blow-pipe and glass rod, as readily as a junk casket with solder), were made, and to be had at a fair price, there would soon come an order

from the National Casket Association, forbidding every undertaker who should use one the privilege of purchasing another casket, at any price, and the undertaker's name to be blotted out from among the trade.

We know of no trade or business wherein such poor materials are used, covered as they are only for present effect, soon to go out of sight and inspection, yet for which such enormous profits are charged, and in nine cases out of ten against those least able to pay.

When will the rites of the sepulcher and the grave return again to their humble position? When will pomp and parade, conducted in whispers and pantomime, be laid aside, and the fatherless and widow have a friend to aid in burying their dead? Never so long as the present organization of coffin-makers and undertakers and other wickedness exist.

### A FORTUNE.

One day a man was walking along the street, and he was sad at heart. Business was dull. He had set his desire upon a horse that cost a thousand dollars, and he had only eight hundred with which to buy it. There were other things, to be sure, that might be bought with \$800, but he did not want those; so he was sorrowful, and thought the world a bad place.

As he walked he saw a child running toward him. It was a strange child, but when he looked at its face it lightened like sunshine and broke into smiles. The child held out its closed hand.

"Guess what I have!" it cried, gleefully.

"Something fine, I am sure," said the man pleasantly.

The child nodded and drew nearer, then opened its hand.

"Look!" it said; and the street rang with its happy laughter.

The man looked, and in the child's hand lay a penny.

"Hurrah!" said the child.

"Hurrah!" said the man.

Then they parted, and the child went and bought a stick of candy, and saw all the world red and white in stripes.

The man went and put his \$800 in a savings bank, all but fifty cents; and with the fifty cents he bought a brown hobby-horse with white spots, for his own little boy; and the little boy saw all the world brown with white spots.

"Is this the horse you wanted so to buy, father?" asked the little boy.

"It is the horse I have bought," said the father.

"Hurrah!" said the little boy.

"Hurrah!" said the man.

And he saw that the world was a good place, after all.—*Catholic Mirror.*

### AN EQUAL STANDARD OF MORALS.

"I believe absolutely in an equal standard of morals for men and women," writes Edward W. Bok in the *Ladies' Home Journal*, replying to an inquirer. "Nor is this an ideal condition because it does not now exist. It is not at all unlikely that such equality will be the standard of the future. At all events, for yourself, live a pure life, so that you may be able to look every woman in the world in the face and have the greatest satisfaction that can come to a man; that when you marry you can give to the girl of your heart what you expect that she will bring to you—

moral purity. It is the most solid of all foundation stones on which a man and a woman can begin a life of perfect understanding and happiness."

### \$100 Reward, \$100.

The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages and that is Catarrh. Hall's Catarrh Cure is the only positive cure now known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers, that they offer One Hundred Dollars for any case that it fails to cure. Send for list of Testimonials.

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### 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 next Quarterly Meeting of the Otselic, Lincklaen, DeRuyter, Cuyler and Scott churches, will be held on Cuyler Hill, July 31. Morning service commencing at 11 o'clock. We hope all the churches will be largely represented. O. S. MILLS, Pres.

A NUMBER of the churches have not yet paid their apportionments of the expenses of the General Conference. The address of the Treasurer for the summer is Ashaway, R. I. Prompt remittances will be thankfully received. WM. C. WHITFORD, Treas.  
ASHAWAY, R. I., July 1, 1897.

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.

NOTICE!—All who desire good photographs 3½ by 3½ of the officers and ministers at the late session of the North-Western Association, can procure the same of E. A. Witter, by sending 16 cents in stamps. Those wishing pictures of the New Auburn church can get them at the same place.

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.

ALL persons expecting to attend the Seventh-day Baptist General Conference at Salem, W. Va., beginning Aug. 25, will please send their names to the Secretary of the Entertainment Committee, M. H. VanHorn, before Aug. 10. Any delegates desiring to make their homes with special friends will please state the same in their communications. Pastors are earnestly requested to call the attention of their congregations to the above request.

By order of Committee,

F. J. EHRET, Chairman.

M. H. VanHorn, Secretary.

**MARRIAGES.**

STEWART—CRANDALL.—In Fremont, Neb., June 24, 1897, by Rev. Fletcher M. Sisson, Prof. L. Bassett Stewart, of Griswold, Iowa, and Miss Florence E. Crandall, of Fremont, Neb.

**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.

DAVIS.—Anna Melissa Davis, widow of the late Robert Davis, was born in Berlin, N. Y., Feb. 3, 1824, and died at her home in Mason City, Iowa, July 6, 1897.

PALMER.—In Westerly, R. I., (Connecticut side) July 8, 1897, Perry G. Palmer, in the 67th year of his age.

Bro. Palmer made a profession of Christ many years ago. Was a member of the Second Hopkinton church, was held in high regard, was patient during months of decline, and died trusting in Christ. He leaves a widow, four children many relatives and friends to mourn his departure. L. F. R.

BARKER.—Thomas Oscar Barker, son of Joshua P. and Mary Barker, was born in Almond, Allegany Co., N. Y., July 24, 1839, and died at his home near North Loup, Neb., July 8, 1897.

In 1854, he, with his parents removed to Wisconsin, living in Milton and vicinity for nineteen years, except one year, 1866, he and his family spent in Welton, Iowa. Jan. 1, 1861, he was united in marriage, by Rev. W. C. Whitford, to Mary Ann Needham, who, with the three sons, still survives him. At the age of nineteen he was baptized by the Rev. W. C. Whitford, uniting with the Milton Seventh-day Baptist church. After removing to North Loup he transferred his membership to the Seventh-day Baptist church at that place with which he retained his connection until called to the church triumphant. For the past three months he has been a great sufferer, but through all his afflictions he has shown the truest Christian grace and fortitude. He has simply "gone home" where there is no more suffering, no more pain, to dwell with his Saviour. He was a loving husband, a kind and affectionate father, a good neighbor, a staunch, true friend who always stood firmly for principles and duty, a devoted, consecrated Christian. Services were held at the home on the afternoon of July 9, 1897. H.

**WHAT IS A FINANCIER?**

It is commonly understood that a financier is a man who is at the head of some great banking institution, or other enterprise in which money is handled by car-load lots. This definition is not as comprehensive as it should be.

A financier is a person who knows that the amount paid for board must be subtracted from the gross income received, and that the further expenditure of money for clothes, etc., must also come out of the gross earnings, and from nowhere else.

A man is a financier when he is able to figure out the fact that every dollar he spends for rum takes a dollar from the support of his wife and family.

A man is a financier when he discovers that his employer gives the preference to clean, honest, healthy, sober men.

A man is a financier when he discovers that he can succeed better by attending strictly to the business he is hired to do than by trying to bulldoze his employer into doing that which may be impossible.

A man is a financier when he learns to do well what he is fitted to do, and stops trying to do things that are beyond him.

A man is a financier when he learns to spend less money than he earns, and at the same time to increase his earning capacity by increasing his usefulness.

A financier is a man who knows that the surest way to succeed is to deserve success.

A capitalist is any man who has saved enough of his earnings so that he could live for a time and still be independent in the event of any stoppage of his income. When a capitalist also happens to be a financier, he sometimes becomes rich.—L. A. W. *Bulletin*.

**BREAKING THE "SABBATH" TO STOP "SABBATH-BREAKING."**

Joseph Fink, of Nanuet, was on his way to church last Sunday, when he saw Farmer Farrell ploughing in his field.

"Why, Bro. Farrell," he said, "working on the Sabbath?"

"Yes," said the worker, "been delayed by the pesky rains, and got to get things under ground, you know."

Bro. Fink forgot about church and ran off to Justice Haerle's to get a warrant. Justice Haerle issued it and Constable Snyder served it, all on the Sabbath.

Bro. Farrell was fined \$5 for breaking Section 263 of the Penal Code, and Bro. Fink felt as good as if he had heard a bushel of sermons.—N. Y. *World*.

Miss B., a bright young lady of —ville, had become convinced that Scripture requires the observance of the seventh day of the week, instead of the first day, as the Sabbath; but the Rev. Mr. C., pastor of the Church of the Venerable Tradition, very lucidly showed her that not any specific day, but only a seventh part of time—any one day in seven—was all the commandment requires to be observed. Meeting her one day shortly after, he said:

"Good morning, Mary; I hear you are married now."

"Yes; I married one of Mr. Brown's sons," was the reply.

"Mr. Brown has a fine family of sons—seven of them, I believe. Which one did you marry?"

"Oh, no one in particular; I just married one-seventh of them," said Mary, while her eyes twinkled.

"Oh—ah—yes—I see, I see," gasped the discomfited pastor, as he resumed his walk.—*Gospel Sickle*.

**Seventh-day Baptist Bureau**

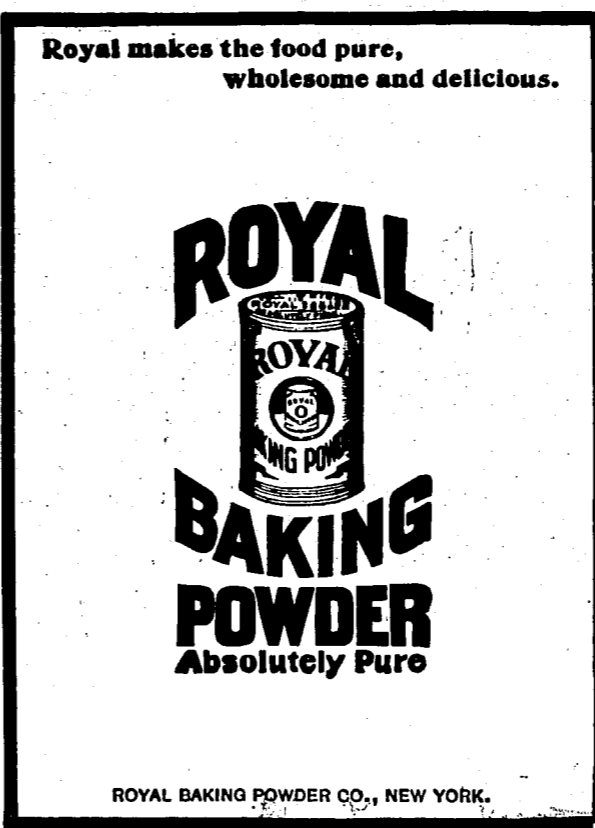
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L. K. BURDICK, Vice-President.

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**A SUCCESSFUL EXAMINATION.**

"Please, sir," said the little fellow, as he stood, cap in hand, before the merchant, "I hear that you want an office boy."

"Yes, I do. Do you think you could fill the place?"

"Yes, sir."

"Where do you live?"

"At home, sir."

"Where's that?"

"On Steenth Street."

"Parents living?"

"Yes, sir."

"Any other relatives?"

"No, sir."

"No grandmother?"

"No, sir."

"Nor grandfather?"

"No, sir."

"Uncles?"

"I have no uncles, sir."

"Aunts?"

"No aunts, sir."

"Then of course you have no cousins?"

"No, sir."

"How does it happen that you have no relatives in New York?"

"They are all in England, sir."

"If that is the case I think you'll do. You see, I have to be very particular in the baseball season, for grandmothers, uncles, and the like are apt to get very ill and die then. You may begin work to-morrow morning. You will have \$3 a week. That's all."—*Harper's Bazar*.

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"Then of course you have no cousins?"

"No, sir."

"How does it happen that you have no relatives in New York?"

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be glad to read, be it much or little. It may be remembered that the attempt similar to the present one which he made a year ago failed because of unfavorable winds and defects in his air-ship. This year he is better equipped and knows more than he did. His present balloon carries a sail and steering apparatus. The Swedish Academy of Sciences has helped him in his preparations, and other organized scientific societies are interested in his attempt.—*Harper's Weekly*.

**DOGS AND FEMINE AFFECTION.**

Edward W. Bok writes of "Dogs and Feminine Affection" in the December *Ladies Home Journal* and points out the dangers of caressing a dog, however well cared for it may be. "The most eminent physicians," he asserts, "have conclusively shown that the practice of allowing the body of the dog to come into close contact with the human body is fraught with the greatest physical evils. The cleanest dog in the world is not without this objection. It cannot be. A dog's nose should never be allowed to touch any part of the human skin. The most casual observance of a dog's habits will show the reasons for this. In fact, from whatever standpoint one chooses to look at the matter—from that of cleanliness, health or bodily danger—the practice of petting dogs with close embraces of any sort is a positive wrong. Women cannot be too careful about this, either as the practice affects themselves or, if they are mothers, their children. We can be fond of our dogs—many of them deserve human affection—but we should bestow this fondness upon them with a little careful regard for common sense. One point, of all others, cannot be too carefully regarded: the face should never be brought into close contact with a dog. A sense of cleanliness alone should forbid this, even if positive danger did not lurk in the practice."

**THE CULTIVATION OF MUSIC IN THE HOME.**

One enters a house arranged with exquisite care, and both artistic and homelike in its atmosphere. The one false note in the whole arrangement is in the draping of the piano—an upright—which is swathed in embroideries and covered with porcelains until it has positively lost all semblance to its original form, and is ridiculously unfit for use. Many of the so-called music-rooms are ruined by a total disregard of acoustics, heavy curtains, carpets, and portieres breaking and muffling the sounds; and there are almost always far too great a number of ornaments scattered about. Considering that many who are in the possession of wealth pique themselves on their prominence as patrons of music, or on being considered average performers from the amateur standpoint, it is extraordinary how very seldom an appropriate music-room is to be found.—*Harper's Bazar*.

