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BATTLE-HYMN OF THE REPUBLIC.

BY JULIA WARD HOWE.

MINE eyes have seen the glory of the coming
of the Lord;
He is trampling out the vintage where the
grapes of wrath are stored;
He hath loosed the fateful lightning of his terrible
swift sword;
His truth is marching on.

* * * * *

I have read a fiery gospel writ in burnish'd rows of
steel:
"As ye deal with my contemners, so with you my
grace shall deal;
Let the hero, born of woman, crush the serpent with
his heel,
Since God is marching on."

He has sounded forth the trumpet that shall never
call retreat;
He is sifting out the hearts of men before his judg-
ment seat;
O be swift, my soul, to answer him! be jubilant, my
feet!
Our God is marching on.

In the beauty of the lillies Christ was born across the
sea,
With a glory in his bosom that tranfigures you and
me;
As he died to make men holy, let us die to make men
free,
While God is marching on.

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Sabbath Recorder.

A. H. LEWIS, D. D., - - - - - Editor.
J. P. MOSHER, - - - - - Business Manager.

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

EDWARD EVERETT HALE is writing a delightful series of papers for *The Outlook*, on "James Russell Lowell and His Friends." They are finely illustrated, and appeal to every lover of American literature.

In the conduct of life, habits count for more than maxims, because habit is a living maxim. To reform one's maxims is nothing. To learn new habits is everything, for it is to reach the substance of life. Life is but a tissue of developed habits.

THERE are at present in the new navy nine Methodist chaplains on the list, five Episcopalians, five Baptists, three Roman Catholics, one Disciple, and one Presbyterian. The chaplains in our late war generally were useful men, although a few were made conspicuous by their unfitness. The position is one in which a competent and able man can do much good to the bodies as well as the souls of men.

RELIGIOUSLY, Cuba is wholly under Roman Catholic influence. Native Cuban priests are excluded from all important places. The Catholicism is of the extreme Spanish type, which is far below the Catholicism with which we are familiar in the United States. In the New Cuba for which we look full religious freedom should be granted. Toleration is not enough. Let the last trace of Church and State and of religious proscription disappear with Spanish Misrule.

WHEN Rev. B. Fay Mills passed from the Presbyterians to the Unitarians, the possibility of another unfortunate heresy trial came in view. Mr. Milis was a member of the Presbytery of Albany. He has asked that his name be dropped, in a letter of characteristic candor, and sweetness of spirit. His request is based on the fact that he has ceased to accept the Westminster Standards as held by Presbyterians. The letter reveals B. F. Mills as we have known him, and we trust that the Albany Presbytery will accede to his request with a spirit as Christ-like as that which pervades his letter.

JOAQUIN MILLER tells of strolling through a forlorn Mexican village, and seeing a poor old colored woman come out of a house with a broken crock tied together with a rawhide, containing a plant in flower. He watched her set it down and carefully arrange it. "Good evening, Auntie; it's a pretty evening." She slowly straightened herself, looked at him, and then away at the beautiful sunset and said softly: "Oh, its a pretty world, Massa!"

Have you comforts, luxuries, flowers, pictures, books, and pleasant fields? Do you dwell with truth and God in such close communion as makes this "a pretty world"? Are you as thankful as the poor Mexican woman was? If you are not, ought you not to pray for forgiveness, and come closer to God and his beautiful world?

POSSIBLY many of our readers will learn with surprise that in population and commerce the Philippine Islands are much superior to Cuba; the population of the former is about 7,000,000 as compared with Cuba's 1,

500,000, and their total exports and imports are about \$60,000,000, as about \$30,000,000 for Cuba. There are over four hundred of the Philippine Islands in all; the two largest, as shown on our map last week, being Luzon and Mindanao. The capital, Manila, has about 150,000 population, and its commerce is rich and varied. If by our occupation of these islands of the tropics, a better civilization shall be secured, and genuinely Protestant Christianity established, it will justify the cost at which these results are purchased.

"I AM never tired," says Agassiz, the great naturalist, speaking of a sloth on board of his vessel on the Amazon, "of watching him, he looks so deliciously lazy. His head sunk in his arms, his whole attitude lax and indifferent, he seems to ask only for rest. If aroused by a tap, he lifts his head and lets his large eyes rest upon your face for a moment with appealing, hopeless indolence; then the lids fall softly, the head droops, the arms fold heavily, and he collapses again into absolute repose." That is all right in a sloth. He was created to illustrate supreme indolence. But when men who are in the church, and ought to be actively engaged in God's service, become "so deliciously lazy" that they do little more than ask for rest, the right order of things is reversed. In that case delicious laziness is next door to sin.

THE *Catholic Mirror*—April 30—devotes considerable space to the rapid growth of the Catholic interests in Chicago. These are some of the figures given: "There are 148 parochial schools, with an attendance of 49,555 pupils; 105 theological students, 5 colleges for boys, with an attendance of 1,140 students; 17 seminaries for girls, with an attendance of 2,248, and six reform and industrial schools. The Catholic population numbers 651,000. The rate at which the Catholic population has increased recently will be understood by comparing this year's report with that of 1894, when the total population was 550,000. That year there were 387 priests, 198 churches, and 45,911 children attending the parochial schools. Protestants may well heed the lesson taught by Catholics as to the value of early education in religious matters.

ALL earnest thought is contagious. Herein lies the philosophy as well as the success of church work. Revivals illustrate this truth, even when the supernatural element is left out of consideration. If you desire anything good, for yourself, your neighbors, or the church, put your whole soul into that desire. Emerson said, "The world belongs to energetic men." That is but another way of saying that desire, purpose and actions are all contagious. Opposition and conservatism tend to repress desire and cool ardor. But he who accomplishes anything worth the while, must be incisive, energetic, definite, persistent. In the way of right, all these characteristics are virtues of an high degree. Do not fear to be intense. Do not mistake noise and boisterousness for intensity. Bluster is not business. Do not fear that your earnest desire for what is right will be wholly unheeded. Desire is contagious.

—It is not well to borrow trouble. If it comes, face it calmly, in the fear of God. Lose no strength in running to meet. So

with duty. Do not measure it at a distance, and declare you can never do it. It will be a different thing when you get it in hand. Distance often exaggerates our fears. When the time comes to meet either trouble or duty, throw your whole soul into the work. We recall a piece of hard hoeing in a corn-field which came to us to hoe. To a half-grown boy who wanted to get through and go a-fishing the task seemed tremendous. Obedience and pride combined, and said, "Take off your coat and do it." When it was done, and the work was commended, blistered hands and weary muscles paid. Do not hunt for trouble nor choose hard hoeing when there is no need. There will be need enough if you ever accomplish anything worth while. But when hard spots come, meet them, conquer them,—rest.

CHARLES DICKENS made Mr. Micawber famous, if not immortal, in literature, by describing him as always waiting for something to turn up. He was one of those indolent, aimless fellows who want the best of life, but who are not willing to earn it, or find it. They drift and dawdle, waiting for chance to bring the results of other men's labors to their hands. There are Micawbers in spiritual matters. Men who mean well, and want to be right with God, but they are not willing to pay for attainments and growth and strength. They have not learned that good things are costly, or, if they have learned this in a general way, they dream that the usual law will be set aside in their case, and that the good they are not willing to gain by God's law of hard work, will "turn up," in some unexpected way, ready made. This is a strange delusion. If a man would have nobility, strength, growth, and rich attainments, he must work with God to earn them. They never "turn up."

THAT is a romantic story of Herr Andre and his balloon. He and his companion waited until the south wind blew. Then the house built for the protection of the balloon was demolished, the ropes were cut, and away sailed the great air ship with its living freight for the Northland.

It seemed like sailing to one's funeral. So far as we now know it was thus with these two brave men. The dreams of science, rather than its demands, prompted that undertaking. Christian life and the work of reform have many analogies. Under the call of duty, unknown regions must be traversed. New agencies must be tried. Voyages must be undertaken in which men sail to their funerals. But when truth and duty demand this, the sailing day must be a glad one, even if it be sadly joyous. All great duties demand that when the south wind of God's Providence blows, the barriers must be flung down, the ropes must be cut, the "weights that so easily best us" must be cast off, and destiny must be committed to God who calls to duty. Blessed is that man who has found victory even though he sought it by sailing away to his funeral. God's angels minister at such funerals as they did at that of Moses, whose fading sight shut out the Promised land his feet could not touch.

CUBA, free and well governed, may easily take place with the most prolific countries in resources. The soil is fertile in the highest degree. Even tobacco, a cruel tyrant as to soil, needs little fertilizing. Sugar-cane and

coffee luxuriate in Cuban soil and climate. If all the land suitable for cane were thus used, it is estimated that Cuba could furnish the whole Western world with sugar. Previous to the Rebellion of 1868, she exported large quantities of excellent coffee. Like all similar formations, Cuban mountains are rich in minerals. These are yet almost wholly undeveloped, but enough is known of their variety and richness to warrant the belief that under the stimulus of a progressive and enlightened government Cuba might not only supply her own needs with all the leading minerals, but would have a large surplus for export. The iron mines of the Santiago district have been worked with much success, even during the disasters of the past few years. The ore of these mines is among the richest in the world, yielding from sixty-two to sixty-seven per cent of pure iron, and is very free from sulphur and phosphorus. Silver and gold have also been found in paying quantities, and valuable copper ore is abundant in the mountains of the east. Let us hope that the war we did not seek may result in material, as was as moral and political, good to this gem of the tropical ocean.

EPOCH-MAKING discoveries in the field of Biblical research increase. What Grotefend, at the beginning of this century, did by deciphering cuneiform writing, what Champollion did for the hieroglyphs of Egypt, Professor Peter Jensen, of the University of Marburg, Germany, has done to-day for the spinx-like problem of the Hittites. For the last five years Professor Jensen has devoted his time almost exclusively to deciphering Hittite inscriptions,—a task in which success had been regarded, by scholars generally, as practically impossible. Professor Jensen's first announcement of his discovery appeared in the *Sunday-School Times*, March 25, 1893. His claim then was that the Hittite language is Indo-European, and probably related to the ancient Armenian. Though failing to gain general recognition in this claim, he was still supported handsomely by several scholars of international rank and reputation, among them being Noeldeke in Germany, and Hilprecht in America, who publicly acknowledged their conviction of the correctness of his position. In the *Sunday-School Times* for May 7, 1898, Jensen adds fresh strength to his position by proving that the Armenians, according to their own traditions, regard themselves as of Hittite origin. He now for the first time also gives the world a picture of the fundamental conceptions of the Hittite religion, obtained not only from the pictures on Hittite monuments,—mainly of a religious character,—but from the contents of the inscriptions themselves. Doubtless further investigation and discoveries will add material for still larger knowledge of this new problem. But at present Professor Jensen seems to us to have the first place among those who seek to solve the Hittite question. All of these discoveries add support to the Bible, and aid in its interpretation.

THE QUEEN REGENT OF SPAIN.

We believe that the unfortunate Queen Regent of Spain has the sympathy of the people of the United States. She is a woman of untarnished name, and her devotion to her little son, the king, is at once praiseworthy and pathetic. She was the Archduchess Maria Christina, neice of the Emperor of Austria. She was

married to Alfonso XII., of Spain, in 1879. He died Nov. 25, 1885. Her son, Alfonso XIII., was born May 17, 1886, six months after his father's death. As Queen Regent, Maria has shown great nobility. Her court has been the most moral that Spain has seen in many a day. She is generous, and strongly religious. She gives much personal attention to the education and care of her child, the king.

In San Sebastian, her summer home in the North, Queen Christina lives simply without display in dress or equipage. The family goes to the seashore in the morning; then the Queen receives the Minister of the Day and signs such papers as may be presented. In the afternoon a drive is usually taken over some of the hills to enjoy the fine views, or in the valley through which winds the beautiful Urumea; or the family gathers in the rooms of the palace to listen to music. Alfonso XIII., from the time when he was a few months old, has been carried by his nurse and placed at the right hand of the Queen Regent on all State occasions.

Surely the sympathies of the civilized world must be with the woman who has endeavored so bravely to hold an unbroken Kingdom for the son of Alfonso XII. Being an Austrian, a foreigner, she must be extreme in expressions of loyalty, and, therefore, she cannot yield one inch of Spanish territory at the demand of a foreign Power. But her kingdom is falling in pieces, through political corruption and moral decay. The Carlists represent the ancient royal line. They look on her as an intruder, who would have been cast out long ago, had she not borne Spain a king. There is also a Republican party in the nation, and aside from the war with the United States, the government has been crippled by factions and bankruptcy. Whatever may come (we write this May 10.) the unfortunate, but noble, mother Queen, will have our sympathy.

SLAUGHTER OF THE INNOCENTS.

A million bobolinks killed last year! Four million other birds slaughtered in the same year—and for what? That their torn and distorted bodies might be flaunted in the head-gear of American women.

These are no guesswork figures, but the official report of the Audubon Society of Massachusetts. And what does it mean? It means five million voices stilled in Nature's avian choir. Five million flashes of cheeriness and gladness taken from human life; and millions of other young lives doomed to starvation or prey in order that the plumaged corpse of the murdered mother bird may be rent by a milliner and jammed in hideous shapelessness on a woman's hat. Women, study these figures of murder. Is there no mercy, no conscience, no sweet sentiment in your hearts? Has fashion murdered all these, that you must murder the birds, and teach your children lessons of cruelty? A birdless country! A voiceless forest! What a desolation it would be! And yet that is what this country is coming to if the song birds are to be killed off at the rate of five millions a year in order to gratify feminine vanity. Barbarians manufacture elaborate head dresses from the feathers of birds killed for food. Christian women, dominated by wicked fashion, surpass their barbarian sisters a hundred fold as to cruelty while they gain nothing as to beauty. The folly of many fashions is immense, but the wickedness of that we here condemn is greater. Women, stop it.

THINGS WORTH KNOWING.

TERRIBLE "bread riots" have prevailed in Italy for several days. The cause is not so much absolute scarcity of food, as that political agitators have taken advantage of a rise in prices to foment discontent and to forward their personal plans. But the troubles are serious, and the results may yet be highly disastrous.

A NOVEL plan for preventing the hatching of mosquitoes is being inaugurated on Staten Island. The proposition is to spread kerosene oil over the waters of all the low lands. There are good reasons for believing it will succeed. Staten Island will be entitled to a monument in remembrance of inaugurating an unmeasurable blessing if this experiment succeeds.

At home, Spain has been on the verge of anarchy for many days. Riots and serious discord abound. The Cortes presents scenes of disorder daily. The government of Sagasta seems to be near its end, and the tenure of the Queen Regent is almost broken. Probably the strange movements of the Spanish fleet are due to the demand on the part of the people that the show of activity must be kept up. Spain has trouble enough at home, and the victory of Dewey at Manila has naturally increased the discontent of the people, who have been taught that the Spanish forces in the Philippines and in Cuba were safe from all the attacks which the United States could make. Sagasta is profuse in promises, and says he will push the war at all points, although it is openly charged on the floor of the Cortes that the government is "doing its utmost to avoid war, while the Yankees are playing a foul game."

THE extent to which time and space are annihilated by electricity is seen in the fact that all notices of breaks in cable services are sent to the Western Union Telegraph Company in New York, from Berne, Switzerland. At that place is the Bureau International des Administrations Telegraphiques. This bureau is the center of all the government telegraph systems in the world. There are more than forty governments which control their telegraphs, as the United States does the mails. These are called "the signatory powers." The various privately controlled systems, which are fifteen or twenty in number, are admitted by courtesy to the conferences held at Berne. Berne sends notice to every system, which in turn notifies its own offices. On May 3—the Eastern Extension System, under the same control as the Eastern Company, notified Berne of the interruption between Hong-Kong and the Philippines. Their cable from Hong-Kong runs to Bolinao, on the island of Luzon, the largest of the group, a distance of five hundred and eighty-nine miles. From there it goes by land to Manila, on the same island. When a break takes place its probable location is ascertained thus: The company knows the resistance of the full length of the cable, and a galvanometer will show the resistance of the cable left intact. A comparison of this with the full length locates the break within one mile. These facts answer the question which is often asked, "How can a break be located in a submarine cable?" Electricity, mystery and miracle are almost synonyms.

WAR NEWS.

As announced in our last issue, the victory of Commodore Dewey at Manila was overwhelming. The full details, forwarded from Hong Kong after the arrival of the dispatch boat McCulloch with Commodore Dewey's report, make it clear that the battle was one of the most vigorous and brilliant achievements in naval warfare. There seems to have been absolutely no break in carrying out the plans of the commander. Officers and men obeyed their instructions to the letter, and the maneuvers were conducted like clock-work. Commodore Dewey is absolute master of the situation. But, having accomplished the main purpose of the attack, he is awaiting reinforcements. These are already on the way. General Merritt, second in command of the army of the United States, is to lead the land force, and will thereby become the military governor of the Islands. He is a man fully competent to the place. The occupation of these Islands opens a new chapter in the history of the United States. Commodore Dewey has been thanked by vote of Congress and made Rear-Admiral, all of which he richly deserves. The President was also authorized to present him with a sword, and his men and officers with medals.

Naval affairs in and around Cuba have been in a confused state all the week. At the time of our last issue it was expected that the Spanish fleet from Cape Verde Islands was on its way to Porto Rico and the United States. The stronger ships were sent to meet this fleet at that date.

During the early part of the week great anxiety was felt concerning news from Sampson's fleet and operations around Porto Rico. The air was filled with rumors as to the whereabouts of the Spanish fleet, and for a day or two thereports from various sources located it at Cadiz, to which point it was said to have returned. This was deemed possible, if not probable, because of the growing disorder in Spain, and the constant weakening of the present Cabinet. By Thursday, May 12, the conflicting reports and surmises were at their height. Among them was one which had strong elements of truthfulness, namely, that Spanish torpedo boats were cruising off the North Atlantic coast for American ships. This report was such that double precautions were taken at New York, and at other points, on Thursday night. Contact mines were placed in the channels, and the harbors were closed absolutely against all vessels. Everything was alert from Boston to Key West.

On Friday morning two or three facts were pretty well settled. Three of our small wooden gunboats and torpedo boats had made an attack on the Spanish boats and batteries in the harbor of Cardenas, a small but somewhat important port east of Havana, on the northern coast of Cuba. One of them, the torpedo boat Winslow, was disabled by a "masked battery," and five Americans were killed, including Ensign Bagley. She was towed out of reach by her companions, and the shore fortifications were destroyed. The most valuable information of Friday morning was that Rear-Admiral Sampson's fleet having reached Porto Rico, and not finding the Spanish fleet, began the bombardment of San Juan, the capital of the Island, on Thursday morning at sunrise. The fort made little response, and was soon reduced to

ruins. The Spanish steamer Rita was captured by the U. S. cruiser Yale. Thousands of people, including foreign consuls, fled to the interior of the Island. The loss of Porto Rico will fall heavily on the Spanish fleet.

Still more interesting is the news of this morning (May 13), in that it seems well established that the Spanish fleet was sighted yesterday off the island of Martinique, about 400 miles southeast from Porto Rico. The report is not official, but it commands respect at this time. If it be correct, the great naval battle is likely to occur before this paper is mailed, on the 16th of May. Preparation for the invasion of Cuba, by land forces, are going forward rapidly hour by hour.

Reports from various sources show that Rear-Admiral Dewey is holding the harbor of Manila and awaiting orders as to making a campaign on the island. The insurgents surround the city, and great destitution as to food exists. Many people are anxious to leave, but are unable to do so. Admiral Montojo, whose fleet was destroyed, lays the blame upon the home government at Madrid, which, he says, had ignored all his appeals for ships and supplies before the battle. Our government is pushing forward aid for Dewey. Cable communication has been restored.

SUNDAY, MAY 15.—LATEST.—Last week was loaded with rumors, many of which needed correction within three days. San Juan, Porto Rico, was bombarded, and its fortifications were seriously injured. We lost one man, but our ships were not injured. The movement was a "reconnaissance in force," rather than a pitched battle. The arrival of the Spanish fleet at Martinique has been fully confirmed. Yesterday it was reported at Curacao, a small island owned by Holland, about 75 miles north of the coast of Venezuela. On Thursday our forces cut the cable at Cienfuegos, on the south coast of Cuba. This will probably prevent the Spanish fleet from communicating with Cuba, though it may communicate with Madrid from Curacao. One of our ships is making repairs in the harbor of Martinique, and is watched by a Spanish torpedo destroyer outside the harbor. Spanish strategy has been successful in confusing the situation, and the coming battle will probably be fought when and where the Spanish admiral chooses, since his fleet is faster than ours. The Caribbean Sea lies between the opposing fleets at this time.

THE DEDICATION SERVICES AT ATTALLA.

Dr. A. H. Lewis and the North Alabama Mission.

It is not the purpose of the writer to give a detailed account of the dedication of our little church at Attalla, or to attempt to estimate the good which may accrue from Dr. Lewis' visit and his work among us; much less to forecast the future of our work in this rosy summer land, in the valleys and mountains of North Alabama.

I do wish to say that our offering has been made to God of a house which we are pleased now to call "The House of God," and where we trust each Sabbath morning God will meet us and make us glad by his presence.

We who go in and out from this house of God to deliver the gospel message in the valleys and mountains around us feel that our feet are the better "shod with the preparation of the gospel of peace" by the coming of our dear brother, who so refreshed our spirits with his strong words of cheer. When we

were told that the path we were making through the difficult places would make it easier for the feet of those who should follow us in this blessed work, it so stirred our hearts and inspired our efforts that we wish to make our foot-prints in the sands so plain that a fainting brother, seeing, may take heart again.

The power of the truth has been felt and acknowledged throughout this whole section. I see with glad heart the foot-prints of Wilson and Belton of sacred memory, and I join in those of McCarley and Williams and Mason, names which are not known beyond the borders of their own small horizon, but such as shall be made immortal in the kingdom of God. These men have felt the power of a simple truth—oh! what a powerful thing is a truth, a doctrine, when accepted in the heart and acted upon in the life! The truth so believed becomes a spiritual power, and is stronger than a throne; it subverts theories and erects a throne of its own in the spirit and soul of men. God delights himself to sit on this throne and to spread his Spirit over it. From that lofty and guarded spot, where none can return the blow truth strikes, it assails all its foes as if from heaven. Truth, which is immortal, gathers strength from conflict, authority from suffering, final victory from present defeat. "What a glorious thing is a great spiritual truth! and an eventful moment is that in which it makes its advent among a people; and mighty is he to whom it first comes, or by whom it first speaks to them—mightier not than ten men merely that have it not, or than ten thousand, but than all men that have it not." Such is Lewis, such was Belton, such are these noble laymen, known to God as those of whom the world is not worthy.

For the encouragement of our Mission Board and those by whom they are sustained, I would say of this field that it is the most promising of any I know of. Your missionary has doors opened to him which have never before been so wide open to men of our faith. It is by no means confined to the country, but the pulpits of the best city and village churches are wide open, and your missionary does not have to solicit a place, but it is freely tendered him, and large congregations give him most respectful and thoughtful attention. The Baptists of this section say they have no fight to make with Seventh-day Baptists, that our position on the Sabbath is impregnable, and in all other points of doctrine we are one and the same people.

What a glorious gospel is ours! What a power of God unto salvation unto all who believe it! Everything is against it, and yet it is saving myriads. "It is in the family, cheering ten thousand happy homes. It is in the closet, bidding the Christian ask and receive, that his joy may be full. It is with the little child, opening its infant lips to praise; and with the proud man, making him a little child. It is bending over the suffering and binding up their broken hearts. It is in the sick-room, by the bed of the departing saint, raising his mind superior to bodily suffering, and, while the dew of death is on his brow, keeps that brow calm and serene."

Brethren, this blessed gospel is in our hands; shall we not make it known? Let us rejoice that its mighty power is to save all who believe. Pray for God's blessing upon it in our mission field.

A. P. ASHUST.

CONTRIBUTED EDITORIALS.

By L. C. RANDOLPH, Chicago, Ill.

Wanted—Moral Stories Without the Moral.

"I am looking for a book which shall teach in story form the ideals of honesty and integrity for girls from fourteen to seventeen years of age," said the professor. "Works of the type of *Little Women* are not of such literary merit as to admit of being studied in the class-room. The book must be of the first rank, artistically, and it must not preach. That is the trouble with *Arthur Bonnicastle* for boys. The author is always moralizing, and boys are shy of him. I have never found but one who was deeply influenced by it, and he was hopelessly marked for the ministry from the start. The story must be told in such masterly fashion that the great essential truths stand out clear, and need no labeling. Macbeth requires no explanation."

Not to give a verbatim report of the Professor's words, this was his idea, and it is one worthy of being pondered. There can never be too many of the great literary works which present transcripts of human life in true relations and proportions. Any story which makes the fundamental principles of righteousness and truth stand out before the reader's mind in vivid relief, performs a profound service in the building of character.

The lack of the public schools is in relation to the training of the moral nature. That is left to the discretion of the teacher. It is not in the curriculum. There are thousands of earnest instructors who are aiming to fill the gap. There are other thousands who teach only what is "nominated in the bond." Why not have righteousness in the course as well as mathematics? And what better form in which to present it than in the study of literary masterpieces of the nobler class? These are pictures of life, which, as we look upon them, we instinctively feel to be real. They leave a lasting impress upon the soul. The earnest teacher will gladly welcome every such aid to his purpose. The indolent one will, perhaps, be spurred to do what he ought.

The average public school program is directed toward the intellect. It trains the mental capacity, the thinking powers. It trains its students to "get there." It brightens saints and sharpens rogues. Moral fibre is what is wanted in the boys and girls. They will have to have it, if they are to stand up against the currents which are sweeping toward dishonesty, insincerity and selfish ambition. Let some trumpet appeal come to the boys and girls in their formative years, calling them to higher issues. The Sabbath-school is doing a good deal, but the ones who need it most are armored against its teachings, and it is in session only one hour a week. There is a contagion abroad whose virus might be reduced to the following formula: "Get money, social position, public notice. Any method is right which will not land you in jail." The sad devastation which this fever works in public life is all too plainly seen. Inoculate the coming generation with sturdier ambitions and higher ideals.

Our Cup "Right Side Up."

These ringing words come from Pastor Hills, of Nortonville: "I most heartily endorse, practice and preach the tithing system. I think the Seventh-day Baptists, although not rich, abundantly able to support the

Lord's work sufficiently to keep our Boards free from debt and money enough in the treasuries to enable us as a people to enter the many waiting and wide-open doors of opportunity all about us. Thus we can meet the pressing demands upon us, for which God will hold us responsible as a people. This would easily be accomplished, I doubt not, if we would bring all the tithes and offerings into the storehouse. He would pour out, then, such a blessing that we should not be able to contain it. Such service would place our cup 'right side up' before the Lord, and he would always see to it that it be filled in accord with his promises. The Hebrews gave between two and three-tenths. Many turn from this in disfavor, going to the 'widow's mite,' in the New Testament; but she gave 'her all, even her living.' The pocket-book is the tenderest place and the hardest to reach. We need divine wisdom to enable us to find the key, that it may be unlocked for the Lord's glory."

Doolittle's Pastorate.

His name is a misnomer, for really he does a great deal. He is of the type of uneducated men, or rather his education has been a self-education which did not include a very heavy course in grammar, rhetoric and transcendental philosophy.

However, there was a little church that was fast going to pieces. It had been at the tender mercies of various students from a great university, who had regarded the church as an humble stepping-stone to higher things, a kind of providential lift to enable them to get an education. A process of disintegration had been going on under the scholarly preaching of the undergraduates, until the last one had left in discouragement and the diminished church was considering the advisability of disbanding and giving the pretty little building over to the bats and owls. At this juncture Doolittle felt an impulse to visit the community one Sunday afternoon. His heart was full when he saw the situation. His labors in various missions for several years had given him a practical theological training, and his experiences under the Holy Spirit had given him wisdom. He began to preach for the little church regularly, without money and without price, for the love of Christ. He was neither eloquent nor scholarly; probably a good many mistakes were made, but somehow the church began to grow and to take new heart. Whereas at one time the morning and evening congregations had not exceeded two or three dozen, now the congregations number seventy or eighty in the morning and one hundred and fifty in the evening, a large number of unconverted young people being attracted into the bright and hospitable atmosphere. Prayer-meeting formerly was attended by the deacon (who was also janitor) and his wife. It has now become a bright and attractive spot in the week's experience.

The question has come up whether this volunteer preacher shall be ordained. There are those among the authorities who are strongly opposed to the idea. "What is the use of ordaining an ignorant man when there are plenty of theological students who can read in the original Hebrew to fill the place?" But it seems to me that if the Holy Spirit has recognized so signally this man's work, that men can afford to do no less. Paul's mag-

nificent education doubtless had much to do with the fact that he seems to have accomplished more in spreading Christianity than all the other apostles together, but I notice that Peter and John were not disqualified from being accredited ministers of the gospel because they had been only fishermen. They had a work to do; it was a more humble work than Paul's, but the seal of the Spirit rested upon it.

Broom-Corn As a Means For Higher Education.

Several words of approval have come to us in relation to the suggestion for a factory at Milton to provide employment for students who desire to work their way.

If some practicable plan could be devised, the advantages are plainly to be seen. It would bring to the College a large number of young people who are eager for an education, but who have little money. An ample building stands idle, to be had rent free. Living and school expenses being cheap, small wages would enable a student to keep himself in school. The business should not require a large capital, nor a high degree of skill in the laborer. The product should be one readily marketed.

A correspondent informs us that a successful broom-corn industry was once carried on at Alfred. Our correspondent, understanding that the soil about Milton is much better adapted to the culture of broom-corn than is the soil of Allegany County, is an enthusiastic believer that such a factory would be a great success at the Western school.

No plan, however shrewd and sensible, will run itself. It is a question of administration quite as much as of theory. If experienced business men will interest themselves in perfecting a plan, and if it is placed in capable and reliable hands for execution, we have little doubt that the results would be very beneficial to the various interests concerned.

It is not our province to furnish statistics nor specifications. Our duty is done when we have made the suggestion. Some one will have to do a great deal of patient hammering and hustling, if anything is ever accomplished. There is an opportunity for some business man to do a great deal of good for his day and generation. Can some plan of self-help be devised which will immeasurably increase the usefulness of all our schools?

TEMPTING OTHERS.

The principle that we are not to lead others into temptation has a number of applications which people are apt to overlook. For example, when a man comes home after a day in which brain and nerves have been tried to their utmost, is not his wife tempting him to a loss of temper if, before he gets his overcoat well off, she considers it her duty to regale him with all the unfortunate happenings of the day, or to thrust into his hands her millinery or dressmaker's bill? There is a time to do these things, but that is not the time, and she is not blameless if, under the provocation, her husband loses for a moment the suavity and serenity that usually characterize him. Or, take it on the other side, women sometimes have their patience as much taxed in the management of their households as men in their business affairs. When a husband sees his wife in that mood, surely he is not without fault if he furnishes the last straw by calling her attention to some negligence, or perhaps by remarking upon the peculiar unbecomingness of her toilet. At a rough guess, we should say that fully one-third of the tart and bitter speeches that wound, and that are repented of almost as soon as spoken, have their origin in the temptation which some one else carelessly provides. That is no excuse, you say. Perhaps not, but the time may come when the charitable judgment on some of your own words, to which our reflection points, would not, even in your own opinion, come amiss.—*Watchman.*

Missions.

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

FROM G. VELTHUYSEN, SR.

Wishing me to tell you about my labors for our Master's cause, I feel somewhat embarrassed because I have no facts of any interest to mention. As far as I am conscious of, I use my time and strength faithfully, although not without many imperfections and faults. It is always the same: Preaching, lecturing, leading the Sabbath-school, preparing and managing the two monthlies, each of them being distributed by 2,000 copies, visiting, if possible, now and then the non-residents and giving as much of my time to correspondence with people who enter in it, because of some discussion on baptism, Sabbathism, temperance, and so on.

With thanks to God, I may tell you that the little flock the Lord would trust to my care under him, the great Shepherd, enjoys in rich measure his blessing. We may praise his goodness for the harmony and love that reign in our midst. All the meetings are faithfully attended by the members, and we feel one in our dear Saviour. May it please him to keep us in this way to his honor and his well-being, and to a blessing of the world.

The gospel wagon is, at present, in the northern part of our country. We have had a very hard time with it since some months, but till now the Lord has provided. Yes, it is an every-day's wrestling in prayer for help, and till now it is an every-day's answering by our gracious God and Father in Christ. Since I could not give myself personally to that work, the two brothers who are engaged in it, daily, send me now and then tidings, but I feel not free to give them directions. I trust they are doing this work as servants of Christ, with praying hearts, and so I leave it to their wisdom and faithfulness how to perform it. The work rests only on my personal responsibility in every respect. In the part of the country where now said work is done, people, although nominally Protestant, are far the largest part, wholly skeptic and incredulous. They say, when a lecture on a religious subject is offered to them, "Go away with your nonsense. That is not the kind of stuff we prefer for our heads. We put off, long since, the belief in the Bible, and your so-called Saviour." An exception is made of a certain village, Genum, where the bulk of the inhabitants were not unkind, and even the minister bought a copy of John Gough's life and service. This experience was, as they told in their letter to me, as a refreshment to their hearts, after the offenses and harshness of the days before. Of course when people show themselves so unkind, it happens that during a whole day even not the least amount is received. But as long as the Lord will permit it, I hope to go on with the work, carrying on from town to town, and from village to village, God's work. Only the sight of the wagon, the reading of the Bible texts on it is a preaching and will, no doubt, be blessed by the Spirit, even if we do not perceive the least result of it.

Now the winter season is closing, I have given, probably, my last lecture on temperance; it was last night at Amsterdam, in the church of the Norwegian mission. It seems to me that our part in the temperance move-

ment, in Holland, is principally the cultivation (in that direction) of the Puritan people, who till now, as a whole, did not manifest much good-will to total abstaining principles.

And now, dear brother, as far as I can see, I am at the close of this communication. How I wish that it was more interesting! But I gave you what I had. We are not able to create facts, but we are called to bring out always the truth God has trusted to us, and this we will do constantly by his help. Perhaps something is now forgotten by me; if so, and it dawns up in my mind, as soon as I am able to do so, I hope to tell it you.

May God bless you and all the dear friends in your large country, and enable them to be faithful in all kind of good works and words. With sadness of heart we learn the breaking out of the war between the United States and Spain. Oh, poor Cuba; may it be redeemed from tyranny!

HAARLEM, Holland, April 27, 1898.

FROM A. P. ASHURST.

Your Southern missionary finds it quite difficult to report his work for the last quarter on the blank form furnished by the Board for that purpose, owing to the fact that in his work in Georgia, in Americus and vicinity, he has no churches or preaching stations which he can call his own; he has found it expedient to work with other organized churches, to occupy their pulpits when opportunity is afforded, to attend their prayer-meetings and Sunday-schools, and to take active part in all these, using every means to do good by preaching and exhorting in an undenominational way, while his special Sabbath Reform work is altogether by personal, private work.

Most hopeful signs developed in my last meeting with the Americus Baptist Sunday-school; the subject of the lesson was the Sabbath. The Superintendent of the school, on that occasion, had your missionary to open the school and give direction to the thought. Then it was his privilege to be a member of a large class of elderly men, among whom were four deacons of the church, all of them leading men in the city. The discussion was as to the day of the Sabbath. One of the deacons led the discussion. Looking at me and addressing the class, he said: "When I first heard of Seventh-day Baptists, I had but little toleration for them. I have since found them to be sound Baptists, in all points of doctrine exactly with us, and my conclusion now is, that if we take the Bible as our only authority, our Seventh-day Baptists have the advantage of us." I was then expected to speak, and I did so. I replied that we accepted the Bible only as authoritative, and doing so I had become a Seventh-day Baptist. I then asked for the names of all who would investigate this question. The names of all in the class were given me and I sent through the mails the next day a full line of our tracts to twelve heads of Baptist families. In leaving that field I do so with much regret, but do so with hope that the good seed sown will bear fruit after many days. I shall continue to correspond and distribute Sabbath tracts in Georgia.

I have entered my new field, and have gone through parts of four counties, and have arranged six preaching stations, which I hope to visit each once a month. The first is Copeland's House, Etowah Co.; next, Walnut Grove, Etowah Co.; the next Brooksville,

Marshall Co.; then Alexander School-house, Cullman Co.; Symco, Cullman Co., and Fall Creek, Cullman Co. All of these points are off from the railroad, most of them where we have Seventh-day people. To fill these appointments will require about one hundred and twenty-five miles travel per month, by private conveyance. I hired a team with Bro. R. S. Wilson, and we visited, in person, each of these places and arranged for regular services for the future. It may be of interest for you to know that at two of these stations there are those who have been excluded from Baptist churches, for their Seventh-day principles. Only two weeks ago a sister living at Symco was excluded for believing with us that the seventh day is the Sabbath. Her husband was excluded when I was up here in January.

I will further state in regard to my work here, that Gadsden, a small city, only five miles away, affords us one of the most promising fields for the future. There are two ministers, (Baptists) professedly Seventh-day in principle, who live there; one of them quite a talented and highly cultivated brother. I will divide my time, when at home, between these two towns—Attalla and Gadsden.

Now that I am permanently located, and my work mapped out, the removal of my family to one of these places might be the next thing to do. The Board might consider this at your April meeting. In this, my new field, I will be able to give the Board, in detail, all the work done, as it will now be strictly denominational, and we will have our own preaching points. No arrangements have yet been made of transportation over this field. The railroad cannot be used. I will be advised by the Board in this matter. Asking pardon for this lengthy detail, I will say no more at present. Your Corresponding Secretary may be able to furnish you other information in regard to this work. I write him freely in regard to other matters. Trusting that much precious fruit may be gathered in all the fields, and believing that the Word of the Lord is not proclaimed in voice, I hope to be a reaper as well as a sower in the Southern field.

ATTALLA, Ala., April 4, 1898.

FROM F. J. BAKKER.

And now I will try to give an account of my work and doings in this past quarter; however, it looks to me as if it is always very near the same, and, therefore, I think it must be not of much interest to read it; but still I try the best I can do, and look up to God to bless it and keep the work going,—sowing the seed, praying and waiting. I could almost every day do my common work and go my way in the several branches of the things which I did take on my shoulders to do. Mrs. Bakker has been mostly well in this quarter, much better than long since, thanks be to our God for his kindness and mercy, so I did not stay at home. I could serve our little church with preaching, leading Sabbath-school and prayer-meetings, and do further in that way what we thought the best, and besides I could lead some meetings in a somewhat poor corner, about a mile from the town. Last night—Sunday, 17 April—I was there again, and there were about 50 persons present. I hope and pray that this work also will give some blessings for the souls of men, and also for the truth of God's Sabbath-day. In all I have held 47 meetings

in this quarter. Ships, small and great, I have visited about 250, and a great deal more to which I only hand out a small parcel of tracts or papers. Then I have made my usual weekly trips to the emigrants, except a few times when the steamships leave the quay at night. I have met several times with such people, who are very glad to receive papers and tracts, especially Germans, Polish and Italians, whom I met in the last time, besides our own people.

I have written 35 letters or communications, and several of them to brethren and sisters, here and there, in our country, in Germany and in Denmark. Two somewhat large letters I wrote; one of them to an old gentleman, a Reverend in this town. That letter was printed in the *Boodschapper*, and in this way circulated far abroad. I received 300 copies of said paper; 150 of them I distributed to those whom I thought would read it, and think about the matter, and 150 I gave away to the people when they came out of a church here. Then the other letter I wrote to a preacher of the Reformed (Dissenters) church, of a little town. That gentleman was a Jew before, and of course did give up the Sabbath. I read his biography, and that did give me reason to write him. He wrote a few words back.

I have made 129 visits and calls, visited some sick people and talk with them after opportunity came, and Providence did give it to me, which I pray our God and Father, in his mercy and grace, will bless. Then we also did have those large show-bills, of which I did send you one the last time, put on the show-boards and pillars at forty different places. We did pay to have them eight days there, on some places we see them yet, however it is now near two weeks since they were put there. Several thousand people must have seen them again, on the so-called "Easter-days." May God bless this work. I also distributed 3,780 Dutch gospel tracts; 500 on temperance, several hundred larger papers, and them in foreign tongues, or languages, a great many papers and tracts also. I have to close now, with the earnest wish and prayer that God will bless you all.

ROTTERDAM, Holland, April 21, 1898.

FROM D. N. NEWTON.

I preached six times to congregations that averaged ten, and assisted in two prayer-meetings. The prayer-meetings were conducted by Dea. J. H. Biggs,—one at the church and one at Bruton's Mill. I have, by invitation, an appointment to preach at that place next Sunday. Early in February I received a card from a young man, now at Chester, Ala., a former acquaintance, who lived five miles from here, asking for some of our literature. He especially wanted the *Sabbath Outlook*. I sent him some back numbers, and also a few copies of the *RECORDER*, and of the *Outpost* and a few tracts.

On the 15th and 16th of February many disastrous forest fires burned through this and other sections of North Carolina. My two sisters and I lost twelve hundred panels of rail fence, equal in value, I suppose, to five or six hundred panels of new fence. Some ten or twelve acres of our best land, that I expected to plant in corn, will remain open this year, as we are not able, at present, to replace the fence. All of our timbered land, about 300 acres, was burned over, and much damage done to the timber. We also lost a tenant

house, in which a family of colored people were living. Rocky Mt. church and the "Election House," you may have noticed when here, were burned. Our church and the school-house for colored children near by escaped. Sister Hill lost all of her fence, and Sister Eliza Wright lost forty or fifty panels, and her son, W. G. Wright, about twice as much. I might write a lengthy account of the damages by the fires in this section alone, but you will not care for that in a missionary report.

FAYETTEVILLE, N. C., April 2, 1898.

PROF. HENRY CLARKE COON, M. D., PH. D.

Dr. H. C. Coon, son of Ezra and Cyrene Burdick Coon, was born Jan. 28, 1828, at West Edmeston, Otsego County, N. Y., and died at his home in Alfred, N. Y., May 9, 1898, aged 70 years, 3 months and 11 days. He was one of seven children, and is survived by the eldest, Harlow M., living in Walworth, Wis.; by a brother and sister living in Leonardsville, N. Y., and by his youngest sister, wife of Elder J. P. Hunting, living in Alfred.

His Scotch-Irish ancestors, upon coming to this country, settled in Rhode Island, from which place his grandfather, Daniel Coon, emigrated to West Edmeston, N. Y., when his father was a mere lad. Here, the doctor says, he was brought up on a farm and learned the benefits of its work and discipline. Here also he enjoyed the privileges of a good district school and its library, which inspired him with a love for learning. He entered DeRuyter Institute when nineteen years of age, where he spent five terms.

On Nov. 21, 1851, he was married to Miss L. Elvira Stillman. He refers to her as "a lady of superior culture who was an inspiration to him, especially while teaching with her in Hopkinton Academy." He left Hopkinton to pursue a further course in Alfred University, from which he graduated in the Classical Course in 1868.

After his graduation, he was elected Professor of Greek and Natural Science in DeRuyter Institute, which position he held from 1868 to 1871. In 1871 his *Alma Mater* conferred upon him the degree of A. M., and in 1872 he received the degree of M. D. from the New York Homeopathic Medical College. In 1882 he took a graduate course in physics at Cornell University; and in 1891 Alfred University conferred upon him the degree of Ph. D., for work done in advanced studies here and in Cornell University. From 1872 until his death he has been at the head of Departments of Physics and Chemistry in Alfred University.

He was director of the Meteorological Observatory of the University; a member of the American Association for the Advancement of Science, the American Chemical Society, and Counsellor of the American Institute of Civics.

His first wife having died April (21) 1879, he married Mrs. Mary E. Hill, Dec. 6, 1880, with whom he lived most happily until his death.

As to his religious life and experience, he was converted when quite young, probably about seventeen years old. He was especially awakened to his need of salvation by overhearing his mother praying for him; this, he said, moved him deeply and led him to consecrate himself to God. He was baptized and became a member of the West Edmeston Seventh-day Baptist church. When he came as a student to Alfred University, he transferred his membership here. On the 13th of June,

1869, he received from the First Alfred Seventh-day Baptist church of Alfred license to preach the gospel; and on the 30th of August, 1879, he was ordained deacon of the same church. For some time prior to his death he was the senior acting deacon; and for some years the Chairman of the Advisory Committee—always, in every position, a wise counselor and a faithful officer of the church. A devoted Christian, a perfect gentleman, so genial and kind, he was universally beloved. He performed the duties of his position in the University until within two weeks of his death, when he was taken with tonsillitis and other complications. Physicians and friends did all that could be done to save him, but his work was done—well done—and the Lord took him to himself.

Funeral services were held at the church on Wednesday afternoon, May 11, and the precious dust deposited in Alfred Rural Cemetery to await the resurrection of the just.

J. L. G.

ORSEMUS GILES STILLMAN.

The sudden death of Brother Stillman was a severe shock to his numerous friends, and a great loss to our little church in Hornellsville, N. Y. His was one of those quiet, gentle lives, so restful and helpful to all who came in contact with it.

Born in Little York, N. Y., Sept. 8, 1831, he was the second child in a family of six children, of whom three brothers are living. When a boy his parents, Clark and Betsy Richards Stillman, moved to DeRuyter, N. Y., where, in 1855, he was married to Mary J. Ostrander. He afterwards lived in Fabius, N. Y., five years, and in Richburg, N. Y., nine years, moving to Hornellsville in the fall of 1874, where he had since resided. He, with his wife, professed religion in the winter of 1860, were baptized by Eld. Lebbeus Cottrell into fellowship of the DeRuyter Seventh-day Baptist church. He was ordained deacon of the Richburg church in 1870. When the Hornellsville church was organized, he was one of the constituent members, and has been the only deacon of the church since its organization in 1877. This little church will greatly miss his genial face, his encouraging words, and sound counsel.

Although his general health had been rather poor for some months past, there seemed to be no immediate cause for alarm; but about noon of April 27, he was taken severely ill with stomach trouble, and in thirty hours from that time he passed peacefully and triumphantly to his eternal home, to meet his oldest son, who went on before a few years since, and to await a loving wife, two sons and a daughter, all of whom keenly feel their loss.

After the funeral services, conducted by his pastor, at the house, a large company, many of whom were unable to get in at the service, followed the remains to their last resting place in the beautiful Hope Cemetery, west of the city.

M. B. KELLY.

ABOUT the beginning of Queen Victoria's reign, an old man, who was nicknamed the Duke of York, used to sit on the steps of Kings College Chapel, Cambridge, with a basket-full of common snakes, which he had caught and trained to catch mice, for which purpose these curious mouse-traps found a ready sale among the under-graduates.

20 Tomb stone
Alfred Cemetery

Woman's Work.

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

SPRING DAYS.

BY M. A. DEAN.

Now, o'er the ugly scars of earth,
Spring's healing touch is laid,
And brightest things, their glorious birth,
Owe to the dank, wild glade.

While o'er our weary lives there falls
A hush—a holy calm,
And in our grateful, waiting souls,
Distills a heavenly balm.

In woods, the joy of springing life,
Of bursting bud and bloom,—
The wondrous growths, with beauty rife,
Dispel the deepest gloom.

The perfumed air, so gently stirred,
The tender shoots of green,
The hum of bee and song of bird,
The softening sky, serene,

Appeal, with easy, loving grace,
To crushed and sinking hearts;
And bring the "olive-branch" of peace,
To nameless hurts and smarts.

Oh! gentle, blessed spring! thou art
Earth's resurrection morn,
Of God's great plan, a lovely part,
Of His great goodness born.

A harbinger of soulful rest,
A prophecy of peace,
Pointing to all that's purest, best,
Where pain and sorrow cease.

Where life assumes new phases rare,
And spirits find new bliss,
Where love and joy, beyond compare,
No grand perfection miss.

Oh! lovely spring! Thy name is sweet,
As breath of Araby,
Thy yearly visits keep us, meet
For immortality.

WELTON, IOWA.

Perhaps a few words from the Ladies' Benevolent Society here might be of interest to some readers of the Woman's Work page. We do not feel that our work has been especially worthy of notice; indeed, we feel that we have done very little in many ways, but if our societies more fully appreciated the advantages that we, as sisters in the same work, might derive through a better use of the opportunities offered to us in the Woman's Page, there would be more heard from; consequently, we should feel more interest in each other and in our mutual work.

Our Society here has in all about 22 members; some are non-resident, and some find it impossible to enter much into the work of the Society. So it can be readily seen that our band of workers is small, and that we do not always find it easy to do our share of the work. But we are not looking for ease, but for the advancement of the good work.

We think we can report an unusually healthful condition of our Society and good interest in our meetings of late. We have tried the usual ways of raising money, such as socials, entertainments, quilts, personal contributions, and any work we can find to do. Our opportunities here are rather limited, owing to the smallness of the town, but we mean to keep trying, and hope for greater success, financially and socially, as well as spiritually.

C. M. S.

THE VERONA LADIES' AID SOCIETY.

Perhaps a few words from the Ladies' Aid Society of Verona will be of interest to some. We are always glad to hear reports from the different societies, and find them a source of encouragement and inspiration. We meet once a month at the homes of the members, where we have a pleasant social time, and, if the day is not too stormy, a large attendance. We have a committee whose duty it is to provide work; we are seldom without

work, sometimes receiving pay, but often working for charity. We have lately been sewing for two poor families, the mother in each family being confined to the bed and unable to do anything for her children. There are six small children in one family. At our last session there were six dresses, of different sizes, made for these children. All seem to take a real pleasure in the work. I am sure we have a pleasanter, happier time than we would if we were not trying to help some one more unfortunate than ourselves. The thought comes to me now, would not all our lives be richer and happier if we tried to bring more comfort and sunshine into the many desolate, barren homes around us? If we were willing to give more freely of our time and money to brighten the many cheerless lives and homes around us, would we not receive greater blessings in this life? We surely have the promise of a greater reward in the life to come. "Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh. Then shall thy light break forth as the morning, and thine health shall spring forth speedily, and thy righteousness shall go before thee; the glory of the Lord shall be thy rearward." I. W. T.

HIGGINSVILLE, N. Y., May 2, 1898.

THE WOMAN'S BAPTIST FOREIGN MISSIONARY COMMITTEE.

The Twenty-seventh Annual Meeting of the Woman's Baptist Foreign Missionary Society was held in the First Baptist church, Syracuse, N. Y., April 19-21. The Convention was most ably presided over by Miss Sarah C. Durfee, of Rhode Island. Large audiences besides the 288 registered delegates were in attendance at the different sessions.

The program was admirably arranged so that the work and needs of various foreign fields were presented by missionaries who knew whereof they spoke—ladies who had felt the pain and woe of the sad hearts to whom they had tried to present the healing balm of the Gospel of Christ. The addresses were thrilling and inspiring, showing how beneficent is the work of missionaries in heathen lands. We would like to give many notable extracts did space permit.

Mrs. Grant, wife of Dr. J. S. Grant, of China, gave an address on "Chinese Women and their Needs." The work and needs of Japan were presented by Mrs. Helen Hovey Parshley, Miss Clara Converse and Miss M. A. Whitmore, all experienced teachers from Japan. Burma was represented by Miss Sarah B. Barrows, who gave an address, "Glimpses of Mission Life," and by Miss Eva Stark, a teacher from North Burma.

"Realities in India" was the subject of an address by Miss Helen Newcomb, who comes directly from that field. The horrors of India, she declared, had not been exaggerated. She besought girls and women of America to be thankful that they were born in a Christian land, where they might know a happy girlhood. Mrs. P. B. Guernsey, of Orange, who has been a missionary in India, spoke of medical missions. She said no work is more acceptable to the people of India than medical missions. Medicine is the small end of the entering wedge that gives a missionary admittance behind the barriers that shut in the women and the homes.

The exercises on Wednesday evening were of deep interest. After Scripture-reading by Miss May Willis, of Boston, and prayer by Mrs. Will Carlton, of Brooklyn, a Parliament of Religions was presented by five young ladies, from the "Farther Lights Circle," of Buffalo, dressed in costume of the women whose religion they represented. This was followed by two addresses; one by Mrs. Parshley, "The Needs of Japan," already mentioned, and one by Miss Emily Hanna, a granddaughter of Dr. Adoniram Judson, who goes to Burma to institute Kindergarten work and train girls as teachers. "Why I Go," was the subject of her address. Mrs. N. M. Waterbury, of Boston, closed the session by speaking some bright words for boys and girls, urging that they have a chance for development. Then, taking from her finger a ring containing a little white stone from the shore of Galilee, which had been sent her by a friend, she told how new strength and courage often came to her by looking upon the stone, which the feet of Jesus might have touched, as he walked, and recalling his command and promise, "Go ye into all the world," and "lo, I am with you always."

On Thursday afternoon, after some addresses by missionaries, already mentioned, Mrs. O. L. George, Superintendent of Hasseltine House, the Baptist Training School at Newton Centre, Mass., told of the work carried on there. Fifty girls have gone out from its doors as missionaries since it was opened. A year at Hasseltine House helps to prepare them for the difficulties they will meet, and makes them ready for work. Mrs. H. C. Clapp, of Boston, spoke of the Home for Missionaries' Children, which has been established at Newton Centre, where eight children are now being "mothered." They are from 10 to 15 years of age.

An impressive service of the afternoon was the presentation of four young ladies from Hasseltine House, graduates from normal schools and colleges, who are soon to sail for foreign missionary fields. Miss Frances Tincate, of Pennsylvania, goes to Nellore, India; Miss Emily Hanna goes to Burma; Miss Lilly Waggoner, of New York, goes to the hospital at Nellore, India, as a trained nurse, and Dr. Catherine Mabie, of Chicago, goes to the Kongo district in Africa. Each was introduced to the audience, and spoke briefly of the mission to which she had consecrated herself, after which the President addressed them very impressively, and in behalf of the Society gave them the hand of Christian fellowship, and the service was concluded with prayer by Miss Sarah B. Barrows.

The sessions were interspersed with inspiring music, and many helpful words were spoken and uplifting prayers offered, by delegates whom we cannot here mention, but whose influence will remain with those whose hearts were touched and inspired to nobler living by their earnest words.

The Convention closed with Thursday evening's service. The speaker of the evening was Rev. O. P. Gifford, D. D., of Buffalo, who delivered an address that sparkled with epigram. His theme was "Opportunity." The woman with the alabaster box of precious ointment, of whom Jesus said, "She hath done what she could," was the text. F. L. I.

The poem, "Wild Violets," and the article, "The Springtime of the Soul," published in last week's RECORDER, were by Mrs. Ellen A. Titworth. In some way a mistake was made in writing her initials.

Our Reading Room.

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

MILL YARD CHURCH, LONDON, ENG.—Twice recently we have had the pleasure of having with us at our services Mr. Mark Levy, a Jewish-Christian friend of our pastor, pleasantly known to both his former congregations at Leonardville and Westerly. On one Sabbath afternoon Mr. Levy gave us an interesting and helpful address on "Counting our Mercies," and on the eve of the Sabbath, April 22, he led the prayer-meeting, choosing as his topic God's leading of Israel to-day as a sign of the near coming of Christ. Even though we could not all see clearly every sign as Mr. Levy presented it, nevertheless the meeting was a blessed one and the main thought one that is calculated to develop spirituality in anyone who meditates seriously upon it.

At our Sabbath afternoon Bible-class recently, Major Richardson gave a very interesting discussion of the "Wines of the Scripture," and some remarks were also made on that occasion by Mr. C. T. Lipschytz, of the Barbican Mission to the Jews, on the wine used at the Passover by Jewish people. Mr. Lipschytz said that although wine allowed by Jewish law at the Passover might be, and often is, intoxicating, and although from the Hebrew language it is impossible to make out a case to show that the wine commended in Scripture is invariably non-alcoholic, yet, nevertheless, the results of the use of alcoholic drinks in general are the strongest argument against them. Let one come with him to the Gentile—he would not say Jewish—families in East London, and see the difference between those where liquor is used and those where it is not used. There will then be no need of Scriptural or other argument. M. Y. C.

WESTERLY, R. I.—It is now two months since we arrived in Rhode Island, and I have been too busy to write items for the Home News department. I know of no better way to increase denominational loyalty than to become better acquainted with the work that is being done, and the needs and desires of the different churches. If we had home news each week to fill one whole page, I believe it would be the first page read by our people, and the means of sending the RECORDER into hundreds of families that cannot at present be induced to subscribe for it.

Coming to Rhode Island as strangers, we were placed under obligations to Secretary Whitford for many kind attentions on our arrival at Westerly. For ten days, until the arrival of our household effects, we were entertained at "Rock Crest," the seaside home of Bro. M. O. McComber. Our first week was one of beautiful sunshine, and the sea, with its changing pictures, was a great delight to our Western eyes. We are nicely settled near the church, which is four miles from the city of Westerly, and near the beach. On the 7th of April a "surprise welcome" was given us. The house was filled with friends who came, bringing words of welcome, and many material comforts, such as are appropriate when a new home is opened. Dea. Gideon Collins welcomed the new pastor in behalf of the church, Dea. J. A. Saunders in behalf of the Sabbath-school, and Dea. Congdon, First-day Baptist, in behalf of the First-day people and

the community. The pastor replied as best he could under the circumstances. That the good feeling thus evinced may continue, and that the Master will bless pastor and people, is our hope and prayer. N. M. MILLS.

MAY 6, 1898.

PORTVILLE, N. Y.—Chosen delegates met in council with the Portville Seventh-day Baptist church, on May 1, 1898, for the examination and ordination of Brethren Prof. E. S. Babcock and Dr. H. A. Place as deacons of said church, also to recognize Bro. J. G. Mahoney as a Seventh-day Baptist minister of the gospel. He was formerly a minister of the First-day Baptist church, but has lately embraced the Sabbath of the Bible. Sister churches in council: First Alfred, First Genesee, Richburg, Shingle House, and West Genesee. Rev. J. G. Burdick, of New York, was also invited. Rev. G. P. Kenyon was chosen Moderator, and B. A. Barber, Clerk. Order of exercises: Examination of candidates, conducted by Rev. W. C. Whitford; sermon, Rev. S. S. Powell; charge to the church, Rev. J. G. Burdick; charge to candidates, Rev. O. S. Mills; consecrating prayer, Rev. B. C. Davis; welcome to brotherhood, Rev. J. G. Mahoney; right hand of fellowship to candidates, Rev. W. C. Whitford, and the congregation. Benediction by Rev. J. G. Mahoney. Bro. B. C. Davis kindly consented to preach to us in the evening. The topic was Higher Education, and it made us who are older wish that we might live our lives over again, so that we could share in the opportunities which are offered at the present time. We thank Bro. Davis for his excellent sermon, and all others who aided us by their presence and counsel. B. A. BARBER, Clerk.

CARROLL, N. Y., May 9, 1898.

PLAINFIELD, N. J.—At our recent celebration of the Lord's Supper we used, for the first time, an individual communion service, and are much pleased with the change.

PASTOR MAIN.

SALEM, W. Va.—Notwithstanding the excitement over the war, we are still pushing ahead in our church work. On Sabbath-day, April 30, we had the pleasure of leading seven willing candidates into the liquid grave, where they publicly put on Christ in the holy ordinance of baptism. It was a beautiful day, and a beautiful place; all testify to the impressiveness of the service. Two or three more will probably be baptized next Sabbath. Three have recently joined us by letter and others are soon to follow. May the good work still continue. Since our last writing we had the privilege of attending our State Sunday School Convention at Clarksburg, W. Va. It was an enjoyable and instructive occasion. Two experts were present from abroad, Mrs. Wilber Crafts, of Washington, D. C., and C. F. Meigs, State Supt. of Sunday School work in Indiana. Thursday, May 26, a District Endeavor Convention is to convene at the same place. Five of our young people are delegates. We trust this meeting also will be helpful in many ways. Last Sabbath, May 7, the Salem church had the pleasure of being instructed from the pulpit by pastor Lewis F. Randolph, of R. I., who is visiting his brother Preston, at this place. We are looking forward with great expectancy to our Association, May 19-22, when we are to meet again as churches, and welcome the delegates from sister Associations; and above all, to meet our Lord in an especial way that will better prepare us for our work.

Your brother and co-worker.

GEO. W. LEWIS.

MAY 10, 1898.

DODGE CENTRE, MINN.—A destructive fire early on the morning of May 10 destroyed four business houses, containing jewelry store, tailor shop, bakery, dentist office, telephone exchange, drug store, hardware store, paint shop, dwelling rooms for two families and a physician's office. It took three hours of hard work by the citizens to save many other buildings which caught fire. COR.

TRACT SOCIETY—EXECUTIVE BOARD MEETING.

The Executive Board of the American Sabbath Tract Society met in regular session in the Seventh-day Baptist church, Plainfield, N. J., on Sunday, May 8, 1898, at 2.15 P. M., President Charles Potter in the chair.

Members present: C. Potter, J. F. Hubbard, D. E. Titsworth, J. D. Spicer, A. H. Lewis, W. M. Stillman, F. L. Greene, C. F. Randolph, A. W. Vars, W. C. Hubbard, A. E. Main, J. A. Hubbard, H. M. Maxson, A. L. Titsworth, and Business Manager, J. P. Mosher.

Visitor: R. Dunham.

Prayer was offered by Rev. A. H. Lewis, D. D.

Minutes of last meeting were read.

The Committee on Distribution of Literature reported the disbursement of 68,000 pages since April 21.

The Committee on Program presented the following report:

Your Committee on Program for the Annual Session, to be held in Milton Junction, Wis., Sunday, August 28, would report the following order of exercises:

MORNING SESSION.

Opening exercises.

Treasurer's Report, J. D. Spicer.

Corresponding Secretary's Report, Rev. A. H. Lewis, D. D. Offering.

Announcement of Standing Committees.

Adjournment.

AFTERNOON SESSION.

Devotional exercises.

1. Paper on "Sunday as Viewed by Business Men," Walton H. Ingham.

2. Paper on "The Growth of No-Sabbathism among Christians," Rev. J. L. Gamble.

3. Address, "Sunday and the Saloon," Rev. S. H. Davis.

4. "The Sunday Newspaper," Rev. L. C. Randolph.

5. General Discussion.

6. Adoption of Report.

Adjournment.

EVENING SESSION.

Devotional Service.

Reports of Standing Committees.

Reports of Special Committees.

Discussion of Report of Committee on Resolutions.

Miscellaneous Business.

Adjournment.

Respectfully submitted.

A. H. LEWIS,
C. POTTER,
A. E. MAIN,
A. L. TITSWORTH, } Com.

On motion, report was adopted.

The Committee on publishing article of Dr. Wallfish in pamphlet form reported progress.

The Corresponding Secretary reported that the tract by Rev. Martin Sindall had been edited and published.

Correspondence was received from Mrs. J. G. Burdick.

Voted, that the Editor be authorized to increase the Sabbath Reform edition of the SABBATH RECORDER 500 to 1,000 copies as demands may make it advisable.

The Corresponding Secretary reported in outline his visit to Attalla, Ala., speaking in great favor of the work and field there, and bespeaking for those interests our earnest support.

The Treasurer presented his usual financial statement.

Minutes read and approved.

Adjourned.

ARTHUR L. TITSWORTH, Rec. Sec.

Young People's Work

LETTER FROM DR. PALMBORG.

Milton Y. P. S. C. E.

Dear Friends:—As often as my thoughts turn to Milton, and my happy days there, I resolve to write you a letter to let you know that I do not forget you. Such resolutions have not been broken, but rather crushed, by the things that crowd up to be done immediately, and which cannot be so easily postponed as letter-writing.

Although the friends and companions of those days are many of them scattered far and wide, still a few remain, and others are added, and the Society is just the same, I hope, and is the same influence for good, the same source of inspiration and help to its members, that it ever has been. I hope many may receive the same spiritual blessing that I did from its meetings during my stay in Milton.

I have one bit of news that I know will interest you, and that is that yesterday Miss Tsu, in whom we—and, I doubt not, you—have long been interested, wrote her name on the church-book as an applicant for membership. Some time ago I wrote for the RECORDER an account of her mother's death and burial, in which I expressed our delight that she had been able, in the face of great opposition from all her relatives, to do away with everything heathenish and have a Christian funeral. One thing that she had the greatest difficulty about was doing away with the Taoist priests to drive away the evil spirits. Her aunt and other relatives, who live in the same house, were insistent about calling them, but she would not allow it. Not long ago her aunt's grandson died suddenly with throat and lung trouble, and they now blame her for it, saying that he died because they did not have the priests come with their incantations to clear the house of evil spirits. They are reviling her and speaking "all manner of evil" against her, and we feel sure she will receive the promised blessing from Him for whose sake she is bearing it. She is naturally very timid, but calm and quiet under her trials. We hope she may be the means of bringing many souls to the Lord. She is now visiting us for a few days.

Miss Burdick and I, with four Chinese girls and women, went to Lien-oo, a town about twenty-six or twenty-eight miles from here by boat, during the China New Year's vacation. We had a houseboat, rowed by a man and his wife, a delicate-looking little woman, but proving her ability to do an enormous amount of hard work on that trip. They had three little children, the oldest one about four years of age, the youngest not quite a month old. We had head-winds almost all the time, both going and returning, and the boatman towed the boat while his wife paddled. Boats here are propelled by enormous paddles at the back, working on a pivot. They worked so hard and faithfully, and the children were so good, that I felt that they were good examples to us of patience under difficulties.

We arrived Friday afternoon, getting well settled in the home of Mr. Ng, son of our Mrs. Ng here, before night. Such a lot of people came that night to see us, and we told them to come again the next afternoon to hear the gospel. Long before dinner Sabbath-day a great many had arrived, who stood and sat

around us, watching us eat our Chinese dinner. After dinner the number multiplied, and we had a service, all doing our best to explain the way of salvation to them. How they crowded! Some, I am sure, were interested in our message, but more were simply interested in us as foreigners. All that afternoon they crowded and crushed, and toward night, feeling that we could stand it no longer, we went for a long walk in order to get away from them for a time. In the evening there were just a few there, to whom we could talk more quietly. We are earnestly hoping that Mr. Ng himself will become a Christian. Sometimes he seems very near it.

On Sunday and Monday we saw the sick, treating 270 patients. The onlookers made it very inconvenient and tiresome, by their crowding into the house and all about us. Some, or most of them, were boys of all ages, rude and unruly, and such boys are no easier to deal with here than at home. Others were country women, almost as bad as the boys in their efforts to get a good look at the foreigners. We have since heard that one of the mandarins there has said that if we come again he will send soldiers to preserve order for us. Since the seizure of land in Shantung Province by Germany, because of the murder of two priests there, the Emperor and all mandarins seem to have an increased anxiety for the safety of foreigners, which is one thing favorable. That is hardly sufficient, however, to do away with the feeling that injustice has been, and is being done to China. We are living fast during these days. We never know what news the morrow will bring; how soon China is to be vivisected, or whether she is to be preserved entire; whether or not we will have war, and how many nations will be involved. Surely the skies seem lowering with thunderclouds that may burst at any moment. It seems that prophecy is being fulfilled, and Christ's coming must be near at hand. May we be ready, whenever it is. We are praying especially for a greater *filling* with the Holy Spirit, both for ourselves and the native Christians. Upon the latter depends largely the evangelization of China. Will you also pray that the Spirit will descend with *power* upon all Christ's people, that thousands and hundreds of thousands may through them be led to seek him?

Your sister Endeavorer.

SHANGHAI, China, March 14, 1898.

NATIONAL C. E. CONVENTION AT NASHVILLE, TENN.

The National C. E. Convention will open at Nashville, Tenn., July 6, 1898, at evening. The general topic for that evening will be, "Enduement of Power." The Convention will continue in session until Monday, July 11. Missionary topics and consecration meetings will occupy the closing hours of the Convention. Pastors who attend can secure "platform tickets" in advance, by addressing Secretary J. W. Baer, 646 Washington Street, Boston. The Secretary sends out figures as to the growth of the Presbyterian and Congregational churches to meet the charge that the churches are decaying as to members, because of the interest taken in the C. E. movement. The charge of such a decline is akin to that made by certain Methodist papers relative to the influence of the Epworth League on the growth and vigor of Methodist churches. Whatever may be true in either of these cases, the history of Christianity shows that the churches form the central and permanent power in history.

OUR MIRROR.

PRESIDENT'S LETTER.

Dear Young People:

The special work at Ashaway, R. I., closed on the evening after the Sabbath with a song service and short talk followed by testimonies, while the candidates were preparing for the water. After the baptism, a hand-shaking collection or offering for the Missionary Board and evangelistic work was made. Over sixty dollars raised, and more coming in when I left. Thirteen in all have now been baptized during this work. I am now holding meetings at Dunn's Corners, or the First West-erly church, where Eld. Huffman worked three years ago, and where they are still alive and faithful. In spite of a cold, backward spring and busy time, the house is well-filled and interest is good. Brother N. M. Mills, from Alfred University, has just come onto this field and to the pastorate of this church. Pray for him and for this work that it may grow. My address will be Westerly, R. I., for a few days.

E. B. SAUNDERS.

MAY 10.

At a recent business meeting of the First Alfred Y. P. S. C. E., an interesting program was presented, consisting of music and two helpful papers, one on the subject of the "Tenth Legion," the other upon the "Quiet Hour," an extract from which is given below:

It is the object of the Quiet Hour to teach what "waiting on the Lord" means. All Endeavorers know what it is to pray and read the Bible, but there is something above and beyond this which is not manifestly clear; something which is lacking to the most complete spiritual and personal relations with God. The covenant of the Comrades of the Quiet Hour is: "Trusting in the Lord Jesus, I will make it the rule of my life to set apart at least fifteen minutes of every day, if possible in the early morning, for quiet meditation and direct communication with God."

The value of the Quiet Hour lies in direct communication as an all-powerful aid in realizing a personal God, and in the power to carry his presence in our every-day acts, so that all influences which tend to lower the standard of Christian living may be overcome, and a life more complete in Christian virtues may exert its influence in doing "whatever he would have us do."

THE Y. P. S. C. E. of the First Hopkinton Seventh-day Baptist Church of Ashaway has been quietly busy during the winter and spring, trying to make the world better and brighter.

Our very efficient President, Linton B. Crandall, has recently left us to accept a position in Pennsylvania, and Albert P. Kenyon has been elected to fill his term of office.

We have been much helped and strengthened while President Saunders has been here, both by his presence at our Sabbath afternoon services, and by the influence of the revival meetings. Several young people have been baptized as a result of these meetings, a few being associate members of our Society.

Sabbath afternoon, May 7, Pastor Crandall addressed us from the topic, "What has our denomination accomplished?" He gave a brief history of the denomination; presented very clearly and forcibly our reasons for being Seventh-day Baptists; and pointed out some of the more noteworthy things accomplished in the line of educational, missionary, and reform work.

Of what our denomination has done we are justly proud; what it shall do, rests largely with us. Are we prepared for the responsibility? May the Lord help us to face this question squarely and bravely. Cor. Sec.

Children's Page.

THE BIRD'S LULLABY.

BY ELIZABETH HARMAN.

Sleep, my precious little birdies,
Cuddle in the nest;
Of all other little birdies,
You are loved the best.

All day long you've chirped and twittered,
Tried your little wings;
Go to sleep now, little birdies,
While your mother sings.

Snuggle down, all close together,
Under mother's breast;
Mother spreads her wings around you,
Mother guards your rest.

Mother feels you softly stirring,
Hears your whispered "Cheep!"—
Don't be naughty, little birdies!
Shut your eyes, and sleep. —*The Outlook.*

ORPHANS IN FEATHERS.

BY HENRY KALLOCH ROWE.

Brownie was singing out on the rail fence. Our house is on the cross road, with the orchard in the rear and a pine grove near by. In front of the grove and next to the house is a field where the grass-finch sings in the spring; but the grass is brown and dead now, and the finch is gone. A rail fence runs along the road by the field, and that is where Brownie was. Brownie was one of the orphans who lived in the pine grove this winter. That's what we call him, but the books say song-sparrow. We call him Brownie because he has no bright colors; but he can sing just as well, and a good many times it seems as if the plainest birds are the prettiest singers.

Well, Brownie was out on the rail fence singing. He was to be the principal tenor in the concert at the Orphanage on Friday morning, and this was one of his last rehearsals. He threw back his head and sang just as sweetly as if it were April, but there was deep snow on the ground, and it was pretty cold. The orphans had planned the concert to make a pleasant time for the birds of the neighborhood, because they had been getting a little homesick, as most of their friends were spending the winter in Mexico. They all agreed to do what they could to make the matter a success. Brownie had to do most of the singing, for many of the birds were troubled with hoarseness. Blue Jay had spent so much time before the mirror arranging his blue coat and white trimmings and combing his topknot, that he had taken cold, but he promised to take the part of mimic. Miss Snowflake might sing once if the weather was just right, but she was never contented except in a snow storm. Junco had gone to tell the Pine Grosbeaks about it, who had just arrived in the next town, so the crow said who flew out there every day and got the news. But the grosbeaks were unreliable, and it was not known whether to look for them at the concert or not. Nuthatch, Brown Creeper and Chickadee were going to furnish the gymnastic part of the entertainment, between the musical selections. It was hoped that others might take part, but this was only Wednesday, and the program was not yet fully arranged.

I must tell you why we call the pine grove the Orphanage. When the birds went south in the fall, some of the younger ones were left behind. Brownie had lost the flock he traveled with, Robin was sick and could not go when the rest moved away, and Woodpecker and Kinglet decided to stay behind while their fathers and mothers took the rest of the fam-

ily to a warmer climate. So these lonely birds lived together in the orchard and the pine grove, and were very social with the birds from the north, Blue Jay in the cedar swamp back of the grove, Nuthatch, Brown Creeper and Junco, and with Chickadee and Purple Finch who lived here before the others came, and old Mr. Crow, who was one of the old settlers, and could tell stories of terrible winters and fearful storms. By Christmas they were all comfortably settled except Miss Snowflake, who did not come till the first hard snowstorm in January, and then spent little time in the grove.

Wednesday proved to be a snowy day, but Thursday was sunny, and all day long the birds were unusually busy in the grove, cleaning house and getting ready for the concert, and the orchard was cheery with their voices as they hurried back and forth preparing for the banquet which was to follow the concert.

We hoped for a pleasant day on Friday, but when we went out early the sky was gray with thick clouds, and it looked like snow; and, sure enough, by eight o'clock, the time set for the concert, it was snowing hard. But the birds didn't seem to mind, and by half past seven they began to arrive.

Old Mr. Crow came first for a chat with Blue Jay before the concert began, and very soon Nuthatch, Brown Creeper and Chickadee took up their position in the tree which was to serve them as the stage. Then came Woodpecker with a scarlet hood and a long black and white cloak, and pretty soon Junco bustled in clad in a dark coat and vest and light trousers, and then Robin and Brownie came arm in arm humming a tune. A little before eight o'clock an elegant carriage drove up, and Mr. and Mrs. Pine Grosbeak, rare visitors from Canada, alighted and took their places in the audience, amid much murmuring of admiration. Mr. Grosbeak was richly dressed in a dark slate-colored suit, with a crimson satin waistcoat and a crimson plume in his hat; Mrs. Grosbeak was dressed all in gray, with olive-yellow trimmings and a lovely bonnet to match. Just as the concert was about to begin Miss Snowflake came up in an open sleigh, and her light feathers were all covered with snow, but the weather just suited her and she was in fine spirits.

Junco was master of ceremonies, and promptly at eight o'clock he called the assembly to order and announced the program. First came a selection by a male quartet, consisting of Brownie and Kinglet, Purple Finch and old Mr. Crow. Brownie was very unassuming in sober garb, and was in good voice from much practice. Kinglet with golden locks looked very boyish, but his tenor was superb. Purple Finch, in rich crushed strawberry shades, sang with unusual flourish, and old Black Crow brought in his "caws" at the proper time, though in a somewhat cracked voice.

The second number was an acrobatic performance by the famous trio. Nuthatch in blue and white looked very fine, and ran down the trunk head first in a way that made Brown Creeper very envious. But she could run up and around the tree as fast as Nuthatch, and she came down a great deal faster by letting herself drop, while Chickadee in his black cap and light uniform was every inch an acrobat. He hung by his mouth and by his heels, swung himself from bough to bough, and up and down and underneath, with the

greatest ease and agility, and gained great applause from the company.

Then Brownie sang a solo, followed by an exhibition by Blue Jay, the celebrated ventriloquist, who imitated the red-shouldered, red-tailed, and sparrow hawks in such a startling manner that Miss Snowflake and Mr. and Mrs. Grosbeak became greatly alarmed, but Junco quieted their fears. Then Kinglet, the tenor, sang a duet with Miss Snowflake, and the sixth number was an exhibition of drumming by Woodpecker, assisted by Nuthatch. The entertainment closed with a jolly chorus by the company of "Auld Lang Syne," and then they all adjourned to the orchard for breakfast, dispersing about half past nine, after voting the orphans' concert the best of the season.—*The Standard.*

HOW WOULD YOU LIKE IT YOURSELF?

There was a great commotion in the back yard. Mamma hurried to the window, to see Johnny chasing the cat with stones.

"Why, Johnny, what are you doing? What is the matter with Kitty?" she called.

"She's all dirty, mamma. Somebody shut her up in the coal hole," he said.

"And is that all?" mamma wanted to know.

"Why, yes," said Johnny. "She's dirty and black and horrid! We don't want her 'round."

Mamma was about to speak, then checked herself and went back into the house. Presently Johnny came in, crying, and ran to her for help. He had fallen into a puddle and was dripping with mud.

"O mamma, mamma!" he cried, sure of help from her.

She rose and started toward him, then turned and sat down again.

"Jane," she said quietly to the nurse, who was sewing near by, "do you know where there are any good-sized gravel stones?"

Nurse looked up, astonished, and Johnny stopped his loud noise to stare.

"Stones, ma'am?" asked Jane.

"Yes," said mamma, "to throw at Johnny. He's been in a puddle, and is dirty and black and horrid! We don't want such things 'round."

Johnny felt as if this was more than he could bear, but a funny gleam in his mother's eye kept his heart from being quite broken.

"Please, mamma, I'll never do it again!" he cried in humble tones. "Poor kitty! I see now just how bad I made her feel."

Johnny was then washed and comforted, but he did not soon forget the little lesson of kindness to those in misfortune.—*Sunbeam.*

"WHAT'S the matter, Johnny; you seem to be feeling good?" asked one of his father's neighbors.

"Great! We got Christian Science over t' our house," said the boy, as he munched one doughnut and waved a second in the air.

"Christian Science? What do you mean?" inquired the puzzled neighbor.

"It's just immense!" cried the boy. "Best thing that ever happened. It's just the boss, I tell you!"

"I have heard that it sometimes did wonders," observed the neighbor, "but I didn't suppose boys knew much about it. Has it benefited you, Johnny?"

"Benefited me!" echoed Johnny. "You just bet it has! It's great! When you're Christian Science, you know, you ain't never sick. Benefited me? I should say it had. I kin slosh around in the snow all day now, and eat fourteen doughnuts, and ma never says a word, fer I can't be sick—see? I just can't be sick!"—*Harper's Bazar.*

"WHAT ARE WEST VIRGINIANS DOING FOR THEMSELVES?"

Many RECORDER readers have heard the above question within the last few years. Indeed the writer has had it fired point blank at him several times. It is a proper question, and it is not strange that people are moved to press it. Sometimes, however, it comes with that peculiar accent which implies only one answer, and that an unfavorable one. In such cases it does not seem quite so "proper" to some of us. Now and then we meet with a gentle hint that West Virginians are not over and above liberal, in such words as these: "Well, I think it is time the West Virginians were taught to do something for themselves." Of course, the accent is strong on the word "something." That is why the gentle hint is no more pacifying. You see it just puts the matter beyond the question point, and there is no use talking back. It don't do a bit of good in such cases.

Nevertheless, it may be of some advantage, either to West Virginians or to some other people, for us to make an effort to answer the real question. Perchance we may be able to shed a little light upon it, so that when you meet it in its milder form you may at least be able to attempt a reply. But if no favorable answer can be found, then this very fact may possibly awaken the delinquents to the true state of affairs, in time to save them from further reproach.

First, let me suggest that possibly the reason why we make no better showing is because the few have to do most of the Master's work, while the many stand back and do nothing. Of course, people living where everybody does his full share could not appreciate our situation without this little explanation. We have to make the humiliating admission that there is one spot in Seventh-day Baptistdom where there is now and then a genuine shirk. But soberly now, let me say that which must not be overlooked. The people in this Association, as a whole, are in straitened circumstances, and cannot do all their hearts might prompt them to do. You need only to visit the homes of the masses about us to become fully conscious of this fact. It does not appear so clear to those who visit only Salem, or Lost Creek, as it does to those who canvass the feeble churches, and meet the membership in their cabin homes. I sometimes wonder how it is that many of the families do keep the wolf from the door. It is indeed a hard and brave fight, and some of our Northern friends would be put to sore straits to make it successfully, if put down among these hills to shirk for themselves. Indeed, I am not sure but it would do some people good to be obliged to try it. One thing is certain, they would learn one good lesson, and be better able to answer our question for themselves in the future. Again, when you come to add to all this the fact that, for generations, many in these churches have been taught that it is a sin to offer the gifts of their hands unto the Lord in his house upon the Sabbath, and that preachers should have no salaries, you must know that this will reduce somewhat the amount which should be realized, even where the families are well able to do a good thing. One brother in middle life said to me, "Why, I was taught to believe it a greater sin in the sight of God to bring an offering to the Lord on Sabbath than to spend money for tobacco and snuff."

He further said, "And I fully believed it until I became a man grown; and when you see what advancement has been made in the line of systematic giving within a few years, you ought to be greatly encouraged." Well, I thought just so. People must not be impatient when things go slow in lines where life-long prejudices have fixed things, so long as there are clear evidences of growth in better ways. It may take a generation or two in some cases to bring people to the highest standard, and leaders ought to be thankful whenever there is progress, however slow.

Nothing is clearer than the fact that West Virginia is forging ahead to-day as is no other section of our denomination. As a state she is only about thirty years from her infancy. Previous to the War she had been held back under the old order of things, and was never allowed even a public-school system. What wonderful strides she has made! It is indeed marvelous. Give her as many years in which to improve as have been given to Rhode Island, New Jersey and New York, and West Virginia will be "clear out of sight."

Yes, we have to admit that even in West Virginia you could find churches that seem like sponges to sop up every drop of good offered in gratuitous mission work. Sometimes sponges do get full enough to give back a drop now and then; but the capacity of some Christians to hold all they get, and give nothing back, is beyond calculation. I believe that preachers who have no salaries really ought to get enough to reimburse them for cash spent in railroad fares, or to pay for the shoe-leather they use up in going and coming. I may be entirely mistaken about this, but somehow I have that notion and cannot get rid of it. If you insist upon it, it may be that we shall have to go one step further and admit that in all our churches there might be found now and then one who spends more in one year to feed a filthy habit than he spends for God's cause in two years; and there are some who economize in church matters first of all, and in self-gratification last of all.

But an extensive acquaintance in four Associations, for many years, reminds me of the fact that all these things are just as prevalent in all others as they are in this Association. There are churches just as "spongy," and yet just as lean; individuals just as cranky, stingy, and good-for-nothing in one section as in another. I don't see but there are just as many shirks in one state as in another, and, in proportion to the wealth, I am not sure but West Virginia would stand ahead in real work. Therefore, while these things are so, I am sure no one can focus his spectacles upon them alone, in making up judgment against any one section. It would be too much like fixing our magnifying glass upon some one weakness of a really strong man, and, seeing none of his good qualities, make up our judgment entirely from the defects. Oh, it is too bad that there are so many among God's people everywhere who will not carry their share of the burdens! It makes the load so heavy for the noble few who are faithful, and often brings reproach upon a worthy cause. No section is exempt. One Association suffers in this way quite as much as another. Wonder if we hadn't better all begin to pray more for each other.

But to the question now. A glance at old records reveals the fact that West Virginia

raised and expended in missions, for many years before the Missionary Board began work with them, from \$100 to \$600 per year. Reports show that since 1871 not less than \$3,000 have gone from here through the regular channels, into the work of the Missionary and Tract Societies. Only three of our churches are able to support pastors, all of which have good parsonages; and one of them has sixteen acres of land in connection with the parsonage. Pastor's salary in Salem and Lost Creek each \$400 and parsonage. Within ten years they have built the College and a fine parsonage at Salem, at a cost of over \$7,000. When the College debt reached \$2,000, they raised and paid \$800 in a few days; and when Association convened, \$500 more was subscribed and paid. The following year at Commencement an appeal was made and the audience raised over \$600 in less than an hour, and, repeatedly, sums reaching into the hundreds have been pledged in such ways, each year for eight years. Of the amount pledged last Conference for the College, West Virginians pay \$450.50 this year. Aside from this we may count \$1,500 to \$1,800 each year in tuition. This is only a suggestion as to what West Virginia is doing. The great wonder is that she can do so much. It has been said in response to appeals for the College and missions, "West Virginia is just as well able to pay her own pastors, build her own schools, as is any other part of our denomination." Let us grant it all just for a moment. Of course, those who know and who are well-disposed toward this work know better; but suppose it were true, what then? Would it follow that Salem should have no claim to press upon any one outside our borders? What one of all the other Associations does not still receive actual mission work, notwithstanding their age and their wealth? Salem may be as "well able to build colleges" as Alfred or Milton; but both of these institutions, after fifty or sixty years of struggle, in every one of which pleas have been made, are still calling loudly for help. This is right. I hope they may get all they need. I also hope that such a phenomenal growth and work as we have in Salem College may be cherished by all our people, until she too is placed where one year of withholding aid would not kill her. *We will lift all we can.* May God lead us all. THEO. L. GARDINER.

-A TRIP TO CONFERENCE.

One of the pleasures incident to Conference is afforded by the trip, with its many opportunities for social acquaintance. The Committee on Transportation, Mr. David E. Titsworth, of Plainfield, N. J., and Mr. Ira J. Ordway, of Chicago, will, later on, make full announcements in regard to railroad arrangements. In brief, we may say the general plan is to have the Eastern excursion start from Westerly, R. I., and pick up the delegations from New Jersey, New York, Ohio and Illinois on the way. In Chicago the excursion may be joined by the delegates from the West and South. A special car has already been promised the Nortonville society.

The day after Conference an excursion will be run by the Chicago, Milwaukee and St. Paul Railroad, to the Dells of the Wisconsin River, which will accommodate as many of the Conference delegates as may desire to go. The excursion will not only include the trip to Kilbourne City, Wisconsin, but a steamboat ride of six miles through the Dells.

WARDNER WILLIAMS.

MAY 8, 1898.

Sabbath School.

INTERNATIONAL LESSONS, 1898.

SECOND QUARTER.

April 2.	The Woman of Canaan.....	Matt. 15: 21-31
April 9.	Sufferings of Jesus Foretold.....	Matt. 16: 21-28
April 16.	The Transfiguration.....	Matt. 17: 1-9
April 23.	A Lesson on Forgiveness.....	Matt. 28: 21-35
April 30.	The Triumphal Entry.....	Matt. 21: 6-14
May 7.	The Marriage Feast.....	Matt. 22: 1-14
May 14.	Watchfulness.....	Matt. 24: 42-51
May 21.	The Day of Judgment.....	Matt. 25: 31-46
May 28.	The Lord's Supper.....	Matt. 26: 17-30
June 4.	Jesus Condemned.....	Matt. 27: 11-26
June 11.	Jesus Crucified.....	Matt. 27: 35-50
June 19.	The Risen Lord.....	Matt. 28: 8-20
June 26.	Review.....	

LESSON IX.—THE LORD'S SUPPER.

For Sabbath-day, May 28, 1898.

LESSON TEXT.—Matt. 26: 17-30.

GOLDEN TEXT.—As often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come. 1 Cor. 11: 26.

INTRODUCTION.

After Jesus finished his discourse, he walked with his disciples to Bethany, seeking retirement with his friends. The conspiracy to betray and murder him is completed. The woman with an alabaster box anointed him, and disciples complained of waste. The Lord approves the act of love and commends the poor to them. The scholar will do well to look up the account of the institution and historical and spiritual significance of the Passover.

EXPLANATORY NOTES.

1. The Passover Feast. v. 17-20. *First day of the feast.* That is, on the third day of the week, when the feast began that year. The feast continued eight days. Ex. 11: 15. *Unleavened bread.* So called because during those days of the feast no bread was made with yeast or leaven for the occasion. Fermentation is incipient putrefaction and leaven a symbol of impurity, and was forbidden at this feast for a consecrated nation. *Where wilt thou that we prepare for thee.* It is in the hearts of the disciples to entertain Jesus as their guest, but not so, for Jesus is the Master and so he gives the directions. According to Rabbinical usage it would have been proper to have eaten it in Bethany, and thus avoid collision with enemies. But Jesus directs them to prepare it in Jerusalem, even though Bethany was ceremonially included in the proper locality. *Eat the passover.* Meaning not the feast itself, but the lamb that was killed on the occasion. 1 Cor. 5: 7. *Go . . . to such a man.* He sent Peter and John. Luke 22: 8. A friend bearing a pitcher of water would meet them, him they were to follow, and prepare the feast at his house. Unknown to us, Jesus knoweth them that are his. Judas also not knowing beforehand the place of their gathering could not betray him there. *My time is at hand.* The time of his death is near. If not understood by the disciples it was a mysteriously solemn prophecy. *They did as Jesus had appointed.* Thus ought we to obey the Lord in all things, whether fully understood or not. *They made ready the passover.* They purchased a lamb, had it killed and flayed by priests and the blood poured by the altar; the lamb was roasted, and the bitter herbs, and sauce, and unleavened bread secured. *When the even was come.* The lamb was slain sometime after three o'clock P. M., and the passover eaten after sundown, and often in the night. *Sat down.* Reclined on a couch. Not recorded by Matthew, there then arose a dispute among the disciples as to who should be greatest, perhaps then to be decided by the places of honor they occupied at the table. At this time Jesus taught them a lesson on humility and true greatness by washing their feet. Here, too, was delivered the instructive and comforting address recorded in John 14, 15, 16, ending with the great prayer, 17.

2. Treachery and Sorrow. v. 21-25. How could Judas recline and eat and listen to the tender discourse of Jesus unmoved and impenitent? But, like other sinners, his heart was hardened, and already he was a devil. Selfishness and resentment will lead many a soul to plot evil against his brother, even while he is professing friendship and attending to some religious duties. *One of you shall betray me.* "One of you." Not an outside enemy, but a "familiar friend." Greatest sorrows come from among those who have been so near us, even some brother in the church. Jesus' look, tender words, sorrowful intimation of treachery was all an invitation to repentance, but Judas was now growing more malignant and treacherous. *They were exceeding sorrowful.* That such a thing could happen, and one of their own number be the traitor. *Lord, is it I?* No accusing each other, but searching each his own heart. *He that dipeth his hand with me in the dish.* Each guest on this occasion ate with his own fingers from a common dish. The Lord does not even yet speak directly

to Judas. The wicked wretch reaches over, and with hypocritical mockery takes with his fingers some meat, and looks up saying with the rest, "Lord, is it I?" That was the last act. "Yes, it is thou." "That thou doest, do quickly." The day of grace has gone, and no place is now left for repentance. Go, do your horrible deed. *The Son of man goeth.* To save the world, he must die. But woe to the man who plans the evil which God can make a means of furthering his plans. Judas chose his sin; he could have done differently. He was tenderly dealt with during all his plotting. Forgiveness was offered in every look and word of Jesus. His sin was known and it was deliberate and his doom just. But God causes the wrath of man to praise him.

3. The Lord's Supper. v. 26-30. *As they were eating.* During the feast. *Took bread.* A thin cake of unleavened bread, the same as was used at the Passover feast. *Blessed it.* Gave thanks to God for it, and asked a blessing upon its use. *Break it.* Symbolizing the bruising of Christ's body for us, his wounding or suffering for sin. *This is my body broken for you.* As natural life is sustained by bread, so spiritual life is sustained by feeding upon Christ, the true bread sent down from heaven. Bread is made of wheat after it has been broken, so the divine food is furnished from the broken, sacrificed Lamb of God. We assimilate Christ's life and righteousness. This is both a symbol and a memorial. As oft as this bread is eaten we are reminded of the love and power of Christ who died for us. It is a bond of union and communion between Christ and us. *He took the cup.* Containing the "fruit of the vine," unfermented grape juice. Fermented wine would not be a fitting symbol any more than leavened bread at the feast. *Drink ye all of it.* That is "all of you, disciples, drink it." *For this is my blood.* Emblem of his life-blood shed as atonement for sin. "The blood of God manifest in the flesh."—*Pentecost.* John 1: 14; Acts 20: 28; 1 John 1: 7. *New Testament.* New covenant or "compact that God was about to make with men through a Redeemer."—*Barnes.* A covenant ratified or sanctioned by the blood. *Shed for many.* Jews and Gentiles, and for all ages and classes. *Remission of sins.* Forgiveness of sins. "We are reconciled to God through the death of his Son." Shed in order that sins might be remitted. This is God's appointed way by which he will forgive transgressions. *I will not drink henceforth.* The design of these types is now to be accomplished, and this is the last time Jesus would partake. He is done with earthly rites. *Until that day.* When they sit with him at the marriage supper of the Lamb. *Drink it new with you.* In the thing represented by this "fruit of the vine." He will partake of joy with them and share together the honors of heaven. *In my Father's kingdom.* Then completed, and were fully established. God shall reign. *When they had sung a hymn.* After the prayer of John 17. A Hallelujah chorus, led by the Lord himself. Psalms 115-118. Sweeter than David of old could our Lord sing. *Mount of Olives.* Perhaps of solitude or safety. From thence to Gethsemane.

DIVINE HEALING.

There are those who are publicly teaching that Christ's work now, as well as when he was on earth, embraces the healing of the body as well as the soul, and that believers in him should rely for healing upon the direct exercise of his power, in answer to prayer. They declaim against physicians, and demand of candidates for healing that they cast aside all medicines. They teach that it is for lack of faith that we now fail to receive healing, directly from Christ, and claim that wonderful cures are experienced in answer to prayer. Doubtless many invalids are exercised on this subject in consequence of such teaching, and the reports of remarkable cures, alleged to have been effected through faith alone; and some reproach themselves because they cannot get the requisite faith. It is not the purpose of this article either to defend or to controvert the doctrine of divine healing, but to suggest some things that should be considered before concluding that we may discard all the ordinary means used for the cure of disease.

1. If we accept the doctrine, as taught, to be true, to what extent should we expect it to be applicable? Does the fact that Christ, when on earth, healed multitudes of people, and gave to his apostles, in certain instances, power to do the same, and that James recommended that the elders be called to the sick, with the promise that "the prayer of faith

shall save the sick," warrant us in discarding all the ordinary means of cure and in relying upon divine healing as a rule? If so, is there any class of cases that should be regarded as exceptions to the rule? May we set any limit to Christ's power and willingness to heal in answer to prayer? When on earth, he not only healed all manner of diseases, but he gave sight to the blind, restored the maimed, and raised the dead. It must be acknowledged that he has the same power now, if he sees fit to use it in that way. If, then, one has a limb put out of joint, or broken, may he expect it to be set in answer to prayer, without the aid of any human instrumentality? If a leg be crushed under the cars, may the service of a surgeon be dispensed with, and restoration of the limb to soundness be expected in answer to prayer? It would be just as easy for him, to whom all power in heaven and earth is given, to set a dislocated joint, or to restore a lost limb, or even to raise to life one whom death has removed from those depending on him for support, as to cure a fever. Would it not dishonor Christ to trust in him for the cure of ordinary cases of disease only, and go to surgeons for help in extraordinary cases? Possibly the advocate of divine healing may say that Christ's mission of healing includes what we call diseases and not accidents. But is not recovery from accident as desirable as recovery from disease?

2. There are in nature many plants and minerals that have medicinal properties, capable of producing specific effects on various organs of the body, modifying their action, stimulating sluggish functions and allaying pain. There are also various hygienic agents, by which many diseases can be overcome. Why are these provisions made, if not for the use to which they are adapted? Again, we are endowed with faculties for acquiring and applying a knowledge of these means of overcoming disease. We know that God works by means, and when he has given us means of helping ourselves, it follows that he expects us to use such means. It seems to be his plan that we shall use the faculties he has given us to the full measure of their power, and that his help is ready to meet us at the limit of our powers. If this is true in general why not true in the case of the treatment of disease? Does it not dishonor the Creator, if we ignore the faculties and agents he has given us for the accomplishment of ends, and passively rely upon him to accomplish these ends by the direct use of divine power?

On careful consideration of this subject, I think we shall be justified in the following conclusions:

1. That as the manner of God's provisions in nature, whereby we may secure food, clothing, shelter and other comforts, lays upon us the necessity and duty of making diligent use of these means; so, also, the provisions he has made in nature, whereby we may remove disease in most cases, lays upon us the duty of making careful use of these provisions. And as we may properly pray for his blessing upon our efforts to secure the necessities of life, so we may pray for his blessing upon the means used for the recovery of the sick.

2. That when we have done what we can, and find the case is beyond our power, we may properly pray for the intervention of divine power for raising the sick. And for our encouragement thus to pray, there seems to be creditable testimony that persons have recovered in answer to prayer, when human means seemed to have failed.

C. A. BURDICK.

FARINA, Ill., April 11, 1898.

Popular Science.

BY H. H. BAKER.

A Wonderful Change Taking Place.

That there has been a remarkable change in temperature at the earth's surface from that of past ages is capable of abundant proof; and that the change is continuous, is engaging the attention of thoughtful people in all countries. Scientists are not agreed as to the cause of the general increase in heat, or rather the diminution of cold during the winter seasons in our Northern hemisphere. Some are inclined to believe that the altitude of the earth's surface is changing, and agree that a glacial period could not take place without such elevation.

It is true they have this fact to which they point with confidence, that in the same zones as to temperature the highest mountains are covered with perpetual snow. Others believe that the change is due to some geographical or physical phenomena connected with the earth's surface, and they point to the great upheavals and consequent changes to substantiate their theory.

Our opinion is that we are to look for the cause of the change as coming from a far different source. A glacial period at some time has certainly taken place and has passed away, and is still receding, which argues that we are moving in a cycle, and, if so, in the process of ages, we shall return to the same state and a glacial period again. We are not ready to admit that the modification of our winters during the last century is due to the physical changes wrought by human hands upon the earth's surface, for it is a known fact that the glaciers in the Alps are shortening, and the accumulations of ice in Iceland and Greenland have passed their maximum, and are slowly receding.

Although it may take a hundred years to perceptibly shorten an Alpine glacier, or a thousand to diminish the measurable thickness of the Greenland coat of ice, which M. Rabot, an arctic scientist, assures us is being accomplished, this being a fact, surely we must search beyond any mutations of this earth for the gradual change of temperature from a lower to a higher plane. We have come to the conclusion that the cause is to be found in passing through the zones of the great cycle in which all solar systems are rapidly moving around the common center of all.

Special Notices.

ELD. F. F. JOHNSON requests his correspondents to address him at Eldorado, Ill., until further notice.

THE 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. CHARLES D. COON, Church Clerk.

THE Seventh-day Baptist church of New York City holds services in the Boys' Room of the Y. M. C. A. Building, Twenty-third Street and Fourth Avenue. The Sabbath-school meets at 10.45 A. M. The preaching service is at 11.30 A. M. Visiting Sabbath-keepers in the city are cordially invited to attend these services

GEO. B. SHAW, Pastor,
461 West 155th Street.

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

THE 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 next Semi-Annual Meeting of the churches of Minnesota will be held with the church at Trenton, beginning Sixth-day before the first Sabbath in June, at 2 o'clock P. M. Rev. H. D. Clarke will preach the introductory sermon. Essayists, Mrs. Carrie Greene and Miss Flora Ayars, of Trenton; Mrs. Lottie Langworthy and Dea. Ellis, of Dodge Centre; and Dea. Coon and Cleora Randall, of New Auburn. R. H. BABCOCK, Sec.

THE next Quarterly Meeting of the Southern Wisconsin and Chicago Seventh-day Baptist churches will convene with the church at Milton Junction, Wis., May 27-29.

SIXTH-DAY—EVENING.

Preaching, Raymond Tolbert.

SABBATH-DAY.

10.30. Preaching, Rev. S. L. Maxson, Walworth.
11.30. Sabbath-school, Superintendent of the Milton Junction Sabbath-school.
3.00. Preaching, Rev. L. A. Platts, Milton.

EVENING AFTER THE SABBATH.

Praise, prayer and conference-meeting, led by Rev. S. H. Babcock and Charles Sager.

FIRST-DAY.

10.30. Preaching, Rev. S. H. Babcock, Albion.
2.30. Y. P. S. C. E. Hour, under the direction of the Young Peoples Union.

FIRST-DAY—EVENING.

Preaching, Rev. L. C. Randolph, Chicago.
The evening services will begin at 8 o'clock. G. W. B.

THE Ministerial Conference of the Southern Wisconsin churches will hold its next session in connection with the Quarterly Meeting at Milton Junction, on Sixth-day, May 27, 1898. The following program has been prepared for that occasion:

1. What is the scope and purpose of the Epistles of Paul to the Thessalonians? S. L. Maxson.
2. What, in the light of Scripture and history, will be the outcome of the present Sabbath agitation? D. K. Davis.
3. What dangers lie in the work of the Y. P. S. C. E., and how may they be avoided? E. B. Shaw.
4. What constitutes a good Sabbath-school Teachers' Meeting, and how can we get it? W. B. West.
5. Is there a general decline in attendance upon public worship? If so, what is the cause, and what is the remedy? O. P. Freeborn.
6. What can the churches of this Quarterly Meeting do to promote the work of evangelism in Wisconsin? Geo. W. Burdick.

L. A. PLATTS, Sec.

CENTRAL ASSOCIATION.

Adams Centre, N. Y., June 2-5, 1898.

FIFTH-DAY.—MORNING.

10.30. Devotional Services.
11.00. Annual sermon, Rev. Madison Harry. Report of Program Committee. Communications.

AFTERNOON.

2.00. Communications. Appointment of Standing Committees. Annual Reports.
3.15. Sermon, Delegate, South-Eastern Association.

EVENING.

7.30. Devotional Services.
8.00. Sermon, Delegate, Eastern Association.

SIXTH-DAY.—MORNING.

9.00. Devotional Services.
9.30. Reports of Standing Committees and Miscellaneous Business.
11.00. Woman's Hour. Mrs. T. R. Williams.

AFTERNOON.

2.00. Education Society's Hour. President B. C. Davis. Essay, Mrs. T. R. Williams.
3.15. Sermon, Delegate, North-Western Association.

EVENING.

7.30. Praise, Prayer and Conference Meeting. Rev. L. R. Swinney.

SABBATH.—MORNING.

10.30. Sermon, Rev. A. H. Lewis. Collection for Tract and Missionary Societies.

AFTERNOON.

2.00. Sabbath-school Hour. J. C. Heath.
3.00. Sermon, Rev. O. U. Whitford.

EVENING.

7.30. Praise Service.
8.00. Young People's Hour. G. W. Davis.

FIRST-DAY.—MORNING.

9.00. Business.
10.00. Missionary Society's Hour. Rev. O. U. Whitford.
11.00. Sermon, Delegate, Western Association.

AFTERNOON.

2.00. Sermon, President B. C. Davis.
3.00. Tract Society's Hour. Rev. A. H. Lewis.

EVENING.

Sermon, Rev. Clayton A. Burdick. Closing Conference, Rev. J. A. Platts. H. L. SPOONER, Sec.

EASTERN ASSOCIATION.

Rockville, R. I., May 26-29, 1898.

PROGRAM.

"Spiritual Uplift."

FIFTH-DAY.

10.30. Devotional Services. Rev. O. D. Sherman.
10.45. Introductory Sermon. Rev. I. L. Cottrell.
11.30. Announcement of standing committees.
2.00. Devotional services. Mr. N. M. Mills.
2.15. Communications from sister Associations, reports of delegates, Executive Committee and Treasurer.
3.15. Sermon. Rev. D. B. Coon.
3.45. Business.
7.30. Praise Service. N. H. Lanphear.
8.00. Sermon. Rev. G. B. Shaw.

SIXTH-DAY.

10.00. Business.
10.15. Devotional Services. Rev. G. H. F. Randolph.
10.30. Sermon. Rev. M. Sindall.
11.00. Education Hour. Rev. B. C. Davis.
2.00. Devotional Service. Rev. F. E. Peterson.
2.15. Missionary Hour. Rev. O. U. Whitford.
3.30. Sermon. Delegate from South-Eastern Association.
7.30. Praise Service. Rev. G. B. Shaw.
7.45. Prayer and Conference Meeting. Rev. A. J. Potter.

SABBATH.

10.30. Sermon. Rev. J. L. Gamble.
3.00. Bible-school. A. S. Babcock, superintendent.
4.00. Y. P. S. C. E. L. Alena Burdick.
7.30. Praise Service. Albert B. Crandall.
8.00. Sermon. Rev. Geo. Seeley.

FIRST-DAY.

9.30. Business.
9.45. Devotional Service. Rev. G. J. Crandall.
10.00. Woman's Hour. Mrs. Anna Randolph.
10.45. Sermon. Rev. A. E. Main.
2.00. Devotional Service. Rev. L. F. Randolph.
2.15. Young People's Hour. H. W. Carpenter, Sec.
2.45. Tract Society's Hour. Rev. A. H. Lewis.
4.00. Business.
7.30. Song Service. F. Hill.
8.00. Sermon. Rev. A. H. Lewis.
8.30. Prayer and Conference Meeting. Rev. S. H. Davis.

A. S. BABCOCK, President.

HARRIETT W. CARPENTER, Cor. Sec.

TRAIN SCHEDULE.

Leave Providence at 6.52 A. M.	Arrive at W. R. Jct. at 8.14 A. M.
" " 10.10 "	" " 11.14 "
" " 2.10 P. M.	" " 3.14 P. M.
" " 4.10 "	" " 5.09 "
" " 5.10 "	" " 6.14 "

All delegates change cars at Wood River Junction for Hope Valley.

Leave New London at 6.50 A. M.	Arrive at W. R. Jct. at 7.47 A. M.
" " 9.50 "	" " 10.47 "
" " 1.50 P. M.	" " 2.47 P. M.
" " 4.00 "	" " 4.52 "
" " 4.50 "	" " 5.47 "

Teams will meet the delegates at Hope Valley.

COM.

Deafness Cannot Be Cured

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

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

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

Sold by Druggists, 75 c.
Hall's Family Pills are the best.

MARRIAGES.

CARLEY-SPICER.—At Adams Centre, N. Y., May 7, 1898, by Rev. A. B. Prentice, Francis M. Carley and Flora May Spicer, all of Adams Centre, N. Y.

FENNER-REDDY.—At the home of the bride's mother, in the town of Alfred, N. Y., April 13, 1898, by Pastor M. B. Kelly, Olin S. Fenner and Minnie I. Reddy, both of Alfred.

DOLBERG-ANDERSON.—At the home of Geo. L. Trask, in the town of Bolivar, N. Y., May 2, 1898, by Eld. G. P. Kenyon, Charlie G. Dolberg, of Shingle House, Pa., and Amanda C. Anderson, of Baca, Sunnellsberg, Sweden.

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.

SISSON.—Near Adams Centre, N. Y., April 4, 1898, Arthur Lewis, infant son of Burton J. and Alice Sisson, aged 2 months and 26 days. A. B. P.

SHERWOOD.—At East Hebron, Pa., April 4, 1898, Nettie M. Sherwood. She was born February 2, 1881. She was baptized by Rev. Geo. B. Shaw, September, 1896. G. P. K.

STILLMAN.—At his residence in Hornellsville, N. Y., April 28, 1898, Orsemus Giles Stillman, in the 67th year of his age. A fuller account elsewhere in this issue. M. B. K.

AYARS.—In the township of Eulalia, Pa., April 13, 1898, Sarah M. Ayars, wife of Elijah Ayars, in her 65th year.

For many years she was a faithful member of the First Hebron church. She died in the triumph of faith. G. P. K.

BALL.—At East Hebron, Pa., April 20, 1898, Electa, wife of James Ball, in the 35th year of her age.

She was a member of the Hebron Centre church. She has been an invalid for a number of years—for the last three years nearly helpless, yet bright in Christian experience and in faith. G. P. K.

GREENE.—John Reeves Greene was born in the town of Adams, N. Y., July 2, 1822, and died near Adams Centre, N. Y., April 4, 1898.

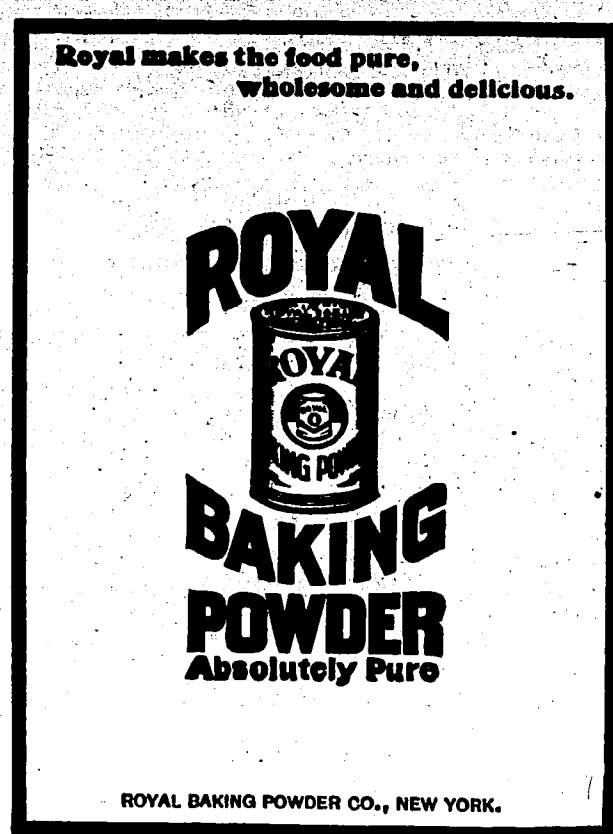
He was one of thirteen children born to Paul Greene and Nancy Gardner. In 1844 he was married to Mary Ann (Clarke) Greene, widow of his brother Harry. His wife died some years ago. Three children survive him. He was an upright citizen, a kind and valued neighbor, and a member of the Adams church. A. B. P.

GREENE.—Almira Burdick, wife of James G. Greene, was born in the town of Henderson, N. Y., July 21, 1821, and died at Adams Centre, N. Y., April 17, 1898.

She was the daughter of the late Sela Burdick. She married James G. Greene, his second wife, on October 30, 1861. One daughter was born to them, who died in her tenth year. Sister Greene was a devout Christian. She loved the house and service of God. She had long been a faithful member of the Adams church.

GREEN.—Benjamin Franklin, in the town of Genesee, Allegany County, N. Y., April 24, 1898, in the 73d year of his age.

He was born in Hopkinton City, R. I., September 24, 1825. While an infant he came with his father's family to Nile, whence, after a brief sojourn, he came to the town of Genesee, ever after his home. He was married first to Francis Rogers, who lived but about two years. In 1858 he was married to Martha M. Hargraves, who now survives him. He was baptized late in life, in 1893, uniting with the First Genesee church. He was an exemplary Christian, a loving husband and father, and greatly respected by all the community. He came to his death by a painful accident, being killed by the



falling of a tree. The loving wife, one son and two daughters are plunged into deep sorrow by this mysterious providence. But God does all things well. S. S. P.

GREENE.—In Scott, N. Y., April 24, 1898, Mr. George Wilmath Greene, in the 84th year of his age.

For several years Bro. Greene had been completely laid aside from all business, in consequence of enfeebled health, calmly and patiently waiting release from his bodily ills. Through all these years his faith in the wisdom and goodness of God has been strong. His wife preceded him to the spirit land about five years ago. Since that time his home has been with his son Arthur. Another son, residing in Minnesota, survives him. Our brother passed quietly away, with a bright hope of a happy hereafter. B. F. R.

FAIRBANK.—Almond, in the town of Genesee, Allegany County, N. Y., May 2, 1898, of pneumonia, in the 77th year of his age.

He was born March 24, 1822, in Eagle, now Wyoming County, N. Y. When about 22 years of age, he came to this town, which became thenceforward his home. In 1845 he was married to Eleanor F. Hinds, who now survives him. He was one of ten children. Of these one brother and two sisters remain. There are also two surviving children and their families. In early manhood Mr. Fairbank became a Christian. He died in the triumphs of the faith, with the bright prospects of immortality and eternal life. S. S. P.

STRAW AND WHAT IS MADE OF IT.

The possibility of using the waste of any product in a manufactured article results in many ways for the benefit of the people. It employs labor; it means that the article to be produced will be sold more cheaply; and it utilizes that which before has been thrown away, making rubbish that must be destroyed. Within a comparatively short time a method has been invented in this country for manufacturing straw into braids used in the making of hats. Formerly this braid was imported from Europe. It is claimed now that America can produce at less cost a straw braid much more beautiful than can be produced in any country abroad, and that the science or skill of dyeing has been so well developed in this country that now the straws can be colored very much more beautifully than they can be abroad. Florence, Italy, was the place that formerly produced the finest kind of braids for hats. The braid was dyed by the manufacturers and then given out to

the peasant people, who made these hats in their own homes. It is said that the peasant women of Italy make braids for hats as easily as our grandmothers knit, and that with the simple kinds of braids they can walk about, make visits, sit by the roadside, and work. Of course, with the more expensive braids, where they used a pattern, they had to work at home. Probably the complicated patterns, such as are used in the crowns of fancy hats, and sometimes in trimming, will always be made abroad, because the people in this country are not willing to spend time in hand manufacture, for which such small wages are paid. For certain kinds of hats, such as chip, peelings are made from the pliable part of the straw next to the outside. These peelings are buried for a long time, sometimes a year, before they are fit for the dyeing process. Chemists have worked for a long time to discover what kind of dyes would color best certain kinds of straw. One kind of straw would take one kind of dye well, and would not another. You see by this that even a simple straw hat has had to call in the aid of science in order that it may be produced at the lowest possible cost to the manufacturer, so that the buyer might secure it at less cost than he would if science did not lend her aid in its manufacture. Science has worked so hard and successfully in this matter in this country that fringes, laces, and a fabric which looks almost like silk have been produced made entirely from straw. Straw has also been manufactured so that it can be used as frames in the making of boxes and in whisk-broom holders. China is the country that produces men's hats most successfully. These are made out of a certain kind of grass that grows in China. The patience of the people, and the small amount that it costs to live in China, enable that country to produce men's straw hats at less cost than possible in this country.—*The Outlook.*

DELICIOUS STRAWBERRY DUMPLINGS.

Put one pint of flower into a bowl; add to it half a teaspoonful of salt and a teaspoonful of baking powder; rub in carefully a tablespoonful of butter, and add sufficient milk to just moisten. Knead lightly, and roll out into a sheet about a sixteenth of an inch in thickness. Cut with a large round cutter; put three strawberries in the centre of each round; fold over the dough, rolling it carefully so that you cannot see the opening; stand in a greased baking-pan, brush the top with milk, and bake in a quick oven for fifteen minutes. Serve with strawberry butter, which may be made by beating two tablespoonfuls of butter to a cream and adding gradually one cup of powdered sugar. Add one mashed berry, beat thoroughly, then another and another until you have added at least four good-sized berries. Dish, and stand aside to harden as you would any hard sauce.—*Mrs. S. T. Rorer, in the May Ladies' Home Journal.*

THE SECRET OF POWER.

One who takes the pains to run over a list of men in the English-speaking world whose words upon religious matters command attention, will probably be convinced that, almost without exception, they are those who are bringing to their age a personal message, born of their own experience and insight, as to spiritual realities. It is not true that our time is peculiarly insensible and hardened to the things of the higher life. Whenever a genuine man arises who speaks from the center of his personality, testifying to what he has seen and experienced, and not merely echoing what he has read and others have told him, audiences gather to hear him, preach, and his books are scattered over the world. It does not make any difference whether the man is Spurgeon, or Moody, or Phillips Brooks, or Prof. Drummond. Once let people become convinced that here is an honest soul, who has had a vision of the unseen, and men want to hear him. They sit at his feet and drink in his words.

There can be no greater mistake than to suppose that because a man preaches the truth and men turn away from him, they have lost their love for spiritual things. A parrot may be taught to preach the truth, but such utterances would probably not make much impression on the hearers. A minister may be precisely orthodox, and yet no one may be won by his message. Something more than the truth is necessary, and that something is the speaker's inner vision and experience of the truth which makes a sermon a message, and the preacher a prophet.

SOILED HANDS AND SUCCESS.

At Cornell all the mechanical engineering students have to learn seven trades. One of these trades, that of blacksmith, is very distasteful to some of the students; but it has to be learned all the same. One young fellow, who was unusually averse to soiling his hands, begged hard to be exempted from wearing the leather apron; but the professor took special care that there was nothing lacking in the thoroughness of his training at the forge.

Last fall the student went to the professor and thanked him for being compelled to learn blacksmithing. "You see," he said, "I am now superintendent of a mine away back in Colorado. Last summer our main shaft broke and there was no one in the mine but myself who could weld it. I didn't like the job, but took off my coat and welded that shaft. It wasn't a pretty job, but she's running now."

"If I couldn't have done it, I'd have had to pack that shaft on mule-back and send it three hundred miles over the mountains to be fixed; and the mine would have had to shut down till it got back. My ability to mend that shaft raised me in the eyes of every man in the mine, and the boss raised my salary."

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