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GROWING OLD.

SOFTLY, oh softly, thy years have swept by thee,
Touched thee but lightly with tenderest care;
Sorrow and death they have often brought nigh
thee;

Yet they had left me but beauty to wear—
Growing old gracefully,
Gracefully fair.

Far from the storms that were lashing the ocean,
Nearer each day to the pleasant home light;
Far from the waves that were big with commotion,
Under full sail and the harbor in sight—
Growing old cheerfully,
Cheerful and bright.

Past are the winds that were adverse and chilling,
Past are the islands that lured thee to rest,
Past all the currents that lured thee unwilling,
Far from thy course to the land of the blest—
Growing old peacefully,
Peaceful and blest.

Hearts at the sound of thy coming were lightened,
Ready and willing thy hand to relieve;
Many a face at thy kind word was brightened;
"It is more blessed to give than receive"—
Growing old happily,
Ceasing to grieve.

Eyes that grow dim to the earth and its glory
Have a sweet recompense youth cannot know;
Ears that grow dull to the world and its glory
Drink in the songs that from Paradise flow—
Growing old gracefully,
Purer than snow.

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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, 1896.

LYMAN ABBOTT, D. D., in "The Life and Letters of Paul," Number XIV., speaking of the influence of Eastern thought on early Christianity, says:

Orientalism entered the Christian church, and was a greater peril to it than either paganism or Judaism. Paganism fought Christianity; an open foe is not much to be dreaded. Judaism would have imprisoned Christianity; it was not impossible to open the door and let Christianity out from its cage. But this Orientalism entered the Christian church itself, corrupted it at its very fountain, claimed to be the supreme Christian sect, and looked down with disdain upon other and simpler-minded Christians as far below them—not altogether unlike something we have seen in our own time.

This lofty Orientalism which looked down upon the simpler faith of the true New Testament church was the main influence which led men to reject the Old Testament and the Sabbath, and to adopt the no-lawism and no-Sabbathism, which men like Dr. Abbott still teach, while they patronizingly "look down with disdain," etc.

WHEN we first heard the phrase, "Time is the essence of the contract," as used in business transactions, it had little meaning. Observation and the study of history have given it a meaning much greater than it ever attains in lawsuit or business contract. Grapes do not develop in a month. Oaks are of little account until the snows of a hundred winters have fallen upon them. The same is true of men. Vigor and zeal characterize youth. But if these are not guided and tempered by the lessons which years and centuries have taught, failure is hastened by them. The value of time is at the highest in the lessons it brings to the visions of the soul. Some one has written:

"I know as my life grows older,
And mine eyes have clearer sight,
That under each rack wrong somewhere
There lies the root of right;
That each sorrow has its purpose,
By the sorrowing oft unguessed;
But as sure as the sun brings morning,
Whatever is, is best."

MOTHERHOOD brings so much to women that mothers naturally seek aid from each other. All our readers who are mothers will appreciate the following, which a mother writes in the *Congregationalist*:

I have just awakened to the fact that my baby is almost three years old, and it is time to begin her mental and spiritual training. I wish I knew the titles of some books which would enable me to do a little preliminary kindergartning before the age when she will be given over to another teacher. I am loath to have her school-days begin, and want to put off that time as long as possible. I did not go to school myself until I was seven years old. It would not be wise, perhaps, to keep the little daughter at my knee until then, but could I not teach her myself for two or three years if I had the right books to help me? Can any of the mothers who read this department recommend some kindergartning literature simple enough for my purpose? I wish I knew, too, of some very simple little Bible stories.

Should any of our readers know of valuable literature such as is described above, we invite them to send a notice of it to us, for the sake of those who, like the mother quoted above, may not know where to seek it.

A BEAUTIFUL illustration of what it means to cling close to the rock Christ Jesus, is given in the incident told of a little girl and her baby brother, who were playing on the

track of the Pennsylvania Railroad in the "Horseshoe Curve." Just as the engine of a long passenger train made the turn the engineer saw the children. The shriek of the whistle startled them. Close to the rail was a little niche out of which a piece of rock had been blasted. In an instant the girl put baby into this niche. As the cars thundered by, the passengers, holding their breath, heard the voice of the little sister, calling: "Cling close to the rock, Johnny! cling close to the rock!" And the little creature snuggled in and put his head as close to the corner of the rock as possible, while the heavy cars whirred past him. Many were the moist eyes that gazed, and many a silent thanksgiving went up to heaven. Blessed is that soul who hides in the niches which divine love has made for tempted and endangered life.

THE Lyman Beecher Lectures at Yale are being delivered this year by the Rev. William J. Tucker, D. D., President of Dartmouth College. His general subject is, "The Making and the Unmaking of the Preacher." These are some of the more striking thoughts from his lectures: "The preacher of power is the man able to enlist other men in the work of persuasion. He must make his audience preach with him and for him. . . . The pulpit must stand for the common nature. It is in the humanity of the preacher that the priestly quality of his life lies. Men must come through him to God, as God must come through him to men. . . . The problem of the preacher is that of lifting men above their time. . . . Education can develop and furnish the minister, but he must first discover himself. Then he must avoid the danger of haste. The need of the time is not a shortening of preparation for life-work. . . . Truth cannot be had for the asking. Its attainment is not a pastime. It is serious business, and only for serious men." Those who preach and those who listen will appreciate such truths.

STEALING.

In the *Examiner*, May 12, W. C. Bitting, D. D., writes, under the title, "Platform Peculation," a well-deserved condemnation of speakers who steal time from their fellows on public occasions. There are few public speakers who have not suffered from such theft. Happy is he who can say that he never was guilty of it. No man has the right to accept an invitation to speak in public unless he has something to say. Being invited, and having something to say, he is entitled to the allotted time for saying it. This is not a matter of courtesy alone. It is a right. The time belongs to him. If another man takes that time, he is a thief, and no palaver can cover the fact. Dr. Bitting blames the presiding officer who permits a speaker to rob those on the program with him. Correct. The presiding officer is in authority. He is placed there to prevent stealing. If he permits it he is partaker with the thief. "But one does not want to be discourteous," you say. How about the discourtesy toward the man who is robbed? As well may the policeman stand with folded hands and averted eyes, lest he be discourteous to a pickpocket. What of the discourtesy of the thief who is given ten minutes, and takes twenty? Shall his dishonesty and discourtesy go unrebuked? The question involved is of wide application.

This is enough. Ponder well, whether you are speaker or moderator, when the next occasion comes.

ORIGIN OF THE "STARS AND STRIPES."

Just now, when the land is dressed for a gala day with "Old Glory," when it decorates countless homes and flies in beauty over myriads of school-houses, a few facts, even if known before, will interest the reader. When the nation was born by the Declaration of Independence an emblem of nationality was sought. Robert Morris, the great financier of those dark days, and George Washington, on inquiry, were directed to an upholstering establishment owned by Widow Betsey Ross, at No. 239 Arch Street, Philadelphia. In order to insure freedom from intrusion, the party retired to the little back parlor. In reply to the inquiry whether she could construct a flag, the little woman made answer: "I don't know, but I will try." Then Washington, taking from his pocket the design which he had hastily drawn in pencil, showed the outlines of a banner with thirteen stripes and a corner field with thirteen stars. The stars as outlined in the sketch were six-pointed, and Mrs. Ross, noticing this, suggested that they be five-pointed instead. Washington said that he had supposed a six-pointed star was the easier to make; but Betsey responded that nothing was easier to make than a five-pointed star, "if one only knew how." She quickly demonstrated the fact by taking a piece of paper and deftly clipping from it a perfectly shaped star with five points. The five-pointed star thus gained the day, and after requesting her to make a sample flag from the drawing brought by Washington and as now modified, the visitors withdrew. Mrs. Ross was allowed some latitude as to the proportions in the flag, and was successful in making one that was satisfactory. She soon received an order to fit out the American fleet in the Delaware with flags; and in May, 1777, Congress drew an order on the Treasury for £14, 12s. 2d. in payment for her bill.

Our beautiful flag thus embarked upon its glorious career. It was first unfurled officially at Fort Schuyler, a military post on the site of the present city of Rome, N. Y. It was first saluted by a foreign power as it waved from the halcyons of Paul Jones' vessel "Ranger," the salute being fired by order of Admiral La Motte, of the French Navy, at Quiberon Bay, France, February 14, 1778. Mrs. Ross for many years held the contract for making the government flags. Little could she know of what that emblem would come to signify, nor how her five-pointed stars would increase in number until they measured an empire of empires under one flag.

THE EASTERN ASSOCIATION.

The Sixty-second Annual Session of the Seventh-day Baptist Eastern Association was held at Rockville, R. I., May 26-29, 1898. Hon. Albert S. Babcock presided. Opening devotional services were conducted by pastor O. D. Sherman, of Mystic. The printed program was marked by a new departure, much to be commended, in that it announced the general theme of the sessions, "Spiritual Uplift," together with the following passages of Scripture as page headings: Psa. 37: 5, "Commit thy way unto the Lord; trust also in him; and he shall bring it to pass." James

1: 22, "But be ye doers of the word, and not hearers only, deceiving your own selves." 1 Cor. 16: 13, "Watch ye, stand fast in the faith, quit you like men, be strong." James 1: 27, "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." The devotional service centered around the idea of "Spiritual Uplift." Divine wisdom and spiritual communion must be sought as the means of uplifting. The Introductory sermon was by Pastor I. L. Cottrell, of Shiloh. Text, John 11: 25, 26; theme, "Spiritual Resurrection." Christ is the author of eternal life, and the source of spiritual resurrection. As divine power weakens the latent forces of nature into budding life in springtime, so the indwelling of Christ in the soul develops the latent spiritual power in blessed resurrection. If we bring souls, who know not Christ, to him, we aid them to find spiritual resurrection. The Holy Spirit must guide in such work. The Moderator added earnest words, emphasizing the expectation that the sessions would be abundant in good results. Pastor McLearn, of Rockville, welcomed the delegates, and the Moderator announced the standing committees.

FIFTH-DAY—AFTERNOON.

The session was opened by devotional services conducted by Rev. N. M. Mills, pastor of First Westerly church. This was followed by reports of delegates from sister Associations: Dea. F. J. Ehrett, from the South-Eastern; Rev. Martin Sindall, from the Central; Rev. J. Lee Gamble, from the Western; Rev. D. B. Coon, from the North-Western and from the South-Western; also the report of Rev. F. E. Peterson, delegate from the Eastern Association for 1897, and the report of Rev. M. B. Kelly, joint delegate to the South-Western for 1897.

At 3.15 came a sermon from Rev. D. B. Coon, Luke 18: 22. Theme, "Christ's Teachings Concerning Personal Consecration." This young man was earnest, brave, humble, of high standing and good intentions; the picture presented is a sad one, because he shrank from one great duty in the line of self-consecration. We must watch against similar lack; against living for this world and forgetting the next. The way to spiritual uplift and strength is by way of glad self-consecration. Christ does not condemn wealth; but unsanctified wealth. The sermon was clear cut and incisive.

The afternoon service closed with annual reports from officers and committees. The summary of the Corresponding Secretary's report showed these summaries:

Resident Membership.....	1,740
Non-resident Membership.....	447
Total.....	2,187
Increase by Baptism.....	51
" Letter.....	25
" Testimony.....	2
" Reinstatement.....	3
Total.....	81
Decrease by Death.....	41
" Letter.....	14
" Dismissal.....	47
Total.....	102
Net Loss.....	21.

FIFTH-DAY—EVENING.

A praise service led by N. H. Lauphere, of Rockville, occupied the first thirty minutes. This was followed by a sermon from Pastor

Geo. B. Shaw, of New York City. Text, Matt. 21: 30. "I go sir; and went not." I used to think that man changed his mind. I now think he lied. This story, short and sharp, has definite application now. Seventh-day Baptists who are easy-going, non-aggressive Christians, are guilty of promising and not doing. At Conference at Alfred we promised to secure 800 additional subscribers for the RECORDER; we obtained about 60, guilty. Those who make no effort to spread Sabbath truth are guilty. To do that is a prominent factor in our promise to God. If it is not, there is folly in being Seventh-day Baptists. Those who do not keep the Sabbath as the Bible requires are guilty. Our "Thank-offering," for the Societies, ought to have been \$150,000 at the rate of one day's work at 50 cents per day. It was scarcely a 30th of that. Somebody must have been guilty of saying, "I go sir; but went not." We should not promise less, but do more. These are plain but pertinent truths. I put them kindly, but the text and the demands of Christ's kingdom compel us to consider these things, lest we fall under deeper condemnation. We have a peculiar call, a definite work. We must not say, "I go sir," and then stay at home. We are in the vineyard of Christ to work, not to sit in the shade. Mr. Shaw's sermon had nothing in common with "fault-finding sermons." It made a deep impression. In thought and in expression it exemplified Bret Hart's "Sabre cuts of Saxon Speech." It represented the denominational spirit which is prominent in all the young men who are delegates this year from sister Associations, a spirit which the RECORDER heartily commends, and for which it is thankful.

SIXTH-DAY—MORNING.

The business session opened at 10 o'clock. It was followed by devotional exercises, conducted by Pastor G. H. F. Randolph, of Marlboro, N. J. The central thought of the service was: "Christ knocking for entrance at the hearts of his people." This was followed by a sermon from Rev. Martin Sindall, delegate from the Central Association. Rom. 8: 9. "Blessedness of Possessing the Spirit of Christ." Christ's spirit is seen in his life. Illustrations: Certain children failed in putting a "dissected map" together, until they found the partial picture of a man's face; when their picture was complete the map was all right. So with our experiences and with the world's history. All is well when it is rightly adjusted to the spirit of Christ. On one occasion the friends of Paganini, the great violinist, hid his favorite instrument, hoping to keep him from playing, when they feared he would fail. Nothing daunted, he took an inferior instrument, saying, "They shall see that the music is in Paganini and not in the instrument." So all success must come to us through Christ. His spirit can make highest success through poorest instruments. The central idea in the life of Christ was obedience; doing his Father's will. Its highest expression was in serving others. This culminated in the sacrifice of divine love on Calvary. So we must give ourselves to obedient, self-consecrating service to Christ and his children, if we would obtain, and retain, his spirit. Thus we are truly his, strong, pure, consecrated.

EDUCATION—HOUR

The Education hour was conducted by Rev. J. L. Gamble, in place of President Davis, who is yet ill in West Virginia. In opening,

Mr. Gamble said: "The mark of this age is education—liberal education—for all classes."

1. Dr. A. E. Main then answered the question, "What is a liberal education?" It is the complete harmonious development of the whole being, body, soul and spirit. It is large, free, rich, deep, full. It includes all schools, all agencies. The first step is to learn that we are ignorant. But, most of all, he who is liberally educated, however great he may be as a specialist, appreciates the value of what others know. If he be an expert in one department he is broad and sympathetic toward all other experts and departments.

"Who Should Have a Liberal Education?" Rev. S. H. Davis, of Westerly, answered this question. All who have physical strength. Seventh-day Baptists need the highest education, because their work is peculiar and great. A definite aim and purpose to be "useful" lies at the basis of successful life. It is doing, not noise, that counts. "Preparation" is equally essential. God helps those who are prepared. If we would succeed we must prepare for success. We need higher standards for each generation. Education changes raw material into finished products, increasing their value a thousand fold.

After the general discussion came the third question: "What Facilities Can We Offer?" F. J. Ehrett spoke in behalf of Salem College, D. B. Coon spoke for Milton, and J. L. Gamble spoke for Alfred. The time was extended fifteen minutes, and at the close it was generally agreed that "the hour was a decided success."

SIXTH-DAY—AFTERNOON.

Devotional services led by Pastor Peterson, of New Jersey. Central thought: We prepare the way of the Lord by opening our hearts for the indwelling of the Holy Spirit. The "Missionary Hour" followed, conducted by Secretary Whitford, who reports it on his page.

The Missionary hour was followed by a sermon from Pastor G. H. F. Randolph, of Marlboro, N. J. Text, Eccl. 9: 10. Theme, "More conscientious labor on the part of Christians." Work is the normal and desirable thing in every department of human life. He who finds work suited to his capacity and taste, coupled with suitable and just returns, is happy and successful. Those who fail to do this, whether from incapacity or indolence, are objects of pity. In material things the labor problem is great and complex. These general principles run through all organized life, social, commercial, intellectual. Many troublesome features are eliminated when we come to service in Christ's kingdom. Here, then, is abundant work for all, and sure payment. The chance to do is never wanting, and the needed guidance from the Great Master is never lacking. All lower forms of labor may be sanctified in the service of Christ. The only failure comes when men refuse to work or do not follow the direction of the Lord of the vineyard. If your work results in saving men, in strengthening yourself, in honoring God, blessed are ye. In such work do whatever your hands find to do, with your might, and in the strength of God.

SIXTH-DAY—EVENING.

Praise service, led by Pastor Geo. B. Shaw, of New York, and conference-meeting led by Pastor A. J. Potter, of Waterford, Conn. The service was one of deep interest, and rich in help and comfort. The spiritual uplifting

was great, and the service was prolonged because God's people were eager to bring their offerings of love and loyalty to the altar. It closed with special prayer for the country, for the tempted and endangered in the army and navy, and for righteousness and peace.

SABBATH MORNING.

Services were conducted by Pastor McLearn. The attendance was large. Sermon by delegate Gamble, from the Western Association. Text, Gal. 5:6. Theme, "Faith which worketh by love." Faith is the root of all spiritual life. It is the affectionate reliance of a child upon a father. It comes with the New Birth. It grows by prayer, Bible study, etc. Faith must work. All life works. Faith is power. It results in usefulness. Work is the heart-throb of faith. It cannot be hidden. Works show what men believe. We do not need to read the creed of a man's grandfather to know what he believes. His deeds will tell. Faith must be energized, guided and taught by love. This is the life-blood of faith. Religion with lifeless and loveless faith yields little good. It is like a worn-out pump. True faith gives an artesian-well religion, springing up in and into everlasting life. The sermon was strong, sweet, spiritual. The people were abundantly blessed. Joint collection of \$57.27.

SABBATH AFTERNOON.

Sabbath-school, conducted by A. S. Babcock, Superintendent of the Rockville school. Lesson, Matt. 26: 17-30, "The Lord's Supper." It was taught under three heads:

1. Time, place and circumstances of the establishing of the supper, by F. J. Ehrett.
2. What is the purpose of the supper, and what does it commemorate. Rev. S. H. Davis.
3. Practical lessons for us. A. H. Lewis. 153 were in attendance.

The Young People's Meeting followed. A Question Box service was conducted by E. B. Saunders, the questions being answered by various persons in the audience. This was followed by a "Consecration Meeting," led by Alena Burdick, of New London, Conn.

EVENING AFTER THE SABBATH.

The session began with a praise service, conducted by A. B. Crandall, of Ashaway. This was followed by a sermon from Pastor Geo. Seely, of Berlin, N. Y. He prefaced the sermon by a pleasant reference to the fact that when he embraced the Sabbath, at his home in New Brunswick, Canada, becoming acquainted with Pastor McLearn, through correspondence, he united with the Rockville church, and that now for the first time he was present at his first church home among Seventh-day Baptists.

The sermon was from Matt. 8: 11. "The Heavenly Assembly Gathered Home." That will be an assembly surpassing all earthly gatherings, which will be as nothing, compared with it. It will be the assembly of the "pure in heart," who will see God, face to face, and not dimly and imperfectly, as now. All earth-born weakness, sorrow, imperfection, failure will be gone, when the redeemed ones gather in the glorious mansions of the New Jerusalem. The East, home of humanity, will send its myriads. The frozen North will send its throngs "From Greenland's Icy Mountains." The sunny South-land, and the unknown islands of the summer seas will bring their tribute of accepted ones, whose longs in words unknown to us, will swell the

heavenly choruses. And the West, our own land, will keep not back when the Master's angels call the home-coming. All classes will come, all grades of social and intellectual life, princes and peasants, kings and slaves. Distinctions will be dead, as the assembly gathers, one in Christ. Harmony, peace, rest, joy, blessedness will abound. Prayer will not be, for sin and want are gone. Praise, endless, exultant praise will burst from every lip. Love will dominate all. Then we shall know, as never before, that "God is love." Perfected joy, limitless love, complete recognition, unbroken communion will abound and increase. Rest in tireless activity will give zest to our immortality.

In strong, rich word pictures, the sermon struggled to things which eye hath not seen, and of which ear hath not heard, but which the soul knows God hath in waiting for those who love him. It ended with a tender and eloquent appeal to the unsaved to accept Christ and become heirs of everlasting blessedness.

FIRST-DAY—MORNING.

Business session, followed by devotional services, conducted by Pastor G. J. Crandall, of Ashaway. Central thought, "Spiritual uplift of soul by union on the basis of the Word of God." "Woman's Hour," conducted by Mrs. Wm. L. Clarke. The report of this hour, by Miss Curtis, will appear on the "Woman's Page" of the RECORDER. The closing part of the morning session was a sermon by Rev. A. E. Main, D. D., Plainfield, from Phil. 1: 1, 2. The central thought of the sermon was "All spiritual uplift must come from the grace of God." This thought was developed and illustrated by an exegesis of the Epistle to the Phillippians and a comparison of it with other epistles. Phillipis was the first point where the Gospel entered Europe, under the "Macedonian cry." It will be well with us if we are led by the spirit of the Lord, to answer the calls of sin-stricken and suffering men for help. The bravery of Paul in connection with his imprisonment, was a noble example of Christian manliness, made pure and brave by faith in Christ. This letter throbs with love and sympathy, with communion and fellowship in the faith of Christ. Paul's noblest characteristics are crowded into the Epistle. Blessed the pastor and the church where such mutual love, confidence and co-operation are found. In associating Timothy with him on equal terms, and deep love, Paul gives an excellent example to us, touching the union of younger and older men in the work of the kingdom. Such co-operation makes both stronger. Paul and Timothy means far more than Paul, Timothy, however great and efficient either might mean alone. Finally, Christ is presented as the one in whom sinning man and the forgiving God meet, where redemption is complete, and we are sanctified for that saintship, of which Paul speaks. In Christ the divine life and human flow together in blessed union and uplifting.

FIRST-DAY—AFTERNOON.

The first hour was occupied by the Young People's Committee, under the direction of Miss Harriett W. Carpenter. The report of this hour, by Miss Curtis, appears on the "Young People's Page." This was followed by the Tract Hour, conducted by Secretary A. H. Lewis. He spoke of the work of the Society; first as the denomination seeking to supply itself with means of culture, informa-

tion, and intercommunication through the SABBATH RECORDER, the *Helping Hand* and other publications. To neglect the Society, or fail to support its work, is as self-destructive as for a man to neglect the roof which shelters his home, or to fail to provide food for his children. In the second place the Tract Society is the one and only means of communicating with the world outside, in the matter of Sabbath Reform. In consequence of the rapid decline of regard for Sunday, this part of the Society's work, represented by the Special Sabbath Reform numbers of the RECORDER, and tracts and books on the Sabbath question, is of increasing importance. It must be enlarged and pushed, for the sake of the truth, and of the honor due to God's Word, and to his Sabbath.

Pastors Gamble and Seeley followed with stirring testimony, drawn from their own experience and observation as to the supreme value of Sabbath literature, and the need of circulating it among those who do not observe the Sabbath. Both spoke of the part the literature of the Society played in bringing them to the truth. It was a strong hour. Arrangements for the sale of "Studies In Sabbath Reform" had already been made with the Young People's Societies in the various churches.

The unfinished business of the Association followed this hour. This included the decision to meet with the church at Plainfield, N. J., in 1899, and to ask for the session of the Anniversaries to be held with the church at Ashaway, in that year.

CLOSING SESSION.

The closing session on First-day evening was opened by a praise service, led by N. H. Lanpheare, chorister at Rockville. It was well worthy of the occasion, as all the musical services of the Association were. The local choir, and the leaders of praise services from other churches, were abundant in good works. A. H. Lewis preached from John 15: 5, "Permanent Spiritual Powers." This is our greatest need. The great work on our hands in this materialistic and Sabbathless age cannot be done without permanent and high spiritual attainments. To attain these demands three things, and these are fundamental. 1. A sense of "Personal Obligation." 2. A deep sense of the "Need of Divine Help." 3. Work, work, WORK. With these we are safe from defeat and certain of victory. Our cause is the winning cause. Effort is success, whatever the immediate results. Pastors, make the whole of the coming year tell upon the work of leading your churches into higher spiritual life. People, do not hang as dead weights on the hands of your pastors. Do not bring ruin on yourselves by being "story-ground" heroes. The final service of prayer and testimony was conducted by Pastor S. H. Davis, of Westerly. Theme, "Prayer as a Source of Spiritual Power." It was a service long to be remembered; full of sweetness and power; full of the fellowship of love and peace in Christ. "Spiritual Uplift," the key-note of the Association, found highest expression. Moderator Babcock crowned the session with appropriate and tender words, and Pastor McLearn dismissed the service with prayer and benediction. "Behold how pleasant it is for brethren to dwell together in unity," uplifted by Christ's presence and power.

CONTRIBUTED EDITORIALS.

By L. C. RANDOLPH, Chicago, Ill.

The W. C. T. U. and the Promotion of Sunday-Observance in Wisconsin.

"I thank you for your kindness." These closing words of Mrs. S. M. I. Henry before the Wisconsin W. C. T. U. Convention were commonplace enough; but they meant a good deal to her and to the two other Sabbath-keeping women on the floor of the Convention.

The thanksgiving took its significance from the fact that the department for promotion of Sunday-observance had just been officially dropped from the list of active lines of work in the Wisconsin W. C. T. U. It is but fair to say that this action was not strictly "for conscience sake." Other departments, including that of equal suffrage, had been dropped also—not from loss of faith in the ideas which they represented, but for the sake of expediency. Special organizations were ably pushing these several ideas; it behooved the Woman's Christian Temperance Union to concentrate its efforts more directly upon its central mission.

Whatever the motive, the deed was done. We join the Milton delegate to the Convention, Mrs. Heritage, in hoping to see such an influx of Sabbath-keeping women into the ranks of the organization the coming year as to vindicate the wisdom of the action thus taken, and to render it less likely to be rescinded.

In conversation with Mrs. Henry, we have been impressed by her breadth of view, her patient charity and winning gentleness. Quietly, but steadfastly, she is still working toward the purpose which failed of accomplishment at Buffalo last fall. As a national evangelist of the W. C. T. U., she is a loved and trusted leader. Her spirit and method are in accord with the ideals of our own people. Our women will make no mistake, we believe, in cordially co-operating with her. We should be glad to see her greeted as one of the guests of our coming General Conference.

THINGS WORTH KNOWING.

THE reinforcements for Admiral Sampson were thought to have arrived off Santiago.

ADMIRAL SAMPSON has cut the cable between Santiago de Cuba and Kingston, and is said to have direct communication with Washington.

A PERSISTENT rumor at Key West is to the effect that a Spanish war fleet has run the blockade and entered the harbor of Havana. Four warships, presumably Spanish, were sighted about eighty miles from Havana.

THE landing is being made near the eastern end of Cuba, which is right and proper. It is westward that the course of empire takes its way, and those shores and seas have before this heard the cry of "Westward ho!"

ADMIRAL SAMPSON and Commodore Schley have established communication with the insurgents near Santiago de Cuba, and gained valuable information as to the number of Spanish warships and soldiers at Santiago.

THE Western Union Telegraph Company announces that the laying of the new cable between Port Townsend, Wash., and Victoria, B. C., has been completed, and that its offices can now accept telegrams for Victoria direct.

THE Prince of Monaco has been delivering a series of lectures in London on oceanography, probably sustaining the theory that the ocean floor is laid off in sections of red and black like the gaming tables of his principality.

LIEUTENANT CARRANZA and Senor du Bosc will sail for Madrid from Montreal on June 25. In the mean time, it is stated in official circles, Canadian secret service men and private detectives are to watch their movements closely.

THE Madrid correspondent of the *London Daily Mail* says Spain is approaching the Powers with the view of bringing about an honorable peace. Captain-General Augusti has been instructed to make the best terms he can with Admiral Dewey as to the Philippines.

EIGHT hundred American marines landed on the shores of Guantanamo Bay on the afternoon of June 11, and, after driving the Spaniards from the earthworks, burned a village, hoisted the United States flag, and took a position which they will hold for the arrival of the army of invasion.

THE man taken into custody at Algeciras, on the Bay of Gibraltar, Spain, June 11, on the charge of having in his possession plans of the fortifications at Cadiz, has been released. The suspicions which led to his arrest were groundless. The prisoner proved to be a British subject, not an American, as was at first reported.

THIS seems a bad year for college graduates. They are not getting half as much attention as usual. War news crowds commencement news down to the merest fraction of its accustomed space. Yet we fancy many a man will take especial pride in having been a member of the class of '98, and will reckon it the greatest class that ever was—always excepting, of course, the class to which the reader of these lines belonged!

No. 5 Mine of the Lehigh and Wilkesbarre Coal Company, at South Wilkesbarre, Pa., was the scene of a terrific explosion at noon, June 11, by which eleven men were badly burned. It is not known what caused the accident, but it is supposed that a heavy fall of rock shut off the air current, which caused the gas to accumulate, and the light carried by one of the miners coming in contact with the gas caused the explosion. It is said that the mine has not been damaged to any great extent, and that operations will be resumed on Monday.

GERMANY has 530 carrier-pigeon societies, with over 200,000 birds, and military authorities there strive to make them useful messengers of army movements. It is rather odd that in Austria there should be but a single society, and no attention paid to the utilities of the bird in its relation to army movements. The routes of flight followed in Germany by the Military Carrier-pigeon Society are laid down every year by the Prussian Ministry of War. Flights take place from Linz, St. Polten, Vienna and Budapest for training the birds, which are sent in truckloads from Cologne. Over one hundred and seventy societies take part. German officers are speculating as to what use, if any,

will be made of pigeons by American military authorities in the coming Cuban campaign.

ADMIRAL SAMPSON is anxious to bring about the exchange of Lieutenant Hobson and his gallant companions of the Merrimac. The Admiral sent the Vixen, with a flag of truce, to the entrance of the harbor June 8, offering to exchange for the lieutenant and his party some prisoners taken from a prize of the Marblehead off Cienfuegos. Admiral Cervera considered the matter all night, and sent word later that he was powerless to act. He referred the matter to the Military Governor, and the latter in turn referred it to Captain-General Blanco. A long delay is probable.

RUSSIA is experimenting with giant searchlights mounted in balloons and containing electric burners connected with dynamos on the ground. She is also introducing tall observation towers put together out of sections distributed among the men while on the march. In their drills with these a squad of sixty men can erect complete structures in twenty minutes, thus enabling the officers in command to survey a much wider extent of territory than would be possible without these devices. The Prussians already have an excellent system of army balloons with photographic and other equipments, and in this particular take the lead of all the European nations.

THE Germans foresee a large volume of Siberian trade as a result of the completion of the Trans-Siberian Railway, with its Chinese connections, and they are early in the field with preparations to secure their share of it. A company has been formed at Hamburg called the German Siberian Steamship and Trading Company, its founders being German capitalists and manufacturers working in conjunction with experienced specialists who have long done business with Siberia and are acquainted with its ample and so far almost entirely undeveloped resources. They will run boats on the Obi and Yenesei and Lake Baikal, and as far as possible fence the hated Britisher out of that new and spacious commercial field.

WASHINGTON.—The Navy Department received word, June 9, from the Collector of Customs at Charleston, S. C., of the loss of the first of the vessels on the American naval list since the declaration of war, not counting the Merrimac, which was purposely sunk. This was, however, only a big barge known as water-tender No. 1, and formerly the property of the Standard Oil Company, under the designation of "No. 77." This barge, with a crew of five men, was taken in tow last Sunday at Norfolk by the collier Leonidas, bound for Key West, where she was to be used to distribute fresh water among the naval vessels. Off Hatteras Tuesday in the midst of a strong gale the Leonidas lost her tow. Diligent search failed to discover it, but one of the Merchants and Miners' Line steamers bound northward saw the barge in a sinking condition just in time to rescue the five men. The barge went to the bottom of the sea and the men were landed at Baltimore. The Navigation Bureau sent orders by telegraph to Baltimore to have the men report at once at Norfolk.

Missions.

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

THE Missionary Hour in the South-Eastern Association was conducted by Dr. Ella F. Swinney. An account of the sayings and doings of that hour was presented in last week's RECORDER. The watchword or keynote of the Eastern Association was "Spiritual Uplift." The program of the Missionary Hour was arranged in accord with it. The conductor began the hour with recitation of passages of Scripture showing that all have sinned, the need of a Saviour, the infinite and compassionate love of the Father in providing an all-sufficient Saviour, that men must repent, believe and accept Christ to be saved, and the divine commission to go into all the world and preach the gospel to every creature. After one stanza of "Blessed be the Fountain," Pastor Martin Sindall, of the First and Second Verona churches, spoke upon "The Spiritual Uplifting Influence of Missions upon the Individual Christian." The world is under the darkness of sin. Personal work is needed to bring men to the light of the gospel. The more we think of the needy, the more our heart goes out to them. The more we pray for them, the more we will be anxious for their salvation. The more we work for their salvation, the more strength, growth and spiritual life we receive. The more the individual Christian works for the salvation of men, the more he will be efficient in the blessed work. One's sufficiency is not in himself, but in Christ. To have power in the work one must be indued with the Holy Spirit. If an individual Christian would enjoy religion, be strong and grow in the likeness of Christ, he can attain to this in no better way than by cultivating the spirit of missions and give a consecrated service to the Master.

Pastor Sindall was followed by Pastor J. L. Gamble, of the First Alfred church, upon "The Spiritual Uplifting Power of Missions upon a Church." The spirit of missions in a church will lift it up in spiritual life. Christ promised to be with those who go out obedient to the Great Commission. He blesses a church as it blesses the world. Paul was ever laboring for the unsaved, and prayed for all saints. Disinterested love and effort always stir human hearts. A non-missionary church will die. Interest and work in missions make the difference between a living and a dead church. He cited how Dr. Gordon's church grew in interest, work and giving for missions, and thereby became one of the most spiritual and efficient churches in this country in the work of the Master. The Moravian church is the most spiritual church in the world. It is because it is permeated with the missionary spirit. One in every sixty of its members is personally engaged in foreign missions, and that people average ten dollars per member for missions. Did you ever note the spiritual life and devotion of missionaries? Did you ever see one not on fire? In the Moravian church the foreign communicants are three to one of the resident ones, and each mission has a direct connection with an individual church. The work is not left to boards or a committee, or a missionary secretary, to look after and push, but a church has a vital connection with a mission. It would be a great spiritual uplift to a church to send out and support a missionary

itself. It would make it a power for Christ and in the work of saving men.

A quartette, M. Sindall, F. E. Peterson, G. B. Shaw and N. H. Lanphere, sang: "Cast thy Bread upon the Waters."

Pastor A. E. Main, of the Plainfield (N. J.) church, followed, showing "The Spiritual Uplifting Power of Missions upon a Denomination." There are four or five things which make missions an uplifting force in a denomination: (1) It is a great cause, (2) it is a cause of truth, (3) it is a winning cause, (4) it pertains to the kingdom of God. It is great because it is of heavenly origin; because it is fundamental; it is world-wide; it is of saving and unfolding truth; it puts men, churches and a people in fellowship with Christ; it makes a people Christlike in character and activity.

Dr. Ella F. Swinney spoke upon "The Urgent Need of our China Mission, and How to Meet It." There are three departments of work in the China Mission blending to one end—the evangelization of the Chinese—viz., the evangelistic, the educational and the medical. The urgent need is in the educational. The Boys' School needs a building of its own. It was in a rented building in Shanghai, too far off and inconvenient for the teachers. It was put in the hospital building, but it was soon learned that it should not be there, so it was put in the Girls' School building, and the Girls' School was put in the hospital building. The work is crippled by this constrained condition of things. The Boys' School needs a building. A teacher should be sent to Shanghai before a building is begun, to direct and oversee it. This crippled and constrained condition of things should be overcome just as soon as it can be, for the growth and success of our mission. Should we not ask the needed money when some are willing to furnish a good proportion of it to send out a teacher, if others will lift? It is more blessed to give than to receive. Let us give. Let us trust God and go forward.

The last speaker in this Missionary Hour was Evangelist E. B. Saunders. He spoke upon: "Is There a Lack of Spiritual Life and Power in Our Churches? If So, the Cause and Remedy?" If facts will locate something definite, it will help to get bearings. Mr. Saunders gave a statistical statement which indicated a decline in many of our churches, in membership, in furnishing ministers, in giving for evangelistic and mission work, in active work for the Master. The cause, worldliness, the love of pleasure, indifference to spiritual life and growth, indifference in the work of saving the lost. The remedy is prayer, the forsaking of those things which destroy interest and spirituality, and active work in church service and in saving men. This instructive and inspiring Missionary Hour was closed by a soul-uplifting song by the quartette.

TAKING a train at 2 A. M., without sleep during the night, all following attendance of four days at the Eastern Association with no time for rest, unfitted one for a trip. With a little nap now and then between Westerly and New York City, we arrived at the Grand Central Station in a fair physical and mental condition. After breakfast we took a seat on board of the Empire State Express, the fastest regular train in the world, for Utica. It is a delight to ride on this very popular train,

though it is limited to the number of its passengers. Only those who can be accommodated with seats in the cars which make up the train can be the fortunate passengers. Hence there is a crowding at the doors to be the fortunate ones. In going to Albany on the train one should take a seat on the river side of the car, that he may enjoy the Hudson River scenery. It is the next best thing to going up the Hudson on a day steamer. One gets, on a clear and pleasant day, a good view of the Palisades, the towns and summer residences, West Point, the Catskill Mountains in the distance, and the varied scenery on the west side of the river. In the rich Mohawk Valley, from Albany to Utica, there was evidence of a cold, wet, backward spring. Grass and oats were looking fine, but the corn was small, yellow and sickly. It was cold in Utica, though pleasant. We stopped off here to spend a day and two nights with mother and brother in the Unadilla Valley. Part of a day was spent in trout fishing, in the brook in which I caught many a speckled beauty when a boy; but now, alas! they are few and small, and about two fishermen to a trout. In the forenoon success did not crown our efforts, for it was too sunny, but near evening there was better success and we all had trout for breakfast.

ON Wednesday afternoon a fair company of us arrived at Adams Centre, to attend the Central Association. From beginning to the end of the Association the weather was delightful. It was sunny, clear and cool—not too cool, but just right. Everybody was in good spirits. All came to help and receive, to bless and be blessed, to receive power from on high and take it home for better service for the Master. It was one of the best gatherings of the Central Association we have ever attended. Excellent sermons, soul-inspiring, devotional meetings, and the hours occupied by the Societies, Woman's Board and the Young People were all uplifting to our souls. The attendance from the churches was small, and some of them were represented only by letter. The Missionary Hour was conducted by the Missionary Secretary. It was opened by singing, "There is a Fountain Filled with Blood," and prayer for the work and the workers was offered by the Rev. D. B. Coon, of Farina, Ill., delegate from the North-Western Association. The conductor then occupied twenty minutes in presenting the mission and evangelistic work being done on the various fields at home and abroad, and the need on said fields. The rest of the hour was spent in an informal conference on our missionary and evangelistic work as a people. Questions were asked and answered, remarks were made, suggestions offered, counsel given, all of which made the occasion one of information, inspiration and profit. The Missionary Secretary preached on Sabbath afternoon to an attentive audience upon the theme, "For a Great Cause to Succeed there must be a Devoted Love and Service for it." (1) We as a people have a great cause, evangelism and Sabbath Reform. (2) For it to succeed, and we as a people, we must give to it devotion and sacrifice. (3) It must have from us a devoted and self-denying service. (4) Our greatest need now to bring success to our cause is spiritual life, power and devotion. The Secretary was called upon to act in various places in the Association, and tried to fill them with a devout spirit and to

the best of his ability. The Association was a great blessing and inspiration to him in all lines of denominational work.

TREASURER'S REPORT.

For the Month of May, 1898.

GEO. H. UTTER, Treasurer,

in account with

THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

Dr.

Balance in the Treasury, May 1, 1898.....	\$110 53
Churches:	
New York City.....	13 34
Colony Heights, Lake View, Cal.....	5 04
Alfred, N. Y.....	10 67
Bethel, Elk. Indian Territory.....	2 00
Plainfield, N. J.....	37 16
Salem, W. V.....	2 35
Milton, Wis.....	10 73
First Westerly, Westerly, R. I.....	8 00
Andover, N. Y.....	6 24
Rotterdam, Holland, Home Missions.....	\$5 00
China.....	3 00
".....	8 00
Grand Junction, Iowa.....	4 05
Chicago, Ill, D. W. Leath's salary.....	20 00
Pawcutt, Westerly, R. I.....	23 76
Sabbath-school, Salemville, Pa.....	4 25
North Loup, Neb.....	1 51
Mite Box Opening, Ladies Society, Dunellen, N. J.....	6 70
Mrs. Daniel Potter, West Hallock, Ill.....	1 00
Dr. and Mrs. T. W. Rogers, New London, Conn., H. W. Stillman, Edgerton, Wis.....	10 00
A. G. Crofoot, Jackson Centre, Ohio.....	25 00
Mrs. Emma C. Witter, Wausau, Wis.....	2 00
Mrs. Susan Loofboro, Welton, Iowa.....	1 00
One-half Joint Collection, South-Eastern Association.....	5 00
".....	8 52
W. G. Randolph, Salem, W. Va.....	50
Miss Susie Burdick, Shanghai, China.....	1 60
Mary Max-on, Emporia, Kas.:	
Boys' School.....	\$1 00
Miss Palmberg's salary.....	1 00
J. A. Baldwin, Dover, N. J.....	2 00
John Larsen, Isanti, Minn.....	50
Andrew Svenson, Isanti, Minn.....	2 00
One-half Collection, Eastern Association.....	1 00
Evangelistic Committee, Receipts on field:	
D. W. Leath.....	\$ 2 14
" Farina, Ill.....	14 97
" Stone Fort, Ill.....	3 25
E. B. Saunders, Ashaway, R. I.....	61 68
" Dunn's Corners, R. I.....	13 50
".....	95 54
Woman's Executive Board:	
Susie Burdick's salary.....	\$210 50
Helpers' Fund.....	21 00
Boys' School.....	9 55
Home Missions.....	3 00
General Fund.....	130 28
Dr. Swinney's salary.....	10 00
Foreign Missions.....	1 00
Medical Missions.....	2 25
".....	387 58
".....	\$865 48

Cr.

A. G. Crofoot, Jackson Centre, Ohio, labor, quarter ending Dec 31, 1897.....	\$ 6 00
Salary, quarter ending March 31, 1898.....	10 00
O. U. Whitford, advance on traveling expenses, L. F. Skaggs, Boaz, Mo., salary and traveling expenses, quarter ending March 31, 1898, A. P. Ashurst, Gadsden, Ala., on account of salary.....	40 00
".....	80 75
".....	75 00
Churches, appropriations, quarter ending March 31, 1898:	
Boulder, Col.....	62 50
Berea, W. Va.....	18 75
Garwin, Iowa.....	18 75
Hammond, La.....	37 50
Hornellsville, N. Y.....	15 00
First Westerly, R. I.—Ac.....	16 67
Evangelistic Committee, Orders Nos. 86 and 87, Cash in Treasury, June 1, 1898.....	72 55
".....	412 01
".....	\$865 48

E. & O. E.

GEO. H. UTTER, Treas.

LOVE'S SWEET WORK.

A London paper tells this touching story of Professor Herkomer: "His aged father, who lives with him in his splendid home at Bushney, used to model clay in his early life. He has recently taken to it again, but his fear is that soon his hands will lose their skill, and his work will show the marks of imperfection. It is his one sorrow. At night he goes to his early rest, and when he has gone his talented son goes into his studio, takes up his father's feeble attempts, and makes the work as beautiful as art can make it. When the old man comes down in the morning he takes the work and looks at it, and rubs his hands and says: 'Ha! I can do as well as I ever did!' May we not believe that the hands of divine love will thus make over our feeble work for God till it shall bear the light of day and be perfect to all eternity?"—*Christian Advocate.*

Woman's Work.

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

THE WELL IN THE DESERT.

BY M. B. CLARKE.

Amid the pathless desert sands
A famished mother strayed—
No fountain there, no friendly tree
To cast its welcome shade,
But 'neath the stunted shrubs, at length
Her dying boy she laid.

His pallid face was pinched with want,
His breath the faintest sigh—
She wandered on a little way,
She could not see him die,
Then bowed her head and lifted up
To Heaven her bitter cry.

Then from above, she heard a voice,
"Hagar, what aileth thee?"
And lo! her eyes were opened, that
The fountain she might see,
A well of water pure and sweet
In sunlight sparkling free.

How often o'er life's arid sands,
With halting steps and slow,
And faint with hunger, parched by thirst,
With weary feet we go,
Unmindful of the Fountain near
Whence living waters flow.

"If any thirst," the Saviour said,
"Then let him come to Me,
My words a well of water sweet,
Within his soul shall be."
And whoso drinketh at that Fount
Eternal life shall see.

No matter where the desert way
By fainting pilgrims trod—
Along temptation's thorny path,
Or sorrow's barren sod—
The thirsting soul may drink from out
The living wells of God.

THE Woman's Hour at the Eastern Association was opened with a selection by a quartet. In the absence of the Associational Secretary, Mrs. Anna C. Randolph, of Plainfield, N. J., Mrs. William L. Clarke, of Ashaway, presided, and read the Scripture lesson. Prayer was offered by Mrs. O. U. Whitford, of Westerly, R. I. The following message from Mrs. Randolph was read by Mrs. A. McLearn:

Dear Sisters of the Eastern Association:

As you again assemble for the service of the "Woman's Hour," your secretary, in behalf of the Woman's Board, would send you greeting in the words of Paul: "Grace be unto you, and peace from God our Father, and the Lord Jesus Christ." As the knowledge of the gospel of Christ becomes wider spread and better known, the responsibility of personal influence is more realized, and that it rests upon both men and women; no more is it necessary for a Christian woman to apologize for letting her voice be heard in testimony for righteousness and truth. On every side the doors are opening for the seeds of truth.

Do we realize the wonderful stage of God's work that we are in the midst of? Are we truly acquainted with the power of the Holy Spirit? Do we see the quiet undercurrent that is steadily on the increase, a current that in God's time will rise to the surface and there will be as great an astonishment as at the time of Pentecost?

Take the question of the Sabbath, have you ever wondered why it was, that after so much faithful service in proclaiming the command of God, so few heeded? To-day there are many who would say, as a prominent lawyer said a short time ago, the most of us believe the seventh day is the Sabbath, but have not the courage to observe it; another says, yes, you have the Bible on your side, I believe, and if my pastor and church members would all except it I would do so gladly.

Mrs. Davis, in her letter, spoke of a woman, whom she believes to be a Christian, but for fear of the persecution which she would have to bear, dares not take a public stand. Dr. Mary McGeorge, a missionary in India, speaks of the same, that while they believe, do not have the courage to confess openly. She speaks of it in this manner: "However there is a great deal of under-ground work going on, and it may be that some day they will come out in numbers and have each others' support." So often the thought is advanced that there seems so little accomplished, seemingly no good done; time, money and strength uselessly expended. When we remember that we are only told to sow the seed, the increase to come from God, we may leave it in his hands

with safety. The poet, Whittier, gives us this thought in the following lines:

Ours is the seed-time,
God alone beholds the end of what is sown.
Beyond our vision dark and dim
The harvest time is hid with Him.

A lesson can be learned from nature: A farmer carefully prepared a plot of land, sowed the seed and waited; the days were cold and rainy, the sun appeared to forget to shine; as time passed, apparently the labor had all been in vain; a sunny day, when, as by magic, the barren spot is covered with living green, there was the hidden life and the promise was fulfilled; seed-time and harvest. He hath said that his word shall not return unto him void.

The work of our societies, Tract and Missionary, is truly mission work. As a people we stand for the commandments of God, they are to be taught both by the spoken and written word. Wherever we raise our standard on the field to proclaim salvation through Christ, we also are a memorial of the unchangeableness of God's word.

Perhaps in no way can truth be more widely spread than by the printed message. White-winged messengers can be sent far and wide, they can enter where it would be impossible for a speaker to go. One writer says that the power of printing the gospel in different tongues is far greater than that of speaking at the time of Pentecost; the printed message is permanent, can be passed from generation to generation.

Is God using us as a nation to open doors for the light of the gospel? Proud are we, that wherever the American flag floats there will be religious liberty. More than fifteen years ago William Arnot, minister of the Free Church in Edinburgh, wrote the following (was it prophecy), "Our own tongue has, in the sovereign providence of God, been more highly favored than any other; and from them to whom much is given, much shall be required. This language is nowhere now desecrated by a state law to prohibit any human being from reading the Word of God. In this language there are more Bibles than in any other; and this is the language that is spreading faster and farther than any other over the world. The two nations that speak it, Great Britain and the United States, are the greatest maritime powers; together they hold sway over a fourth part of the earth, and a sixth part of men. Not only are these two nations already so far advanced, but they are advancing at a much greater ratio than other nations. God is giving the earth to those people who give his word to mankind without restraint and without limit. That tongue which most freely circulates the Bible bids fair to become the paramount language of the human race. 'Them that honor me I will honor.' Let the two nations which use in common this mother tongue be faithful to the Head, and loving to each other; their destiny, even in the near future, may be grander than any prophet has yet been able to conceive."

When Jesus first sent his disciples out as missionaries we read that he was moved with compassion for the people, the tender, sympathizing Saviour, the same yesterday, to-day and forever. He left the work in our hands; are we faithful to the bequest? Are we walking in his steps?

One feature of the work of the Board is to bring our women in a closer fellowship; to strengthen the feeling of oneness; we want the sisters of the larger societies, and those of the smaller churches, and the lone ones, all united in one interest, one sisterhood.

As helpers we wish to do what we can to advance the work of our two societies, Mission and Tract; we are pledged for the salaries of Miss Susie Burdick and the native helpers; last year the Eastern Association did well. Can we do as well this?

Among those children under the care of our workers in China may be one or more who, in years to come, may be used by God for some great good far beyond our thoughts. We are told that his thoughts are not as our thoughts.

May we all be earnest, zealous workers in the Master's vineyard.

Everything done for his honor and glory.

Yours in Christian fellowship,

ANNA C. RANDOLPH, Sec.

After a hymn, which was touchingly rendered by some girls in Chinese costume, Dr. Ella F. Swinney gave a talk about the work in China, which appealed to all hearts. She spoke first of the responsible work of the Missionary Board and of the women who are assisting them to bear the burdens. It is, under God, a noble work, but it is often hin-

dered by lack of money to properly carry forward what has been undertaken. In making an appeal for funds to send to China a teacher for the Boys' School, she gave several illustrations from her own experience of the eagerness with which the Chinese women receive the news of the gospel. As one sister has already pledged one-quarter of the amount required to send the teacher, cannot the women of the denomination raise the remainder?

Dr. A. H. Lewis followed with an appeal to those present not to let the emotions aroused by Dr. Swinney's earnest words die out with the moment, but give added consecration for the work demanded of us. Compare your lot with those of whom she has been speaking, and then pray that God may give us a long continued consecration. After Dr. Lewis' remarks, Rev. O. D. Sherman pledged that his wife would give \$5 toward sending the teacher, and this was quickly followed by other pledges, amounting to \$150.

JUNIOR WORK.

This branch of Christian work, the work of training the little ones for a life of activity and usefulness in the service of the Master, is, I think, one of the most important of the branches of work in the church. But I am afraid it is the branch that is most neglected. This should not be, for, if we want the church of to-morrow to be a live, active factor in the evangelization of the world, it will not pay to neglect the children of to-day. The kind of church you have will, in a large measure, depend upon the training you give the little ones now. You have among your congregation, perhaps, children with bright, active minds, who may fill important places in this world, or who may make first-class criminals, or possibly these bright minds may be dulled and rendered almost idiotic by the use of alcoholic liquors. Which shall it be? It may depend upon you to decide. Then there are others who, though they might never be called to be evangelists, ministers or missionaries, will go to make up the church. Do you want this church to be composed of members who are cold and unsympathetic, or who never grow spiritually, or do you want it to be a body of people who are cordial, warm, sympathetic, zealous, ready to join hands in any work that shall have for its object the furtherance of the gospel in the cold hearts of mankind; people who are jealous of one another's reputation, who do not delight in their brother's downfall or mistakes, and those who are constantly growing in grace? It depends, largely, upon the training we give them now. Solomon says, "Train up a child in the way he should go, and when he is old he will not depart from it;" and if we can keep our children under the influences of the church until they are twenty or twenty-one, we shall have solved in a great measure the problem of our churches. But the question arises, "How can this best be done?" The answer is this: Organize a Junior Society, and endeavor in every way to so interest them in its work that they may be held there until old enough to become a member of the Senior Society and of the church. This work is a work that calls for a great deal of thought and attention, if it is successfully carried on. For the benefit of those who are interested in this grand work, I will give some methods that we have tried in our church and found to work very successfully:

I would say, first of all, impress upon the minds of the children the fact that they must be earnest in their work, and they must regard the pledge a sacred promise to God and a promise which must under no consideration be broken. Impress upon them, then, the importance of attendance upon their meetings, and if you succeed in these two things you will have attained a most important object. Having done this, spare no pains to make their meetings interesting and helpful, and to awaken their enthusiasm and love to such a degree that they will be not only willing, but eager, to perform many duties that may come to them. Another thing of great importance is that they learn to pray, and to regard prayer as a vital element in their life. This is a matter that cannot be handled too carefully. A way that will be found helpful is this: Write upon a blackboard the three parts or elements of prayer. Under the first part, mention some of the things to be thankful for, and then under the second some of the requests we might make, and promises we would make to God. They may use any form of closing that they may desire. The fact that they must be sincere must be taught them above all other things. Another great help to them is to get them to studying the Bible and to memorizing certain portions of it. The Psalms are easily learned, and we found it a good plan to have the children memorize several of the shortest and easiest ones. They will enjoy learning verses beginning with the letters of the alphabet, thus: one week they learn a verse beginning with A, and the next week one beginning with B, and so on. Then, after they have done this for some time, they will enjoy a Bible contest. They may choose sides, and see who is able to repeat the most Bible verses. Another plan that has been found both interesting and instructive is, after they have learned the books of the Bible, give them a reference to find, the one finding it first having the privilege of reading it. It is best to have these references bearing upon the topic of the meeting. This will train them to learn passages relating to different topics, and will also give them such a knowledge of the Bible that they can readily turn to any passage they wish to find.

These are only a few of the many methods that may be employed to make Junior work profitable and interesting. There are many other good methods, but these perhaps would be most helpful in organizing and forming a Junior Society.

I would say last—but this must not be considered of the least account, for it is of great importance—keep your Society in close touch with the Y. P. S. C. E., and with the pastor of the church. Get them interested in the pastor's work, have them pray for him at their meeting, and they will delight to have him meet with them. It will be surprising to see how the one would help the other—the pastor unfolding to them truths they have never known, while they, by their enthusiasm and the influence of their childish prayers, stimulate him to a greater and deeper work in the vineyard of the Master.

E. M. A.

The pattern of all mercy, who is God, has not loved us with a life which cost him nothing. Sacrifice is the life-blood of service.—*Alex. Maclaren.*

A LITTLE TRIP.

The readers of the RECORDER have heard of Coloma and Berlin and other points on the Central Wisconsin missionary field, and, through other sources, will hear of this trip. It will be sufficient to say here that I am to spend the Sabbath, May 14th, at Coloma for the purpose of giving a little help to the work there and administering baptism to several candidates; and am expecting to go thence to Berlin for similar services. The trip is via the Chicago, Milwaukee and St. Paul railroad to Madison, thence to Portage, and thence via Wisconsin Central to Coloma. At Madison a stay of an hour and a half gives opportunity to visit the scene of the encampment of the Wisconsin Second, where, for a brief time in 1861, the writer anticipated the fortunes of a soldier's life, but from which he was turned back to private affairs by the decree of the medical examiner. How this visit, together with the anxiously scanned news from Manila, and the probable plans of the Atlantic squadron, and the reported storming of Morro Castle, revives the memory of those days which thirty-seven years had placed among the things of the shadowy past! We who lived through the "war of the great rebellion" little thought we should ever again see our beloved United States engaged in bloody strife. But tyranny and oppression are giant evils which have hydra forms, and which die only the death that drags with it the sacrifice of noble men.

The left handed way which different railroad systems have of accommodating their timetables to each other, affords me a stop over of three hours in the city of Portage. Let us take a look at the town. The most notable feature of it is its location upon a ridge of land lying between the Fox and the Wisconsin rivers. The former of these streams, rising in the central part of the state, flows in a southerly direction until nearly opposite to this ridge, when it makes a rapid curve westward, thence northward and finally eastward through Green Bay into Lake Michigan. The Wisconsin, rising further north and west, flows south and east until nearly opposite the same ridge, when it makes a sudden detour to the southwest and finds its way through the Mississippi River into the Gulf of Mexico. On opposite sides of this ridge, for a short distance, these two streams lie nearly parallel to each other, not more than two or two and one-half miles apart, but flowing in opposite directions. In primitive times the Indians carried their canoes and their trappings across from one stream to the other, and in times of disturbances from the aborigines, munitions of war and provisions were in like manner transported. About fifty years ago a small ship canal was cut across just above the present city, and both rivers were dredged at no small public expense in the hope of opening a water way for trade between the regions of upper Lake Michigan and the Gulf States. But the sandy and shifting bed of the Wisconsin made the task a difficult one, and the enterprise was finally abandoned. It is still believed that if the channel of this stream could have been maintained, the opening of this water-way would have been of immense commercial advantage not only to Wisconsin, but also to the entire region through which it passes.

The present population of Portage City is somewhere between six and seven thousand

inhabitants. These maintain five protestant churches, and six established churches, Catholic, Lutheran, etc. Among its industries are a hosiery establishment employing about one hundred hands, a tailoring house of nearly equal working capacity, and an iron foundry; and over against these stands a brewery with the accompanying array of saloons, bars, and "sample rooms," working more ruin and desolation than all the eleven churches of the city are able to overcome, and probably unfitting more men for profitable employment than find employment in the legitimate industries of the city. Thus, here, as everywhere, we find ourselves face to face with the great drink problem; but the bell is ringing and as we are due in Coloma this evening, we shall have to leave the Portageans to settle the problem for themselves. When they get rid of this giant evil it will be in order to ask them how they did it.

The run from Portage to Coloma is a slow one, but, considering the great variety of landscape scenery, it is not a tedious one. Our way for a little distance is along the Fox River valley, thence along the west and northern shore of Buffalo Lake, and then through the open country, everywhere bursting into leaf and flower. Even the sand hills of the higher regions are covered with wild flowers, the blue violets, or "Johnny-jump-ups," nodding their welcome from every bank and open wood along the track.

Of the meetings I am not to write more than to say that, beginning with Sabbath morning and ending on Sunday evening, I preached four times,—once at Coloma Station, once at Fish Lake, and twice at Coloma Corners,—and administered baptism at Round Lake. These points are distant from each other from three to eight miles, but all belonging to the Coloma church. Some families, however, live even farther away from the usual place of meeting. On the whole, I regard the outlook upon this part of the "Berlin field" as hopeful, more so than I had expected to find it. The church now numbers about forty members, and they appear to be an earnest, devoted band of workers. Bro. Eli Loofboro is the missionary pastor, both here and at Berlin, supported by the joint efforts of the two churches and the Missionary Society. He is being assisted a few months by Bro. Edgar VanHorn, a student from Milton, who is supported by private enterprise. Both these young men are zealous workers and are greatly beloved by the people. They are supported in their efforts by the co-operation of the brethren and sisters on the field, and are highly esteemed by the First-day people. Two things combine to make the work difficult. First, the members are widely scattered, which makes many forms of society work impracticable; and second, the people are mostly farmers, and the soil of this region is not well adapted to a variety of crops. The best crop is potatoes, of which great quantities are produced. An average yield at twenty cents per bushel is a good paying crop. At the present time they are worth fifty cents and upward, and there is every indication that both yield and price will be good for the ensuing year. Rye is also raised quite extensively and some attention is beginning to be paid to the cultivation of the hardier varieties of small fruits.

But in spite of all drawbacks, the work is going forward. Six are just added to the

church,—four by baptism and two on testimony,—four of these,—a father and mother, daughter and son,—are converts to the Sabbath. The brethren are hopeful. Faith in God, patient waiting, persistent work will win. These elements are all to be found at Coloma. This little trip has been one of hard work, and of great enjoyment. Thanks to God and his people for the opportunity and the blessing. The anticipated trip to Berlin has been postponed for the present.

MILTON, Wis.

L. A. PLATTS.

ORDINATION OF N. M. MILLS.

On call of the First Westerly Seventh-day Baptist church, a council met with that church May 25, 1898, at 2 P. M., for the ordination of Mr. N. M. Mills, who has been called as pastor. The council consisted of the Associational Committee: Rev. A. E. Main, of Plainfield, N. J.; Rev. I. L. Cottrell, of Shiloh, N. J., and Rev. O. U. Whitford, of Westerly, R. I.; together with the following delegates from the New England churches: A. B. Larkin and E. W. Vars, of Second Westerly; Gideon Collins, J. A. Saunders, and Albert Langworthy, of First Westerly; G. J. Crandall, Harvey Burdick, and P. M. Barber, of First Hopkinton; Jonathan Maxson, O. U. Whitford, and S. H. Davis, of Pawcatuck; and A. J. Potter, of Waterford.

The council was called to order by Rev. O. U. Whitford; Rev. A. E. Main was elected chairman, and, S. H. Davis secretary.

After prayer by Bro. E. B. Saunders, who was requested to take part in the deliberations, the candidate made a full and careful statement of his Christian experience and call to the ministry.

The council then proceeded to examine him on various questions of doctrine and belief.

Bro. Mills spoke freely on all points requested, and after two hours' examination the council rose and voted unanimously to report the examination as satisfactory, and proceed to ordination. After making out a programme for the ordination service, an adjournment was taken until 7.30 P. M.

Notwithstanding the unpleasant weather, the attendance in the evening was good and a very impressive service was held.

After an excellent ordination sermon by Dr. Main, Rev. A. J. Potter led in the consecration prayer, all the ministerial brethren present assisting in the laying on of hands. Rev. I. L. Cottrell gave the charge to the candidate, Rev. O. U. Whitford the charge to the church, and Rev. G. J. Crandall extended to Bro. Mills the right hand of fellowship. After a closing hymn, the benediction was pronounced by the newly-ordained pastor, and all the members of the council and of the church present came forward to extend to him the hand of fellowship and wish him God's blessing in his work.

SEC.

CONFERENCE, AUGUST 24-29, 1898.

Reduced rates to Conference are already assured, but the several Passenger Associations interested cannot take official action until within sixty days of the time of holding the Conference. Letters received indicate that there will be a large attendance. This is especially true of the West and North-west, as the people in these sections understand that it will be five years before these privileges will come to them again, without a longer journey than many of them can afford.

The Railroad Committee are aware that some who will attend the coming Conference will desire to visit after Conference, (it is sincerely hoped that none will be so unmindful of the peoples' burdens in Southern Wisconsin as to plan visits before Conference,) and that the limit of time generally fixed will conflict with their plans. It is also apparent that many of the Western people, and probably some from the East, will desire to visit the Omaha Fair after Conference. While the Committee cannot promise relief in these cases, they will use their utmost endeavor to secure such favors desired. To enable them to ask favors, all persons interested are requested to communicate with Ira J. Ordway, 544 West Madison St., Chicago. Where it is possible, let the several persons in a given locality unite in making requests. Eastern people are requested to communicate with D. E. Titsworth, Plainfield, N. J., in regard to rates, sleeping cars, and all other matters of interest to them in attending Conference.

If enough applications are received, a special car can be secured from New York to Chicago.

IRA J. ORDWAY, } Com.
D. E. TITSWORTH, }

SECULARITY THE GREAT DANGER.

President Woolsey used to say that he did not fear intellectual speculation in the church as much as secularity; heresy, as much as worldliness.

This is the insidious, potent and pervasive influence that now threatens Christian character with its greatest peril, and all the more dangerous for the silent, unobserved modes in which it operates, and for the many points at which its deadly and seductive influences are brought to bear. We feel its deadly influence on the motives, rewards and inspirations of Christian life. It gives a new sting to the old snare: "What profit shall we have if we pray to him?" In the glowing worldly light it throws on life, Christian sacrifice looks like dead loss. The inspiring balance of treasure laid up in heaven fades into the pale perspective of a distant illusion; while over against it the rewards, the enthusiasm and the solid gains of the secular life stand out in tremendous reality. How many lives go on the theory that comfort is the chief end of life? How many more that man lives for sport? In how many more has this secular theory run life down to the basis of a healthy, happy animalism, tempered with art, sport and moral indifference?

It is not strange that even Christian character should droop and waver under this tremendous re-enforcement of secular motive. Men fall not because the argument for right living has been shaken to pieces, but because they are not morally strong enough to hold themselves up to the standard. The foundations of religious truth remain exactly the same as they have always been. In fact, they are stronger, broader and deeper. Not a year passes without new force and conviction being added to the whole line of Christian defence against unbelief. The trouble is not there, but in the tremendous power of worldly motive over the average believer and the atmosphere of secularity in which he lives and breathes.

The sooner we open our eyes to the source of our perils, the sooner we shall know how to contend against them. Meantime it is for us to keep near to him who said: "I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from evil." Of this we may be sure; the advance of civilization has not disenchanting the world of its art of temptation; the revelation of the treasures, comforts and inspirations of this life has not made the Christian walk safer, nor his warfare easier.—*The Independent*.

Young People's Work

THE Young People's Hour at the Eastern Association at Rockville, R. I., was pleasantly conducted, by Miss Harriet W. Carpenter, of Ashaway, following the devotional services on Sunday afternoon, May 29. The leader had placed before the audience a large tabulated statement of the membership of the Young People's and Junior Societies of Christian Endeavor in the Association, and then called upon a representative of each Society to report the special work which had been done. The leader said that the special thought of the session, "Spiritual Uplift," was the work toward which the Society was aiming. She called first upon the Rockville Society, whose representative presented a brief report. The Pawcatuck Society, of Westerly, did not report any special work, but the regular services have been well sustained, and the usual amount of money contributed by its members. The First Hopkinton Society presented a written report, in which mention was made, among other things, of \$20 sent to Salem College, and of a lecture course conducted by the Society the past winter. The Berlin Society had only one member present, Rev. George Seeley, who said that the Society had increased about one-third in membership the past year, and had sent a sum of money to the China Mission. The Waterford Society was also represented by its pastor, Rev. A. J. Potter, who said that the Society takes charge of the regular church prayer-meeting. No report was given from the Clark's Falls Society. The representative of the Plainfield Society spoke of money sent to Armenia and Persia, and about \$80 to Salem College. Also literature to missions in New York City, and the Society takes charge of one Friday evening meeting each month. Rev. G. H. F. Randolph reported for the Marlboro Society, speaking particularly of the work of the Relief Committee, and also of some Sabbath Reform and general missionary work. The pastor of the New Market Society mentioned work which they had been doing in supplying families with the Recorder, and special services which had been held in the interest of the Tract and Missionary Societies. The Shiloh pastor reported a collection for the Cubans, and holding meetings in a neighboring school-house, where an Endeavor Society has been organized.

This completed the reports from the Societies, and Dr. Lewis then spoke of some work which they might do in distributing a new Hand-book of the Sabbath, which he had recently published, to be sold at ten cents per copy.

THE village of Smyth, S. D., was sadly shocked when the fact was known that Fitch Huffman had passed away, although the end had been expected for some time by friends who had cared for him. Fitch will be greatly missed, not only in the home circle, which has so recently been bereft of "father," but in many walks of everyday life among his young associates. He was a consistent, earnest Christian worker, respected by all who knew him. We are aware that the aged must go, but we are so unprepared to yield to the summons that calls the young from future's bright prospects.

The funeral was held from the Pleasant

Grove Seventh-day Baptist church, of which he was a member, on Friday morning, May 6, Rev. D. C. Arms officiating. The text was from Matt. 24: 24. A large gathering of both old and young followed the remains to its last resting place in our beautiful cemetery. The Christian Endeavor and Epworth League followed in a body. The floral offerings were abundant and beautiful, the grave lined with pure white and evergreen, which showed the respect in which the deceased was held. Truly the family have the sympathy of many friends in this hour of severe trial, knowing that "He doeth all things well."

Fitch Brown Huffman was born in the town of Lima, Wis., July 17, 1872, was baptized by Rev. Geo. W. Hills, during the revival efforts of Bro. E. B. Saunders; united with the Rock River church in the fall of 1891, and died at his home, after a lingering illness, in Clare Township, S. D., May 4, 1898.

M. M. L.

The following resolutions of sympathy were passed by the Young People's Society:

WHEREAS, Our heavenly Father has removed from our midst our brother, Fitch Huffman; therefore, be it

Resolved, That we, the members of the Smyth Christian Endeavor Society, bow in humble submission to his infinite wisdom.

Resolved, That we extend our sympathies to the remaining members of the bereaved family, and that we strive to emulate the many good qualities in our brother's character.

EDWIN MAXSON,
DELOS ARMS,
ALLEN DAVIS, } Com.

OUR MIRROR.

AT the last business meeting of the Second Alfred Y. P. S. C. E. the following officers were elected for the next six months: President, Miss Mary Whitford; vice-president, Mrs. Leora Hamilton; recording secretary, Mrs. Rachel Burdick; corresponding secretary, James P. Greene; treasurer, Leonard Claire; Junior superintendent, Mrs. M. B. Kelly.

We have recently had our constitution revised and reprinted. We have added four new committees to our list and also added to the duties of the Literary Committee the duty of sending an article for the Young People's Department as often, at least, as once in every three months.

I think it would be well if every society in our denomination would adopt this same rule, then there would be no trouble in keeping up our Department in the Recorder.

During the past year we have added 18 active members to our society, the most of them being added since the series of special meetings held last spring. As a result of those meetings 58 new members have been added to the church, 42 being by baptism, 3 by testimony, and the rest by letter. The older members have also been aroused to a renewed activity in work for the Master.

JAMES P. GREENE, *Cor. Sec.*

PRESIDENT'S LETTER.

Dear Young People:

My work in Rhode Island closed on Sunday, the last day of the Eastern Association. The three first days I very much enjoyed. A very strong delegation, nearly twenty ministers. All had something to say, and closed when they had said it. Not an unkind word from beginning to the close of the meetings. I had arranged on Sunday to preach at the Charlestown church, at the shore. I spoke at eleven and again at three in the afternoon, then we

went to the waters for baptism. It is expected that Elder Mills, of the First Westerly church, will very soon have baptisms out of meetings held there for little more than two weeks. God has blessed us in all of our meetings in Rhode Island during the spring, and some additions to each church, and yet our net loss seems to be some thirty during the Associational year. Rains have been constant, more meetings have been broken up by storms in the past five months than during the past five years previous. We are not finding fault, for I do not like dry meetings.

I think our Associational Secretary, Miss Carpenter, will prepare for the Recorder a report of the Young People's Hour. I pray the spirit of this Association may go on West with each meeting, and increase. Very soon now our Conference year closes. Our reports are coming in and we are confronted with just what we have or have not done. We cannot color them. We can shape our lives and work with God's help. Let us work and pray for high tide of spiritual power at these meetings, and at Conference.

Yours in the work,

E. B. SAUNDERS.

QUARTERLY REPORT.

J. DWIGHT CLARKE, *Treasurer,*

In account with

THE YOUNG PEOPLE'S PERMANENT COMMITTEE.

From Feb. 1 to May 1, 1898.

RECEIPTS.

Albion, Dr. Palmborg.....	\$ 10 00	
Sabbath Reform.....	5 00	\$ 15 00
Leonardsville, Sabbath Reform.....	2 00	
Evangelistic.....	2 00	
Home Missions.....	1 00	
Dr. Palmborg.....	1 00	
Foreign Missions.....	60—	6 60
Hammond.....		7 80
Shiloh, Dr. Palmborg.....		5 00
Salem, Dr. Palmborg.....		1 25
Plainfield, Tract.....	50 00	
Missionary.....	30 00	
Dr. Palmborg.....	20 00	100 00
(Juniors) Dr. Palmborg..		3 00
Milton, Missionary.....	10 00	
Tract.....	10 00	
Dr. Palmborg.....	30 00	50 00
Alfred.....		90 00
Marlboro, Missionary.....		5 00
(Juniors) Boys' School....		5 00
Walworth, Evangelical.....	4 00	
Sabbath Reform.....	50	
Dr. Palmborg.....	1 50	
Home Missions.....	50—	6 50
Pawcatuck, Missionary.....	6 25	
Tract.....	6 25	
Dr. Palmborg.....	6 25—	18 75
Waterford, Dr. Palmborg.....		5 00
Second Alfred, Tract.....	1 22	
Missionary.....	1 23	
Evangelical.....	1 25	
Home Missions.....	1 30	
Foreign Missions.....	1 25—	6 25
Black Lick, Dr. Palmborg.....		2 50
Andover, Sabbath Reform.....		3 00
Adams Centre, Dr. Palmborg.....		35 00
Dodge Centre, Foreign Missions.....		5 25
		\$370 90

EXPENDITURES.

To Missionary Society:		
General Fund.....	\$ 52 48	
Evangelical.....	7 25	
Home Missions.....	2 80	
Foreign Missions.....	7 10	
Boys' School in China.....	5 00	
Dr. Palmborg's Salary.....	215 30—	289 93
To Tract Society:		
General Fund.....	67 47	
Sabbath Reform.....	10 50—	77 97
To J. D. Clarke, for exchange, stamps, etc.....		3 00
		\$370 90

It is not on great occasions only that we are required to be faithful to the will of God; occasions constantly occur, and we should be surprised to perceive how much our spiritual advancement depends on small obediences.—*Madame Swetchine.*

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.

WESTERLY, R. I.—Sabbath morning, June 4, was the time for the regular observance of the Lord's Supper, and Pastor Davis gave a short, but forceful, exposition of Matt. 22:11, 12. He proved conclusively that "all our righteousnesses are as filthy rags," and that to be acceptable to the Lord we must be clothed with the garment freely supplied to every one called to partake of the marriage supper of the Son, even "that which is through the faith of Christ, the righteousness which is of God by faith." Mr. Davis does not attempt to preach on every Sabbath, but as a church we congratulate ourselves on his apparent gain in physical strength and, when he does favor us, with evident gain in depth of experience and the power to set before us definite instruction in practical Christian living.

Many and frequent were the expressions heard of solicitude for, and sympathy with Mr. Boothe C. Davis during his illness in West Virginia. He is ever regarded as belonging to the people of the Pawcatuck church, who cherish the interest awakened in him during his ministrations to us as pulpit supply while pursuing his course at Yale.

The *Westerly Daily Sun* has a very interesting letter from the former pastor, the Rev. W. C. Daland. It is not only interesting, but valuable, as he gives to us the real sentiment of the English people toward us. We have had the expressions made publicly and by certain ones, but it is the general undercurrent of sentiment which obtains permanence in the end. He reports "state and church both in sad turmoil. Lord Salisbury and the ministry are treading on eggs, and the ecclesiastical dignitaries executing the same kind of a dance." Doubtless Mr. Daland has already sent the same information to the RECORDER, but we Westerlyites feel that his communications to us are marked by greater freedom, and we enjoy the familiar characteristics of expression the more as we read between the lines that absence from the homeland, with its accompanying and manifold disagreeableness, has not served to dim his sense of humor, nor to cloud his sunny temperament.

At the annual election of officers in the Bible-school, Milton S. Crandall was elected Superintendent; John Austin, Assistant; Mrs. L. T. Clawson, Superintendent of the Primary Department; and Miss Alzina Saunders, Superintendent of the Home Department. Mr. Crandall has introduced some new and valuable changes, chief of which is the organizing of a class called the "Young Married People's class," and has prevailed upon the Senior Bible-class to allow Mr. G. H. Utter to leave them to become the teacher of this new class. The graduating exercises and promotions of the Primary Department show thorough work done by Mrs. Clawson and her corps of teachers. The whole school is in training for the musical part of the program for "Children's-day."

The High School graduates a class of nineteen this year, of which a good percentage are from our own church. As a people we

have no cause to blush for the mental ability of our students.

Neither have we cause to regret a lack of patriotism. Westerly has more than a full company at Camp Alger, Falls Church, Va., waiting orders for active service. The Westerly Company prides itself on standing with the best in the regiment, and the regiment is accredited as the best equipped and best drilled of the many at Camp Alger. Westerly has two sons with Admiral Dewey of whom she is proud, a son and a grandson of Mr. E. M. Dunn, who are officers in the regular army. But how these days bring back those of '61 to '64, when so many learned to "walk softly," and with hushed and listening attitude, because of the dear ones facing death very closely. Doubly precious and grateful, then, is the assurance that peace with the Father on the part of the absent one guarantees that the separation is not for eternity!

M.
MAY 6, 1898.

NEW YORK CITY, N. Y.—Our first Sabbath-school picnic occurred June 5. The original plan contemplated our going to Staten Island, but ominous warnings of the "mosquito fleet" caused a change of destination to the bluffs near Fort Lee, on the New Jersey side of the Hudson, about two miles below the Palisades. The spot was reached by the Fort Lee ferry to the Jersey shore. Thence a trolley car, which carried us to the top of the precipitous incline by means of an intricate series of loops, short turns, etc., whirled us along for more than a mile through a wild forest of more than a thousand acres, and suddenly set us down beside the track. A walk of a few rods through the woods brought us to a nook, difficult to surpass among the Allegany or even West Virginia hills, in its natural beauty and convenience for a picnic.

The absence of underbrush among the tall trees permitted every convenience for hammocks, rugs, and other lazy comforts, as well as more active sports. On oneside one found himself on a level with the tops of the tall trees which grew at the foot of the perpendicular rocks and on two other sides, a brook wound around us and tumbled a hundred feet down the precipice in a score of little cascades. Here we were as completely shut in from the outside world as if we had been in the midst of a forest a hundred miles from a great city. Yet, but a few rods to one side, "Flat Rock," three hundred feet above the surface of the Hudson, afforded a magnificent view of several miles of that river, and of almost the whole of Greater New York, except the Borough of Richmond.

About forty of our people were in attendance, representing New York, Brooklyn, Yonkers, and Staten Island homes, and including two or three visitors from more distant points.

Immediately upon our arrival at the grounds, two of the more agile members of the party hung "Old Glory" high up between two tall, slim hickories. Then followed a regulation basket picnic program, characterized by such variations as environment and mood suggested.

The hour for departure brought not only many expressions of deep satisfaction in the pleasures of the day, but the oft-repeated wish that our picnic may be of frequent recurrence.

C. F. R.

On Sabbath-day, May 28, when the pastor was at Rockville, the services of the New York church were in charge of Dr. Anne Langworthy. At that service an excellent address was given by Alfred C. Prentice.

Following a custom of some years' standing, the church will suspend its services from the third Sabbath in June to the third Sabbath in September.

G. B. S.

RICHBURG, N. Y.—Last Sabbath morning, June 4, we again visited the water, when two more sisters were added to our church by baptism. Their husbands do not keep the Sabbath. Let us pray that they may be brought to the Lord and to the observance of his holy day. Among those who have united with this church in the past few months are five converts to the Sabbath.

There has been but little sickness in our village this spring. The weather is very hot, and we are in need of rain.

O. S. MILLS.

JUNE 7, 1898.

COMMENCEMENT WEEK.

Milton College, June 23-29, 1898.

1. Thursday evening, June 23d. Public Session of the Iduna Lyceum, presenting, with other exercises, an address by Mrs. Eveleen Whitaker Wentworth, of Edgerton.
 2. Friday evening, June 24th. Annual Sermon before the Christian Association, by Rev. Frank C. Richardson, pastor of the Methodist Episcopal Church at Jefferson.
 3. Seventh-day evening, June 25th. Popular address to the members of the College and the citizens of Milton and vicinity, the speaker and his subject to be announced later.
 4. Sunday evening, June 26th. Baccalaureate Sermon by Pres. W. C. Whitford, on "Truest Patriotism."
 5. Monday and Tuesday, forenoon and afternoon, June 27th and 28th. Regular examination of the classes of the spring term.
 6. Monday evening, June 27th. Public Session of the Philomathean Society, presenting, with other exercises, addresses by Rev. Lester C. Randolph, Pastor of the Seventh-day Baptist Church of Chicago, Ill., and by Prof. Hylon T. Plumb, Principal of the Public School at Zalubria, Idaho.
 7. Tuesday evening, June 28th. Annual Concert by the school of music, consisting of "Old and new war songs," under the charge of Prof. Jairus M. Stillman.
 8. Wednesday, June 29th, Commencement Day:
 - Forenoon at 10. Regular Exercises of the Senior Class presenting orations, with music by the cornet band of the college and the Imperial Quartet of Chicago, Ill.
 - Afternoon at 3. Class Day Exercises by the Seniors and representatives of other classes.
 - Afternoon at 4. Annual Meeting of the Alumni Association for the election of officers and the transaction of other business.
 - Evening at 8. Senior Concert by the Imperial Quartet, assisted by Miss Timmons, a solo harpist, and by Miss Adams, a solo violencellist, all of Chicago, Ill.
- The exercises of Commencement Day, except the Senior Concert, will be held in a tent on the College Campus; and all the other exercises of Commencement Week in either the main College Hall or the Seventh-day Baptist church of Milton.

TRACT SOCIETY.

Receipts in May, 1898.

(Exclusive of Thank-offerings.)

Church, New York City	\$ 13 33
" First Alfred, Alfred, N. Y.	10 42
" Milton, Wis.	10 73
" Andover, N. Y.	6 24
" Plainfield, N. J.	37 16
" Chicago, Ill., Peculiar People, \$10; Dr.	
" Lewis' work, \$5 50; general fund, \$4 50.	20 00
" Pawcatuck, Westerly, R. I.	13 37
" Marlboro, N. J.	5 00
" Rotterdam, Holland.	2 00
" Salem, W. Va.	2 35
Sabbath-school, North Loup, Neb.	1 51
Woman's Board	140 75
Ladies' Benevolent Society of New Market (N. J.), Church.	6 70
South-Eastern Association, (1/2 collection)	8 53
Quarterly Meeting, Lincklaen, N. Y., collection	3 35
Mr. and Mrs. C. H. Threlkeld, Memphis, Tenn.	5 00
Arthur and N. J. VanHorn, Montavilla, Ore.	3 00
H. W. Stillman, M. D., Edgerton, Wis.	25 00
Mrs. Sue Saunders, Los Angeles, Cal.	5 00
Dr. J. A. Baldwin, Dover, N. J.	50
Income S. D. B. M. Fund, Babcock Bequest	659 06
	\$979 00

E. & O. E. J. D. SPICER, Treasurer.
PLAINFIELD, N. I., June 1, 1898.

W. E. GLADSTONE, "GRAND OLD MAN."

LONDON, 20th May, 1898.

To the Editor of THE SABBATH RECORDER:

"Thou wilt keep him in perfect peace whose mind is stayed on thee." These words hang in front of the bed whereon has lain one who for many long years has proven their truth and who "in perfect peace" yesterday forsook the scenes of a wonderfully active life for the life beyond with his Master in Paradise. For a few days a hush seemed to fall upon the whole world. Even the tension of our own war feelings seemed to be relaxed, as the nations of the world paused to hear the message which should tell them that Mr. Gladstone had passed away. It seems fitting that he should die yesterday, the day observed by the church to which he was so devoted as the anniversary of the ascension of our Lord to heaven. If there was one quality more than another which marked his life it was that of implicit trust in God and an absolute faith in the Lord Jesus Christ. The words quoted above which hang in illuminated letters in front of his bed in Hawarden Castle, have been proven true in this case. "Perfect peace" has been his portion, peace of mind, serene confidence that the causes for which he labored will one day prevail because God so wills it, even though in his eventful life the opposition of multitudes has always been present to him; and now perfect peace with God and with his fellowmen has been granted to him during the days that preceded his death.

Mr. Gladstone was a personality unique among the great men of the English nation, or indeed of any nation. No other man has ever combined so many and diverse qualities as a statesman. No other statesman ever began his public career at so early an age and continued it with vigor to so advanced a period. When in 1837 Queen Victoria as a young girl left the school-room for the throne, Mr. Gladstone had already served the Crown as a Minister, and when four years ago she accepted his resignation he had for more than sixty years been in almost incessant political activity, laboring for his nation and for humanity in general. No other ever followed so closely the politics of his own and other nations, working so hard and so incessantly in public life and at the same time following up so many and varied lines of thought and study with such minute exactness. It is safe to say that no man ever combined in himself the qualities of statesman, theologian and man of letters as they were blended in him. No other man in Great Britain was ever four times Prime Minister. No other man ever received a commission to form a government after passing his eightieth year. No other statesman more than fourscore years old ever conducted a complicated and controversial measure through the House of Commons, as did Mr. Gladstone the second Home Rule Bill in 1893. It may also be safely said that no man with such positive political and religious opinions as Mr. Gladstone possessed ever stood so long in public life without making a single personal enemy. And never surely did the nations of the world and people of all shades of religious and political belief ever watch with such real and sympathetic interest the deathbed of any public man. Never before did the House of Commons adjourn in honor of the death of a simple citizen who had no seat in either House of Parliament at the

time of his death, as was done yesterday afternoon when Mr. Balfour moved the adjournment and the members listened to his motion with uncovered heads, which only happens when the House receives a message from the Queen. These things are without a precedent. But, as has been remarked here, "There has been no precedent for Mr. Gladstone himself."

No side of Mr. Gladstone's character was more marked than his religious nature. His faith was positive. His belief that God was on his side was often irritating to his political opponents. His conscientiousness was extreme, and though many have thought in the past that his apparent changes of political opinion could not be sincere, no one now doubts the singleness of his purpose and the purity of his motives. A strong and in some respects a high churchman, and with a firm belief in the theoretical union of church and state, he was nevertheless against the state control of the church, and during the last half of his life was able to appreciate the value of the Nonconformist principle as not many strong churchmen can do. He ardently desired the union of Christendom, but has, I think, been wrongly supposed to have had inclinations toward Rome. His faith may be expressed in these words from his own pen: "All I write, and all I think, and all I hope, is based upon the divinity of our Lord, the one central hope of our poor wayward race." He has gone, but his influence will long remain. The beautiful passing away of his spirit may well call to mind the words of Scripture: "Mark the perfect man, and behold the upright; for the end of that man is peace."

WILLIAM C. DALAND.

COMPANIONSHIP.

Whether or not a man's character can be told unerringly by the company he keeps is a question. It is safe to judge that a man who finds his congenial associates among those who are admittedly criminal or morally bad, must have a streak of badness in himself; did he not, he would find the companionship unpleasant, and he would break it at the first opportunity. But is a man to be considered as good, because he finds companionship among good men?

There are two reasons for choice of companions. First, there is congeniality. Similarity of ideas and views on various questions will draw men together. Common interests, as found in societies of one kind and another, hold men together. This common interest, also, develops similarities in different people. Hence the congeniality increases. The second reason is possibility of gain. Thus in the choice of good companions there may be a motive which does not exist in the choice of evil associates. It is to the financial or social advantage of no one to be known as the associate of those who are admitted to be doing wrong. Such companionship holds back rather than advances. But it is to one's material advantage to be considered good. It increases the confidence of those who depend upon him, and raises him in the estimation of those who have dealings with him. Hence it is that while the choice of evil companions may be taken to indicate an evil mind, it does not follow conversely that the choice of good companions indicates a good mind. One lacks the selfish element of advantage which the other possesses.

Take a common illustration to show this. A man who has been given care of matters of importance, financial or otherwise, and who has been identified with church or social work devoted to the advancement of society, is discovered to be a hypocrite. He misuses the funds which are in his keeping, or he betrays the trust which was reposed in him. Immediately the public is informed of his previous good reputation even more minutely than of his present evil doing. The reason is not that this previous reputation should have made people suspicious of him, but just the contrary. It adds to the magnitude of his crime or his failure. He has done what was not expected. Instead of lessening the abhorrence of his crime, it magnifies it.

Every man owes a duty to those with whom he associates. If he receives, he should also give. If he hopes to gain advantage, he should strive in turn to give advantage. Hence one who joins himself with good companions, has every reason for being what he professes to be; and more than that, he owes it as his duty to himself and to others. That man who sought to enjoy the pleasures of the king's marriage supper in honor of his son, but who was unwilling to show the king and his son and his guests the honor which was their due, suffered a punishment as great as did those who refused even to attend. He was one who was willing to receive, but not to give. Companionship carries with it mutual responsibilities as well as mutual advantages. —*Westerly (R. I.) Sun.*

REFRESHMENT BY THE WAY.

While we are called to a higher life than that of stagnant rest, all along the road there is refreshment provided by the Lord of the way. The road runs sometimes by the side of the river of the water of life, on either side of which is a meadow curiously beautified with lilies green all the year long, and wherein we may lie down safely. The pilgrim is sometimes housed in the stately palace, the name of which is Beautiful, where at nightfall he is lodged in the large upper chamber called Peace, the window of which opens toward the sunrising. He has his golden hours, and though they come but seldom, in them he finds those things vanquished which at other times were his perplexity. Toward the end of the journey he enters the country of Beulah, whose air is very sweet and pleasant, where the singing of birds is heard, and the flowers appear, and the shining ones come and go, for it is on the border of heaven. Finally, when toils and travel are passed and the river is crossed, the pilgrims enter in at the gate, and lo! as they enter, they are transfigured, and have raiment put on that shines like gold, and all the bells in the city ring again for joy. "Now, just as the gates were opened to let in the men, I looked in after them; and, behold, the city shone like the sun, the streets also were paved with gold, and in them walked many men with crowns on their heads, palms in their hands, and golden harps to sing praises withal. . . . Which, when I had seen, I wished myself among them." —*John Brown, D. D.*

WE must carry our affections to the mansions prepared for us above, where eternity is the measure, felicity is the estate, angels are company, the Lamb is the light, and God is the portion and inheritance of his people forevermore. —*Jeremy Taylor.*

Children's Page.

THE OLD WOODSHED.

When the sunset hour has come,
And I rest in my big chair,
The children gather round me,
Pat my cheeks and smooth my hair;
Climb up on my knee and ask,
In their ways so sweet and coy,
"Grandpa, please to tell about
When you were a little boy."

Then I say: "What shall I tell,
Stories of the summer days,
Of the winter with its sports,
Or about the old school ways?"
But somehow they're sure to say,
"Tell of Patty, please, and Ned,
And the fun you used to have
Playing in the old woodshed."

I tell them the same stories
I have told them oft before,
Yet they never seem to tire,
And when twilight hour is o'er
They go with happy faces
And kind good-bye words to play,
While I still linger thinking
Of those times long passed away.

Fain would I turn and journey
Back to the dear old home-place,
Hear father's kindly counsel,
See my loving mother's face,
And be once again a boy,
With sweet Patty, and with Ned,
Playing as we used to play,
Out in the old woodshed.

—Susan Teall Perry.

ROVER'S PART IN IT.

BY ANNIE H. DONNELL.

"I won't speak to you again to-day, Elsie Tripp!"

"Nor I won't speak to you either!" retorted angry Sydney.

They stood opposite each other, and their cheeks—well, it would be hard to tell which were reddest. Elsie's were a little rounder and plumper, so there may have been the least bit more room for red on hers.

They both shut their mouths grimly and tight, and walked away from each other backwards.

You would hardly have known they were the little Tripp twins—and Uncle Jack called them "The Inseparables"! They were separating fast enough now.

Never mind what began the quarrel. What does it matter as long as it was a quarrel, and put out the sun for a whole afternoon in the pleasant little Tripp yard?

Elsie wandered about among the play-houses, pretending to be perfectly happy, and being all the while perfectly miserable. It was such poor fun keeping house without Sydney to be husband, or doctor, or baker to bring around the mud pies.

And Sydney sat on a turned-over barrel, and whittled and whistled very hard.

Then, by and by, as usual, it came to the "Rover stage," as Uncle Jack would have said. That meant that the twins couldn't keep still another minute (and, of course, couldn't speak to each other). So Rover was called in to talk to. Whatever they wanted to say to each other, they said to Rover. It was the best they could do under the circumstances.

Rover was used to it. How many times he had been talked to like this, and had gone from one twin to the other, wagging his wistful little tail, and trying to carry the messages!

"Oh, ain't it hot out here, Rover! Don't you wish you could play tent under a big umbrella?" Elsie said to him, with a little quiver of repentance in her voice.

"There, now, Rover, you know I'd play tent with you if I could," said Sydney, with a

quiver in his voice, too, "only what's the use when you can't talk?"

Rover's wistful little tail waved to and fro. Of course he couldn't talk, but that wasn't his fault! Some folks *could* talk—that was different—and to think they *were* to blame when they didn't!

"Oh, Rover, dear old Rover, when your tongue aches, don't you 'most want to bite it out?"

"Don't you wish there wasn't any reason why your tongue couldn't go if it wanted to, Rover?"

Then the little Tripp twins looked at each other and smiled the least little bit in the world. But somehow that reminded them. The redness came creeping back into their cheeks.

Wouldn't it make you awful mad, Rover, if somebody called you names?" Elsie said, severely.

"Huh!" broke out Sydney's indignant voice, "how'd you like it, Rover, if folks made faces at you?"

"Oh, dreadful!" wagged Rover's little wistful tail, answering them both at once. "But if I had a sister or brother—if I was *twins*—oh, my!"

All the afternoon—and what a long one it was!—the little shaggy dog played go-between and interpreter. But nobody enjoyed it very much. Everybody was glad when the supper-bell rang, and, for once, the twins were glad when mamma said, "B-e-d, who knows what that spells?"

They couldn't take Rover upstairs with them; his b-e-d was down cellar, you see. So there they had to lie in their pretty little brass beds, with the door open between the rooms, and keep as still as "deaf-an'-dumbers," Elsie thought sadly. She tried to sing once, but it wasn't a success.

Sydney tried to whistle, but *that* failed. And there was the third chapter of Elsie's story due to-night. Oh, dear!

"I wonder if the giant ate him up, or a fairy turned him into a hippopotamus an' he ate the giant up," thought Sydney to himself. Elsie's stories were always so exciting and nice, and she always said "to be continued," in such unexpected places.

Downstairs in the hall the cuckoo-bird came out of Uncle Jack's clock and sang eight times. Then he came out again and sang once—that was for half-past—before Elsie could get to sleep.

"I guess I shall lie awake all night," she thought, plaintively. But while the echo of the cuckoo-bird's sweet, clear voice was still in the air she dropped to sleep.

Fifteen minutes later she awoke up again out of a dreadful dream about a fairy that sewed up her lips and Sydney's and bit off the thread with a twitch. Oh!

Elsie thought it must be morning, almost; anyway it was to-morrow. She crept out of bed and pattered into Sydney's room.

"Sydney! Sydney!" she cried, softly. "It's to-morrow now, and I can speak to you. I love you. *Syd-ney*, listen! An' I'm sorry clear to my boots; so there!"

Elsie's boots were in her room on a chair, so it was a good long "sorry." Her little bare feet twitched with eagerness, and her little rumpled head tucked down on the pillow beside Sydney's.

"I'm—sorry—like sixty, too," murmured Sydney, drowsily.

If Rover, down cellar in his b-e-d, could only have known!—*The Outlook.*

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: 6-16
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: 35-56
June 18.	The Risen Lord.....	Matt. 28: 8-20
June 25.	Review.....	

LESSON XIII.—REVIEW.

For Sabbath-day, June 25, 1898.

GOLDEN TEXT.—Keep yourselves in the love of God; looking for the mercy of our Lord Jesus Christ unto eternal life. Jude 31.

INTRODUCTION.

We have been studying from Matthew's gospel narrative the life and teachings of Jesus Christ. Six months of such study will enable us to take a bird's-eye view of this central figure in all history, the Saviour of the world. Each Sabbath-school will have its own peculiar wants and the outline of review for one may not be exactly suitable for others, but these suggestions may prove helpful where the superintendent has failed to make his own outline. Although the excellent review of last quarter had reference to Matthew's account, and especially the kingdom which Jesus set up, we may with profit take the whole six months' study for the *present* review, taking up the main incidents of our Lord's life. Papers and the assignment of special topics may be well in connection with the following questions under appropriate headings. Superintendent and teachers can make up any deficiency in this outline.

SUGGESTIVE QUESTIONS.

I. JESUS' BIRTH AND EARLY LIFE. Refer to some prophecies concerning time, place, and circumstances of Jesus' birth. How many of the evangelists tell the place and give accounts of this? Why does Matthew's genealogy differ somewhat from Luke's? Who was Jesus' mother? Mention two or three incidents of his early life. Mention some events omitted by Matthew. How long did he live in Nazareth? His occupation?

II. BEGINNING AND PLACES OF HIS MINISTRY. At what age did he begin his public ministry? How long did it last? Where was he baptized? By whom? Why baptized? What province in Palestine received least attention? Which province received most in regard to time? Mention chief cities in which he taught? Tell of some lakes, mountains, and rivers connected with his life.

III. THE TEACHINGS OF JESUS. What particular sermon is most fully recorded? Was that delivered at the beginning of his ministry? How did he mostly teach? What is a parable? Name some parables recorded by Matthew. Any that he did not record? Give one or two illustrations Jesus used. What are some of the truths taught in the lessons of this quarter?

IV. THE MIRACLES OF JESUS. What is a miracle? How many recorded miracles in the New Testament? Performed by whom? What were some principle miracles recorded by Matthew? What object did Jesus have in view? What miracles of Jesus not recorded by Matthew? Any miracles that did not bless and make happy some unfortunate person? What of the draught of fishes?

V. SOME PROMINENT INCIDENTS. Significance of the dove at Jesus' baptism? Three temptations of Jesus in the wilderness? How did he triumph? A Sabbath incident? What did it teach concerning the Sabbath? What did we learn from the Transfiguration? Some examples in prayer? What events taught humility? What lessons from Gethsemane and Calvary?

VI. CLOSING SCENES IN THE WORK OF ATONEMENT. The crime of Judas? Causes of his apostasy? How did Jesus treat him? Charges against Jesus by Jewish rulers? How was Jesus condemned? Guilt of the rulers? Guilt of Pilate? By whom mocked? Where crucified? His words on the cross? Time of crucifixion? How long on the cross? What happened during this time? Where was Jesus buried? By whom? How guarded? Why?

VII. RESURRECTION SCENES. How long was Jesus in the grave? Events during this time? When was the Passover Sabbath? When did the women come with their spices? When did he rise? What effect upon Roman guard? Who saw him first? Mention some of his appearances. How long from resurrection to ascension? What commission did he give to his disciples? Any miracles after the resurrection? When and where did he ascend?

Popular Science.

BY H. H. BAKER.

Beet Sugar Manufacturing.

Science and sugar have hitherto had much to do with the policy and politics of the world.

The Spaniards once owned Mississippi, Louisiana, New Mexico and Florida. In Florida to-day may be seen the ridges or rows where sugar cane was grown. Now great trees of the slow-growing "Live Oak" are there.

The walls of sugar factories in places are yet standing, and parts of the machinery yet remain. In Daytona are yet unhoused large pieces of machinery, showing that cane was crushed by animal power, yet so ancient that all trace of where it was made, or when used, has been lost.

What is wonderful, on inspecting this machinery a couple of years ago, I found it quite intact, free from oxydation, and as smooth on the surface as though just cast and put in operation last year. Why that iron is proof against the salt breezes from the ocean for ages, and remaining so firm and smooth, is beyond me. But I am digressing widely from what I started out to say.

I had in mind the fact that the United States would soon get on well for sugar without Cuba, the Philippine Islands, or even the Sandwich Islands, and could dismiss Claus Spreckles and his sons, and yet have no fear but what as a people and nation we could retain our sweetness.

Science has already given us to understand that the vegetable beet possesses all the sacharine properties essential to a full supply of sugar without importation.

The beet sugar manufactory near Rome, N. Y., gives promise that, in a short time, New York state will not only supply its own wants, but furnish other states, whose soil may not be so well adapted to raising the sugar beet. Some of the Western states are producing beet sugar of fine quality.

This new industry is springing up in various places and bids fair to prove a veritable success. In Salinas, California, they are now about putting on the finishing touches to a sugar factory of the following dimensions: The main building 582 feet long, 102 feet wide and 5 stories high. The materials comprising 3,500 tons of steel, 4,000,000 bricks, and 800 squares of slate. A boiler house that is 550 feet long, 68 feet wide, and 22 feet high, requiring nearly 1,000,000 bricks. It will contain 12 boilers, 4 economizers, 2 steel smoke stacks, 12 feet in diameter and 216 feet high, each stack with its base, weighing 1,000 tons. Also a machine and carpenter shop, 559 feet long, 40 feet wide, and 22 feet high. This contains about 60,000 bricks.

The water required for daily use will amount to about 13,000,000 gallons, and the fuel to about 1,200 barrels of oil every 24 hours, or its equivalent in coal or wood.

This establishment is calculated to slice and manufacture 3,000 tons of beets per day, and produce in the neighborhood of 450 tons of refined sugar every 24 hours. We are told that the soil in that section of California is very rich and remarkably well adapted to sugar-beet culture.

We may rest assured that no class of business men would engage in erecting such an extensive factory for making sugar, without

first being satisfied that the farmers could grow, and would furnish, the enormous quantity of beets required.

From present indications and movements, we predict that we will soon outstrip Germany in manufacturing, and that within ten years the importation of raw sugars will nearly, if not entirely, cease, and that the extensive operations of the Spreckles and Havermeyers will have passed into history.

FROM J. T. DAVIS.

To the Editor of the SABBATH RECORDER:

Dear Brother:—By your permission I wish to correct an error in my last article. You make me say: "Any mistakes can be corrected, or further information gained, by addressing Mr. D. F. Baker, Lisband, Ore." It should be Lebanon, not Lisband.

While we have pen in hand, permit us to say that we have found the land of New Auburn. We found it on the bank of a beautiful little lake in Sibley County, Minn. This lake is attracting quite a little attention as a resort. Our Sundays are first-class "American Sabbaths." The steamboat draws many to New Auburn to enjoy the sanctity of the day. We have, however, been more interested in a little band of Seventh-day Baptists that we found here. We find the people mourning over the loss of their former pastor, and yet they give the present one such a greeting that he goes to his work assured of a noble band of helpers. Since we have been speaking so many times in regard to the sale of land, and the advantages and disadvantages of different localities, we think it not best to break our record on this occasion. We have become fully satisfied that all are not going to Colony Heights or Oregon. To such we say, if you contemplate a change, come to New Auburn, Minn. We believe that with a thriving little village, a fine graded school which fits its pupils for teaching or ordinary business, the pleasant surroundings, the fertile soil, the abundance of timber, a nice church building, an earnest band of Christian workers, New Auburn offers advantages to Seventh-day Baptists found in few places in the Northwest. We would call attention especially to one farm adjoining the village, with good and substantial buildings, that can be bought on good terms, and should be held by our people. To any who may contemplate a home in this section we say, come and see.

NEW AUBURN, Minn., May 18, 1898.

Special Notices.

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 next regular Covenant and Communion season of the Albion (Wis.) Seventh-day Baptist church will occur the first Sabbath in July, at which time we wish to hear from every member of the church. All non-residents, who cannot be present, are requested to report by letter. S. H. BABCOCK, Pastor.

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

THE Seventh-day Baptist Church of Hornellsville, N. Y., holds regular services in the lecture room of the Baptist church, corner of Church and Genesee streets, at 2.30 P. M. Sabbath-school following preaching service. A general invitation is extended to all, and especially to Sabbath-keepers remaining in the city over the Sabbath. M. B. KELLY, Pastor.

NORTH-WESTERN ASSOCIATION.

Garwin, Iowa, June 16-19, 1898.

MORNING.

10.00. Song and Devotional Service. L. C. Randolph.
10.30. Welcome by Pastor of Carlton Church.
10.45. Call to Order. Moderator.
11.00. Introductory Sermon. L. A. Platts.
12.00. Adjournment.

AFTERNOON.

2.00. Communications from Churches, Corresponding Bodies. Reports of delegates to sister Associations. Appointment of Standing Committees.
3.30. Devotional Services. J. H. Hurley.
3.45. Sabbath-school Hour. S. H. Babcock.
5.00. Adjournment.

EVENING.

Praise 7.45. Service.
8.15. Sermon. Delegate from South-Eastern Association.

SIXTH-DAY.—MORNING.

9.30. Annual Reports and other business.
10.15. Devotional Services, led by Perie R. Burdick.
10.30. Missionary Hour, led by O. U. Whitford.
12.00. Adjournment.

AFTERNOON.

2.00. Miscellaneous Business.
2.30. Woman's Hour. Mrs. G. W. Burdick.
3.30. Devotional Service.
3.45. Educational Hour, conducted by Pres. W. C. Whitford.
5.00. Adjournment.

EVENING.

7.45. Praise, Prayer and Conference Meeting, led by E. H. Socwell and C. C. VanHorn. Adjournment.

SABBATH.—MORNING.

10.00. Sermon by Delegate from the Eastern Association, followed by collection for Tract and Missionary Societies.
11.30. Sabbath-school, Conducted by the Superintendent of the Garwin School.

AFTERNOON.

3.00. Praise and Devotion, led by Geo. W. Hills.
3.30. Sermon by Delegate from the Western Association.

EVENING.

7.45. Praise Service, by Chas. Sayre.
8.00. Sermon by Delegate from the Central Association.

FIRST-DAY.—MORNING.

9.30. Business.
10.00. Y. P. S. C. E. Hour. Edwin Shaw.
11.00. Sermon. L. C. Randolph. Followed by collection for Tract and Missionary Societies.
12.00. Adjournment.

AFTERNOON.

2.00. Business.
2.30. Tract Society Hour, conducted by A. H. Lewis.

EVENING.

7.45. Praise Service, conducted by Miss Annie Ayers.
8.15. Sermon, by H. D. Clarke. Adjournment.

E. A. WITTER, Moderator.

Best route—Chicago to Garwin—is C. & N.-W. R. R. (Chicago and North-Western). Depot, Wells and Kinzie Streets.

Leave Chicago 10.00 A. M., arrive at Garwin 8.00 P. M.
" 6.00 P. M., " " 1.54 A. M.
" 10.30 P. M., " " 9.38 A. M.

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

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MARRIAGES.

EATON-CUSHING.—At Brooklyn, N. Y., June 9, 1898, by Rev. William Ivie, in the Grace Episcopal Church, Mr. Louis Eldridge Eaton, of Plainfield, N. J., and Miss Bessie Vera Cushing, of Brooklyn, N. Y.

GREENE-GREENMAN.—At the Seventh-day Baptist Parsonage, Berlin, N. Y., May 18, 1898, by Rev. George Seeley, Mr. Hampton Greene and Miss Rosetta P. Greenman, all of Berlin, N. Y.

DAY-HARTMUM.—In Independence, N. Y., May 22, 1898, by Eld. J. Kenyon, at his home, Horton F. Day, of Whitesville, N. Y., and Miss Artelissa Hartmum, of Greenwood, N. Y.

BAKER-BROUGHAN.—In Independence, N. Y., June 22, 1898, by Eld. J. Kenyon, at his home, Albert E. Baker, of Andover, N. Y., and Miss Gertrude V. Broughan, of Chicago, Ill.

BELL-MAXSON.—In Richburg, N. Y., at the Seventh-day Baptist parsonage, May 18, 1898, by Pastor O. S. Mills, John D. Bell, of Portville, N. Y., and Miss Mary Mae Maxson, of Little Genesee, N. Y.

BABCOCK-CLAUS.—At the home of the bride's mother, Mrs. E. R. Claus, in Gowrie, Iowa, Tuesday evening, May 31, 1898, by Rev. B. L. Webber, Mr. Dellos O. Babcock and Miss Florence M. Claus, both of Gowrie, Iowa.

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.

GLASS.—Elzina Kesiah Crosby, wife of A. G. Glass, was born Sept. 15, 1843, and died at Adams Centre, N. Y., May 26, 1898.

She was the daughter of Samuel Crosby and Lucretia Greene. For many months she had been in a steady decline from heart trouble ultimating in dropsy. Although at times a great sufferer, she bore her affliction with great courage and patience. She leaves her husband and two children to mourn, but not as those without hope. She had long been a member of the Adams church. Her funeral was attended Sabbath morning, May 28, by a full church. Text, Phil. 1: 21. A. B. P.

BEWARE OF MISJUDGING.

Perhaps it were better for most of us to complain less of being misunderstood, and to take more care that we do not misunderstand other people. It ought to give us pause at a time to remember that each one has a stock of cut-and-dry judgments on his neighbors, and that the chances are that most of them are quite erroneous. What our neighbor really is we may never know, but we may be pretty certain that he is not what we have imagined, and that many things we have thought of him are quite beside the mark. What he does we have seen, but we have no idea what may have been his thoughts and intentions. The mere surface of his character may be exposed, but of the complexity within we have not the faintest idea. People crammed with self-consciousness and self-conceit are often praised as humble, while shy and reserved people are judged to be proud. Some whose whole life is one subtle studied selfishness get the name of self-sacrifice, and other silent, heroic souls are condemned for want of humanity.—*Ian Maclaren, in the Potter's Wheel.*

He who knows nothing of pillow prayers, says a writer in the *Bible Reader*, is ignorant of one of the sweetest modes of prayer practicable to man on earth. In heaven we may have need of pillows; it is said we are to have none for the sun. Nor shall we there have any need of night, in which to rest us; but here there is a night, and we need it. The day with its engrossments being

The Staff of Life in Danger.

Extreme care is necessary in purchasing baking powders to avoid those made from burnt alum, phosphatic or other harsh acids, of which there are innumerable brands in the market.

Great efforts are made to foist these inferior powders upon consumers by the inducement of a lower price and by grossly false representations as to their ingredients and comparative value.

Alum baking powders have been declared by the most competent authorities injurious to health. Therefore every precaution must be taken to keep them out of the food. They are sold under many names, and new brands are continually appearing.

It is safe to avoid the use of any new or doubtful brand until you have had it analyzed. The purity of any powder sold at a lower price than Royal may be suspected.

Royal is a pure cream of tartar baking powder and its exclusive use is the practical and positive safeguard against alum and the various adulterations found in other brands. It has been analyzed and recommended by the U. S. Government chemists, by the health officers of New York, Chicago, San Francisco, London, etc., and by eminent physicians and scientists generally, who give it the greatest praise for its marvelous purity and leavening strength.

The Royal powder costs only a fair price per pound, and is cheaper and better at its price than any similar article in the world.

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gone, it is a most favorable time for the gathering in of our thoughts upon ourselves—our sins, our wants, fears and hopes, and then the turning of them up toward heaven. This is what the Psalmist is apparently referring to in his words: "When I remember thee upon my bed, and meditate upon thee in the night watches." That he uttered many a pillow prayer is a thousandfold more than probable. "I have remembered thy name, O Lord, in the night." "I prevented the dawning of the morning and cried." Those cries were prayers before the dawn of day.

TIMBER FAMINE.

Experts of our own and foreign countries deplore the devastation of American forests. The demands of commerce can be properly met without such spoliation of our grand scenery and improvident destruction of our water supply.

Certain portions of all parts of the country, because of the greed of private owners and the ignorance of public officials, are being denuded of trees, thus changing fertile lands, well watered and wooded, into arid stretches of sterile acres.

No extensive clearing of timber should be permitted, even to private property holders, without state authorization,

and a premium on reforestation would be of incalculable advantage.

In some countries the employment, by the government, of educated foresters is obligatory; no important extent of timber area can be cleared except under laws which have regard to climatic influence; and reforestation is compulsory under certain conditions. The study of forestry is of vital importance, if water supplies are to be conserved and the beauty of our national scenery considered.

The Agricultural Department and the Department of the Interior should encourage forestry instruction and stringently enforce forestry laws. A national forest guard would preserve individual as well as public interests, for not only commercial but natural agencies deplete our forests; and the stroke of lightning which envelopes in flame the sentinel pine endangers, not merely the acres of woodland, but the adjacent villages. Forethought and precaution on the part of national and state officials may avoid the deplorable results of the continued and indiscriminate felling of our valuable trees.

Arbor Day should be increasingly observed. Well said Edward Everett, "Blessed is every man that planteth a tree," and thrice blessed he that planteth it where it will grow.—*Christian Advocate.*

LARKIN SOAPS

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REMINDERS.

Worry kills more people than hard work.

As a rule, people who talk the most think the least.

Humility is a Christian grace that every person admires.

The man who rides a hobby always wants the whole road.

Don't fail to keep up with your profession if you are going to follow it.

Be the kind of a man that you would like to have your boy become.

Seek the company of those whose influence will be the most helpful to you.

He who cannot wait till the time comes to act will fail to gain the victory.

It is vain to pray, "Deliver us from evil," unless we try to keep from sin.

No matter what your situation in life may be, never be satisfied to do anything but your very best.

It will not improve your own crop to sit on the fence and count the weeds in your neighbor's crop.

It is vain to try to lead a Christian life if the heart is not right.

No one who is in the place that God wants him to be, but can find opportunities to do good.

When God puts his children in the furnace, he will always be with them so that no harm comes to them.

The man who sits down to plan how he can get money without earning it is on the very brink of ruin.

The service of the Christian is always acceptable, no matter how small it may be, if it is the best he can do.

The sermon never does the man much good who leaves his pocket-book at home for fear he will be asked to give something to help support the church.

The man who has made a mistake and has learned of it has learned a valuable lesson; but the lesson will be of no value to him unless he seeks to correct his mistake.

Character is bounded on the north by sobriety, on the east by integrity, on the west by industry, and on the south by gentleness.

A NATURAL BRIDGE IN UTAH.

The greatest known natural bridge in the world has just been discovered in Utah, within four or five miles of the little town of Moab, in Grand County. The Utah bridge, while about the same height as the one in Virginia—200 feet—is wider and has a thickness of seventy-five feet, while the same measurement on the Virginia arch is forty feet. Then the span of the Utah bridge, from abutment to abutment, is 250 feet, while that of the Virginia structure measures only ninety-three feet.—*Boston Herald.*

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