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LIGHT ON THE WAY.

BY ADELAIDE CILLEY WALDRON.



THOU overburdened with stress and with strain,
Whose days are disheartened by sorrow and
pain,
Whom night shadows menace, while none draw-
eth near

To lighten the darkness and bid thee to cheer—
Look thou unto heaven; there shines forth a star!

O thou stripped of vesture and stricken of thong,
Derided with gesture and mocked at with song,
Pursued by disaster, to anguish a slave,
The sport of the tempest and tossed of the wave,
Look thou unto heaven; for thee shines the star!

O thou sorely troubled with question and scorn,
Forgotten of peace and of love all forlorn,
Still gird up thy soul to bear that which is thine,
Until One shall say to thee, "Lo, thou art mine;
Come thou home to heaven; for thee shines my star."

Oh have I wondered at the fearless heart
With which strong men and tender women go
To meet great Death; but now I seem to know
The secret of their courage. 'Tis a part
Of their whole life, the end of all thou art,
O Nature, to their souls. The steady flow
Of time is ceaseless; thick thy hand doth sow
The void with stars, while from earth's bosom start
The lovely flowers, and there are trees and streams,
And women's faces and love's mystery.
And all these things are influences that give
The needed lesson. They are all foregleams
Of the one strangeness and the last. How be
Of death afraid when we have dared to live?
—John White Chadwick.

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BABCOCK BUILDING

PLAINFIELD N. J.

Sabbath Recorder.

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

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

A CORRESPONDENT of *The Advance*, J. H. Parker, May 12, from Oklahoma, said: "God might have made a more perfect day than was April 28th, but he never did." Granting the great knowledge of Mr. Parker which enables him to decide as to the character of all the days previous to April 28, 1898, we venture to suggest that if that day was "perfect" even the Almighty could not make it "more" perfect. That correspondent's superlative knowledge seems to be lacking as to superlatives.

We have spoken, in a former issue, of the wisdom of Great Britain in the matter of "coaling stations." Coal will be one of the determining factors in our present war, as in all future naval warfare. We trust that the need of coal for purposes of war will never come to us again. But those who have National affairs in hand must be made doubly thoughtful when they try to estimate the value of the sixty-year concession of the enormous coal and iron fields in the Shansi Province, which England has just secured from China after a long diplomatic struggle with Russia. In extent those fields cover an area of about 250 miles by about 50 miles, and a high authority has estimated that they contain enough anthracite coal to supply the world for two thousand years at the present rate of consumption. The British railway, which is being built through that region, will make a new highway for commerce in China, which will be open, of course, to the whole world, but which will also greatly strengthen the hold of England upon northern China. Taken in connection with the accession of Wei-Hai-Wei as a great naval station, the control of this immense deposit of coal probably establishes the supremacy of England as the dominant naval force on the Pacific Ocean, for the power which controls these products will probably hold the key to the position in the severe competition of the near future. Our position at the Philippines and the annexation of Hawaii are not unimportant factors in the future of the East.

THE SECOND COMING OF CHRIST.

We give place to a brief communication from L. M. C. on another page because he states that it has some local interest and value on the field where he labors, and take this occasion to suggest some fundamental facts along which the questions involved must find settlement. Debate, superficial interpretations of Scripture, and attempts to settle the question without considering its history have brought darkness and confusion as well as unwise and unnecessary discussion. The following are some of the facts which must enter into the consideration of the "Second Coming." They have been gathered, slowly, through a consideration of the question which began by our acceptance of the leading features of the Seventh-day Advent movement, 1854-1864. In common with all similar questions it will be seen that the historic element is an important and a determining factor. No interpretation of Scripture can be acceptable which does not give a large place

to the historic element as it relates to the "First Coming."

I. The essential features of what is called "The Second Coming of Christ" find their beginning in the Jewish theories as to what would occur when the Messiah should come to restore the national supremacy of Israel, and establish Jerusalem, enlarged, beautiful and enriched, as the capital of the world. These theories were gradually formulated between the return of the Jews from captivity in Babylon and the birth of Christ. Four hundred and fifty-six passages were quoted in support of these Jewish Messianic theories from the Old Testament, beginning with Gen. 1: 2. Seventy-five of these were from the Pentateuch. The Rabbinic writings are loaded with the discussion of these theories, and more than five hundred distinct references are made to them in these writings. For example, the decisive battle of "Gog and Magog" is drawn from the Second Psalm, and the right of the inhabitants of Palestine to a part in "The first resurrection," at the coming of Messiah, is based on Psa. 116: 9. All phases of the "millennium" idea, the interpreting of prophetic time by the standard of one day, as equal to one thousand years, and all similar notions belong to the Jewish theories and find expression in the Jewish Apocalyptic literature, to which the Book of Daniel and the Revelation are closely allied.

In a word, the leading features and the prominent ideas which enter into the theories concerning the Second Coming of Christ, as they appear in Christian history, originate in the theories of the Jews as to what would happen at his first coming. Things did not happen as they expected. They mistook the nature of Christ's kingdom most sadly. The few who did accept him as the Messiah still held to crude, materialistic and political notions concerning the kingdom. They decided that since the things they expected would happen when Messiah should come had not happened, he would soon come again, and then what they expected would occur. Thus the Jewish ideas, which preceded Christ, were transferred to subsequent history.

It is true, as L. M. C. suggests, that the first and fundamental meaning of *Parousia*, *παρουσία*, is presence, and but for the influence of the Jewish theories our earlier English translators would have translated by "presence" instead of "coming." This would have gone far toward a solution of the question. We suggest a thought or two for those who desire to investigate the question.

1. The conversation recorded in the 25th of Matthew as to the general judgment, the destruction of Jerusalem, etc., was intensely Jewish. In it we get glimpses of discussions which were natural whenever the question of Christ's kingdom was considered. Probably this should be interpreted as relating to the end of the world, but not to what is usually spoken of in the New Testament as the "Presence" of Christ. That is a non-material, that is a spiritual presence and power. Christ teaches this in Luke 17: 21, 22.

2. Whatever may be the full truth it is certain that up to this time the theories as to the *manner* and the *time* of Christ's presence have been, mainly, a reproduction or a continuation of the Jewish Apocalyptic ideas which preceded his birth, and which gave the apostles such imperfect views of his coming and kingdom.

AWAKENING AFRICA.

The *Independent*, May 5, has a series of articles on "Africa," which give a large and valuable picture of the present situation. It now looks as though Africa and Asia are to be great centers of change and of advancement within the next fifty years. The vivisection of China is well begun. The scramble for possessions in Africa began about 1884. The present situation, so far as it may be shown statistically, is as follows:

	Square miles.
France.....	3,300,000
Great Britain.....	2,300,000
Germany.....	925,000
Kongo Free State.....	900,000
Portugal.....	750,000
Italy (including Somaliland).....	420,000
Spain.....	214,000
Boer Republics.....	168,000
Abyssinia.....	195,000
Morocco.....	220,000
Liberia.....	14,600
Turkey (Egypt and Tripoli).....	800,000
Mahdi's territories.....	650,000
Wadai.....	150,000
Unannexed Sahara.....	800,000
Lakes.....	68,000

Total Africa.....11,874,600

At present these are little more than figures. The final crisis in the partition of Africa now seems to lie between France and Great Britain on the Niger and on the Nile. Whether the one succeeds or the other, in gaining its point, will not materially affect the figures in the above table; but the result may have a very important bearing on the commercial and social development of the continent.

British South Africa now extends from Cape Town to Lake Tanganyika, a distance of 1,800 miles. The whole south coast is British. On the west the Sphere is bordered by German Southwest Africa, Portuguese Guinea and the Kongo Free State; on the east by Portuguese and German East Africa, while the two Boer Republics are shut into the British spheres as inclosures. The only disputed boundary in this part of Africa is between Great Britain and Portugal, the Barotse country to the west of the Zambezi being claimed by both; the difference will probably be settled in favor of the stronger power. This immense British area, covering nearly a million of square miles, is at various stages of incorporation with the Empire, from the self-administering colony to the "Sphere of Influence."

The territory claimed by France in Africa covers something like three million square miles, including Madagascar. Algeria and Tunis she holds by right of conquest, and her claims there are not disputed. From the Mediterranean to the Gulf of Guinea her territory extends without interruption. By the Anglo-French arrangement of 1890, already referred to, the greater part of the Sahara is allotted as her sphere. On the northwest she is shut off from the coast by Morocco and the Spanish block known as Rio d' Oro, about 150,000 square miles. From a little to the north of Cape Blanco round to the British Gold Coast Colony, France possesses a long line of coast, interrupted by such patches as British Gambia, Portuguese Guinea, Liberia and Sierra Leone. The whole of the Niger above Say is French, and nearly the whole of the country in the great bend of the river is claimed by her.

In the whole of Africa's nearly twelve million odd square miles there are probably not more than 1,200,000 whites to 150,000,000 natives. Of the former 750,000 are in Africa, south of the Zambezi, and over 300,000 in

Algeria and Tunis, leaving 150,000 for all the rest of the continent. South Africa is the one section of the continent which may become the home of generations of Europeans, and in this respect England has fared best of all the powers. Of the continent between the tropics, all experience up to the present goes to show that it can never be colonized by white races, but must be developed by the natives under white supervision.

If this awakening shall bring to Africa a genuine Christian civilization, some atonement will be made for the wrongs done to her by Christian nations, so-called, in other days. Once Egypt was second to none in civilization, and North Africa gave some of the strongest men and the brightest lights to early Christianity. The story of the last two centuries is well told by Dr. Carroll in this sentence: "In the eighteenth century the civilized world was engaged, some one has said, in stealing Africans from Africa, while in the nineteenth it has been stealing Africa from the Africans."

GOD AND ARBUTUS.

Doctor Gray, editor of the *Interior*, is one of those fortunate fellows who possess a glorious retreat in the woods, to which he knows enough to betake himself when the weariness, which only editors know, becomes too great. In the *Interior* for May 12, among other excellent things, he writes from the woods this:

"I gathered a bunch of arbutus in the woods. There are two varieties, the white and the pink. The flowers, a little more than half an inch from side to side, have specially pretty touches, such as the slight upward curve which runs around the edge of each petal, like needle-work. The violet is the emblem of humility, but the arbutus is still more modest and much more sweet and lovely. The waxen leaves lie along close to the ground, and one sees dots of white or pink among them, passes a finger under them to lift the vine, when lo! the hidden clusters of lovely bloom have their faces turned to the ground and pressed closely to it—and under the shelter of the leaves are mostly invisible. One unfamiliar with wild flowers would not suspect the existence of such clusters of bloom, but perceiving their exquisite beauty and fragrance, would say that here is the truest and most appropriate emblem of pure and sweet humility; that it speaks more of modesty than the moss-rose and more of unobtrusive loveliness than the violet. But is there any such thing as perfect unselfishness in all the universe? If God were thinking of nothing but "his own glory" there would not be a trace of it in him, nor in anything that he makes. But the truth is that flowers and people, God and the angels, are so bound up together that no one can minister to others without first caring for self. The wife and the daughter, and the arbutus, must think of self-preservation as well as of self-adornment in spirit and person, before they can enter upon their ministry to others. This is why this lovely flower turns its face to the earth, pressing closely to it, and covers itself with its waxen leaves. It can afford to. Its perfume reveals it to bees and people. Then as its time to wake up after the winter sleep is so early that lingering frosts and snows are liable to fall upon it, therefore the arbutus, snugly blanketed with the fallen leaves, to which it adds its own, cuddles down to the bosom of mother earth, and there seeks cherishing warmth, rather than from the sun, and protection from the teeth of the frost. A cold north-easter is blowing, and I notice that the arbutus in the woods is not so fragrant; but I bring in a bunch of them, set them in water, and the warmth of the study stove beguiles them into lighting their censers. I suppose they know that it is of no use to waste their sweetness on the air when no moth or bee can be abroad."

CENTRAL ASSOCIATION.

The Central Association held its annual session with the church at Adams Centre, N. Y., commencing June 2, 1898. President Spooner being detained by illness in his family, Rev. J. E. N. Backus was elected Moderator, and Rev. Clayton A. Burdick, Secretary. *pro tem.*, with Miss Adelaide Clarke, of

Brookfield, assistant. Later, Prof. Orra Rogers, Assistant Secretary, came and took charge as Secretary. The introductory sermon was preached by Pastor Madison Harry, of West Edmeston, from John 11:28. The central thought of the sermon was, Our spiritual need, and Christ's anxiety and willingness to meet it. Pastor A. B. Prentice made an address of welcome in behalf of the church at Adams Centre, and the Association adjourned at 12 M.

AFTERNOON SESSION.

This session was opened by a devotional and prayer service, under the direction of Pastor Clayton A. Burdick, of Brookfield. The reading of letters from the churches, which had been begun before the adjournment, was concluded. Communications from corresponding bodies were called for. Rev. D. B. Coon, of Farina, Ill., appeared as delegate from the North-Western and the South-Western Associations. Dea. F. J. Ehret appeared for the South-Eastern, Rev. G. H. F. Randolph for the Eastern, and Rev. J. L. Gamble for the Western. These delegates were welcomed to seats in the Association.

At 3.30 P. M., Dea. Ehret gave an historical review of the Seventh-day Baptist churches of West Virginia, together with an interesting and vigorous description of their present status, especially noting the growth in strength and literary culture within the period since the Civil War. He spoke with much enthusiasm of Salem College and its work, and of the valuable aid given to it by friends in the Central Association and elsewhere. Pastor Swinney, of DeRuyter, gave a chalk talk, showing the location of the churches in West Virginia, represented by Mr. Ehret, and forming the local supporters of Salem College. The Association adjourned at 4 P. M.

EVENING SESSION.

The evening session began with a prayer-service, conducted by Evangelist E. B. Saunders. The sermon was preached by Rev. G. H. F. Randolph, delegate from the Eastern Association; texts, Gal. 6:17 and 2 Cor. 4:10; theme, "Bearing the death-marks of the Master." True religion in all ages has stood for purity and righteousness, in the midst of a corrupt and treacherous world. Christianity is not a moral anaesthetic, to make men comfortable in sinning. It is not a plan for removing the penalty and results of sin, regardless of our wish and choice. It is a purifier to cleanse from sin and fit men for heaven. It brings strength and victory over sin and temptation. It changes our attitude toward God, and binds us to him by the chains of loving obedience. True Christianity is the life of Christ manifested through his children. High and holy purposes and endeavors must underlie and direct all Christian life. Obedience must be from life, developing within, and not by mechanical pressure from without. The keynote is in "always"; always dying to earth that we may live for heaven. If we do not live thus it is for want of consecration and purpose, not inability, for Christ makes us strong and gives victory.

SIXTH-DAY—MORNING SESSION.

The opening service of prayer and praise was conducted by Pastor Sindall, of Verona Mills. Secretary Whitford, of the Missionary Society; J. L. Gamble, in behalf of President

Davis, for the Education Society; E. B. Saunders, President of the Young People's Permanent Committee; and A. H. Lewis, Secretary of the Tract Society, were recognized and invited to seats in the Association, as honorary delegates. Communications from certain churches were read, and reports of delegates to sister Associations were presented. After some items of miscellaneous business, a prayer service of ten minutes was conducted by Pastor Swinney, of DeRuyter.

The Woman's Hour came next, under the charge of Mrs. Thomas R. Williams, Associational Secretary. It was reported for the Woman's Page of the RECORDER, by Miss L. Adelaide Clarke, of Brookfield.

AFTERNOON SESSION.

After a business session, came the "Education Hour," conducted by J. L. Gamble, for President Davis, of Alfred University. In opening he said: "This Hour is not to be in the interest of a particular school, or of any one form of education. We are to consider the general theme, "A Liberal Education," and the highest good possible for all our young people. This is demanded because of our special work, and our peculiar position as a minority charged with the conserving and promulgating of a great truth.

1. What is a "liberal education"? Secretary O. U. Whitford.

It is the harmonious and full development of all our faculties, all our being, physical, intellectual, spiritual. Such a development is at the foundation of all success. A sound body is to be the home of a sound mind, both dominated by a pure, sweet, spiritual development. All is to be disciplined and guided by a true catholic and sympathetic spirit. He who is liberally educated is liberal and generous in spirit toward all others. The true "specialist" is best prepared to appreciate all other specialists. A liberal education gives all-roundness, equipoise, natural and efficient balance—in a word, highest manhood and womanhood.

2. Who should have this liberal education? A. H. Lewis.

It is for everybody. We must rise above the idea that professional men and specialists alone need this. Rather, we must correct the error of the past, and give a liberal education to what we call "the common walks of life." It is specially needed for farmers and mechanics. Labor is to be ennobled by it, and the working forces of the world are to be made more efficient. We need a special course in liberal education for women as "home-makers." We reach the true conception and gain the best results for now and hereafter, by seeking the best liberal culture for all classes and all departments, but especially for all women, who are the supreme teachers of childhood in home and school.

3. Where shall a liberal education be sought? Under this head, F. J. Ehret spoke for Salem College, D. B. Coon spoke for Milton College, and J. L. Gamble spoke for Alfred University. The claims and advantages of each school were well set forth, without detraction or rivalry. It was an inspiring hour.

The last item on the program for the afternoon was a sermon by D. Burdette Coon, delegate from the North-Western and the South-Western Associations; text, Matt. 23:23, 24; theme, Christlike Consistency. We need to understand the relative value of duties

and the just relation of truths to each other. Without this the world is made to wrangle with opposing parties, and the church of Christ is weakened by the dissensions of narrow-minded sectaries. Even the Jews, in the glory of their loyalty to the One God, fell into strange inconsistencies through excess of hair-splitting formalism. Seventh-day Baptists need to be warned. It is easy to lose the high, spiritual side of Sabbath-observance in technical and unspiritual details. Conduct and life must correspond with high ideals and rise above loud professions. Outward obedience is not enough. It must be prompted by inward conformity to Christ. That alone can keep us from "straining out gnats," with great show of piety, while we swallow camels with almost sinful inconsistency. Give heed to the weightier matters of the law, and let all judgment be tempered with mercy. Pay your vows and keep your promises because inspired by a living faith. Seventh-day Baptists must aim the highest and strive to be among the best. Sacrifice is the road to victory. On such lines we cannot fail, and Christ will lead to certain triumph and sure reward. God grant us Christ-like consistency.

EVENING SESSION.

This was a prayer and conference meeting, led by Pastor Swinney of DeRuyter. Large numbers took part and a deep spiritual tone pervaded the meeting.

SABBATH MORNING.

Sabbath morning was cool and beautiful, one of God's sweet days in June. The house was crowded with devoted worshippers. A. H. Lewis preached from Ex. 14: 15; theme, "Go, do." Moses was confronted by great difficulties. The people were rebellious. The sea, the mountains and the enemy hemmed them round. He told the people to stand still. God added his order, "Go forward." Such is God's message to the Seventh-day Baptists of the Central Association. The Red Sea at our feet, under God's blessing, is to be the Sea of Opportunity, and not the barrier to success. That we may go and do, we must have a higher conception of the importance of our work, both to ourselves and to the Christian world. We have been swept into foreign missionary work in common with other Christians of this century. We could not have stood out without great effort. But the world is against us on the question of Sabbath Reform, and we must conquer the way to success. To a proper sense of the importance of our work we must add deep and constant reliance on divine help and guidance; must come into right relations with God, so that he can do his will through us. We must also have a clear-cut conception of personal responsibility; not the vague notion that somebody must do, but the conception that "I must do." To all this we must add work, constant and earnest work. God cannot help drones, nor use idlers. This is one of our greatest needs—systematic work, especially in the field of Sabbath Reform. Pastors and people must work together. We cannot fail. God will open the Red Sea. He will hold back our enemies. The waters of opposition will become the walls of protection. Our work is not a losing work. Our cause is not a failing one. We must go forward, with gladness, hope, faith and constancy, unto victory.

SABBATH AFTERNOON.

First came the Sabbath-school, under the direction of J. C. Heath, Superintendent of the Adams Centre school. The Lesson, from Matt. 27: 11-26, was taught under four divisions:

1. "Jesus accused." E. B. Saunders. Though falsely accused, Christ was sweet in spirit, and silent. So must his followers be. By and by, the accusing and indifferent world will bow in his presence as the Judge of all.

2. "A Roman Custom." O. U. Whitford. The Roman governor on festal days gave release to some prisoner whom the people demanded. Christ and Barabbas were placed on the same level as provokers of sedition. Hatred to Jesus secured the release of Barabbas. Pilate was time-serving and weak, when he ought to have been brave and just.

3. "A Woman's Dream." Clayton A. Burdick. Two men were on trial, Christ and Pilate. God guarded and warned the tempted Pilate through his noble wife. He would not heed the warning, and went deeper into guilt. God warns us through his Word and by his Spirit. If we refuse to heed, a double condemnation hastens upon us.

4. "Barabbas rather than Jesus." Martin Sindal. Two prisoners. One was justly condemned. He was a thief and murderer. He had wrought ruin among men. The other had carried blessings, light and joy, to all whom he had met. But the innocent was condemned, while the guilty went free. Whenever we choose the evil in anything we accept a part with Barabbas rather than with Jesus.

Pastor Swinney, of DeRuyter, made a summary of the lesson. It is our high duty to meet all accusation, when unjustly charged, with silence and prayer for strength. God calls us to help and comfort those who are falsely accused and unjustly treated. Jesus or Barabbas is an ever-present problem. We must choose between good and evil at every turn. Right, though on the scaffold, is watched over by God; and wrong, though on the throne, does not triumph forever. Christ's spirit of sacrificial love is the source of the world's salvation.

After Sabbath-school came a sermon from Secretary Whitford, of the Missionary Society; text, Acts 9: 6; theme, "For a great cause to succeed it must have devoted love and devoted service." Christ's life was the highest illustration of this theme. The keynote of his life was, "I must be about my Father's business." His was the infinite devotion of infinite love.

1. Seventh-day Baptists need greater devotion to the high mission for which they have been so long preserved. That mission is evangelism and Sabbath Reform. These are so blended as to be one. A complete gospel includes obedience to God's law, not as a ground of salvation, but as a proof of it. We stand for a whole Bible. Our Tract and Missionary Societies unite to teach this whole gospel, and to disseminate the whole truth. We can accomplish our work only as we have (a) a deep sense of personal responsibility. We must learn the meaning of "my duty," of "what I must do." Personal work converts far more men to Christ than public preaching does. (b) We need to be devotedly attached to Christ and truth; devoted as men are to business, as scientists are to science. (c) Above all, and enfolding all else, we need spiritual power and consistency of

life. Worldliness threatens us. Doubtful amusements and indulgences destroy spiritual life. Progressive euchre, dancing parties and the theatre are blighting to higher Christian living. We must shun them. I am not too conservative. I love the cause, and hence I speak. We have great duties and great blessings. Tongues, pens, money, intellectual powers, all things we have and all we are, belong to God. He has given these for highest ends, in spiritual things.

The sermon was pointed with power and glowing with fervor. Sabbath-day was a denominational day of the higher type. We attended the meeting of the Junior Christian Endeavor Society after the sermon. This Society, under the superintendency of Miss Austin, though not large, is excellent. The culture of the children in spiritual things shows the untold value of such work.

EVENING SESSION.

The Y. P. S. C. E. occupied the evening with an excellent program, under direction of Grant W. Davis, Associational Secretary. He will report the session for the Young People's Page of the RECORDER.

FIRST-DAY—MORNING.

After business session came the Missionary Hour, conducted by Secretary Whitford. A report of it appears on his page of the RECORDER. Following this was a sermon by J. L. Gamble, delegate from the Western Association; text, 1 John 3: 7-22; theme, Conscience. Conscience may be defined as "knowing with another," knowing with God; God's voice in the soul. It determines the moral quality of actions, and is always authoritative. Conscience is not the source of truth and duty, but it determines what truth and duty are, according to our knowledge of truth. Hence conscience must be taught and enlightened by the Word of God. God's Book shows conscience what truth and duty are, and conscience enforces obedience on us. An approving conscience gives peace and rest. An accusing and condemning conscience destroys these. A "good conscience," enlightened by truth, leads to righteousness and loving service in Christ. We may not commit our conscience to men, but to God alone. He falls into grievous error and sin who "rents out" his conscience for worldly success or carnal pleasure. Good conscience makes men brave; an accusing conscience makes cowards of us all. The Bible and all history give abundant examples of both. He who has not a good conscience loses the faith, falls into sin, and goes away from God. In the great Day of Judgment an approving conscience in the sight of God will give an abundant entrance into the kingdom of his dear Son. Obey conscience. Study holy lives. Learn the truth. Stand firm. Avoid evil companions and unholy thoughts. Let God test you, as Abraham was tested. Write on the walls of your soul's mansion, "Thou God seest me." Remember the initials, "T. G. S. M." Be glad because God sees you. "Exercise" yourself, as Paul did, that you may have a good conscience in all things.

The sermon was full of illustrations, and of pinching power—the power of truth, the grip of righteousness.

AFTERNOON SESSION.

Sermon by A. H. Lewis, in place of President Davis, who was detained by illness; text,

Eph. 6: 10-20; theme, "Standing for God in some reforms of the twentieth century." Seventh-day Baptists are reformers by birth-right and by faith. All permanent reform must come by righteousness in the hearts of men. Ordinary agencies, and especially legislation and political movements, are worth little or nothing as sources of reform. Certain great and fundamental reforms must engross the attention and command the support of Christians, as the special work of the twentieth century. Among them are temperance, social purity, labor, purification of politics, the franchise, and Sabbath Reform. This last is all-embracing. When men are brought face to face with God and his law, as they are in true Sabbath Reform, all other questions adjust themselves as in God's presence. In view of this fact, our work, considered from the standpoint of the Sabbath, is of unmeasured importance to the church in general and to the great moral reforms of the next century. Armored with righteousness and armed with truth, we must lead in all those reforms which have been mentioned and which are involved in a correct apprehension of the authority of the law of God, and the place of the Bible as the source of truth and the standard of righteousness.

Immediately following this sermon came the "Tract Hour." A. H. Lewis spoke of the work of the Society as represented in the SABBATH RECORDER; of it as the medium of communication between the people, and of the special Sabbath Reform numbers as the means of reaching the Christian world outside ourselves. This last, he averred, was of the greatest importance, in order to meet the increasing demands created by loss of regard for Sunday, and to regain the ground we have lost since the suspension of the *Sabbath Outlook*. Rev. J. L. Gamble followed, with remarks upon the value of our publications to the Christian world, illustrating that value from his own experience and observations. Rev. Madison Harry spoke on the same line, and the Hour closed with an "open parliament" on the work and purposes of the Society. Many persons were present at the afternoon services who were not Seventh-day Baptists.

EVENING AND CLOSING.

In the evening came a sermon from Pastor Clayton A. Burdick, of Brookfield; text, Luke 24: 36; theme, Power. Life is almost a mad rush for power. Earthly power gives earthly happiness. Spiritual power gives heavenly happiness. Gold gives lowest power. Knowledge is a grade higher, but real good and permanent blessing wait on the power which comes through righteousness. We gain spiritual power by obedience. Jericho fell without a blow, and the jaws of lions were chained about Daniel, through divine power. Prayer is a source of power. Elijah on Mt. Carmel, from the human standpoint, was one lone man; but the power of the Most High swept down in answer to his prayer. Unity in the church is power. We gain power by communion with God and his works. Training increases power. Discipline teaches how to use power. We need all divine power for the conflicts at hand and for the duties that press upon us. Seek power that men may be blessed, but most of all that God may be honored. Consecrated ambition equals power. It was a fitting theme and fittingly presented.

Pastor Prentice and E. B. Saunders conducted the closing service of testimony and prayer. It was sweet with Christian fellowship and rich in faith and hope; and when Moderator Backus pronounced the business ended, and the great company joined in singing, "Blest be the tie that binds," there was abundant evidence that the sessions had wrought greatly for good to all. A single resolution touching the matter of benevolent work was passed. It explains itself. We give it here, and the RECORDER commends it and the question of which it treats to the favorable consideration of every reader, in the other Associations as well as the Central.

WHEREAS, The last General Conference appointed a committee, with Ira J. Ordway, chairman, and one from each Association, to carefully and prayerfully investigate and consider the obligations of the churches "to contribute a sufficient sum of money to meet the needs of the Missionary and Tract Societies;" and

WHEREAS, That committee, through its representative in this Association, H. D. Babcock, has forwarded to each church in the Central Association a carefully prepared estimate of what the committee deems may be each church's part toward making up the aggregate sum needed to sustain the Tract and Missionary Societies; therefore,

Resolved, That this Association earnestly requests the churches to strive to make up the respective estimates, and we appeal to the pastors to see that the matter receives due consideration.

ONLY A FEW DAYS MORE.

The financial year of the Tract Society will expire with the *present month*, and not August first, as some seem to think.

During the few days that remain there is very much that needs to be done. The treasurer is already borrowing funds to meet current expenses, which he believes he would not be obliged to do if all who have intended to give would send in their gifts. Many individuals have had it in their hearts to contribute during the year who have not yet done so, while some of our churches as well have failed to respond with their offerings. Since July first of last year only forty-two of our churches have been heard from with their contributions to the general fund. There surely must be others that have intended to lend a hand in carrying on our work.

Our people have done nobly in cancelling, by the special offerings, so much of the old indebtedness of the two Societies; but the gifts to the general fund must not be overlooked, and these must be forthcoming very speedily or we shall be obliged to go up to the General Conference with a larger deficit than we shall care to face.

It is earnestly desired that all who can possibly do so will send in their offerings *at once*. There may be treasurers of some of our churches, or Sabbath-schools, or other helpful organizations, who have funds on hand, simply waiting for the amounts to be increased. All such are kindly and earnestly urged to send in what they have, even though the amount may be small; and to accommodate these, or any others who wish to make remittances, the books will be kept open until Sunday, July 3.

J. D. SPICER, *Treas.*

A RESTFUL FAITH.

A reader of the Life of Tennyson, by his son, will be struck by the fact that no subject interested him so deeply as the problem of the future life. He will also observe that it was always a problem to him, one that he was constantly raising, that would not stay settled. To be sure he was a believer in immor-

ality, but not a restful believer. He was all the time digging up the roots of his faith to be sure they were alive. The old question would not stay answered. The reader of his poetry observes the same thing. He is always on the side of faith, but of a somewhat disturbed faith. He belonged to that "Metaphysical Society," which invited into its membership believers of all shades, with all shades of unbelievers, whose object was to raise and answer doubts about God and the future life. He was the spokesman of the scientific doubt of the age, fluttering over the dove-cotes of faith, but hardly settling and resting and nesting therein.

One observes the contrast with this fluttering faith, who reads the poems of Milton, with their abiding faith in the future life. This is the spiritual contrast between "In Memoriam" and "Lycidas." In Milton's requiem, even under its paganized form, there is a robust and jubilant faith in God and eternal life. No question enters. The mind and heart are satisfied. The dear friend is beyond all doubt among the saints and choirs above. One regrets that Tennyson's mental structure, perhaps, could find positiveness and rest on questions of politics or poetry, but must perennially dubitate—to be sure with the hopeful balance of probability—over questions of faith. "I believe I know," he once said, "the quantity of every word in the English language, except *scissors*"; but one seems to detect a tremulousness in his best expression of faith:

I hope to meet my Pilot face to face,
When I have crossed the bar.

Faith in immortality is not unreasoning. It rests on an intellectual conviction. One believes in God for a reason, possibly no more reason than the good one of the authority of wiser people, or for a combination and multiplicity of good and sufficient reasons. Faith in immortality depends on belief in an eternal God, in the immateriality of the soul, and in the teachings and the resurrection of Jesus Christ. These reasons, well thought out, or felt but not analyzed, will convince most people that we shall live beyond the grave; or, at least, that the balance of evidence, not mathematical but probable, settles that way. Then let it settle. Rest in it.

We ask nothing blind. We would have no mere act of will drive us away from the rock of reason to a baseless faith; we only ask that what reason has concluded, should be accepted, lived on and acted on. There is no new evidence against God and the future life coming up every day. We do not dig new doubts about God and heaven out of old mounds, as they dig fresh facts of history out of Chaldean ruins. If an old argument for faith seems to be affected by some new discovery or theory in science, then immediately open the old question, settle it anew with the new evidence, and then let the settlement stand.

This is not a vacating of reason; it is the fulfilling of reason. In other things we do not keep digging up our foundations. It is the very height of unreason to keep doubting what has the balance of probability on its side. The wise traveler books his passage on a steamship to cross the ocean, never quite certain, beyond all unreasonable doubt, that it will reach its port; but he acts on his faith, and he sleeps quietly the night before he sails, and his friends give him their *bon voyage* in restful faith. So we, who must each "cross the bar," can wisely possess our souls in a similar restful faith, undisturbed by the doubts which our reason has put far behind us, cheerful and jubilant in the hope of a blessed resurrection.—*The Independent*.

Missions.

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

THERE was the largest attendance at the opening session of the Western Association that we have seen for several years. The evening before there was a shower, which made the roads a little heavy, but relieved us of the dust which was getting very unpleasant, and cooled off the air, which was sultry and oppressive. The cool and pleasant day had much to do in giving the Association so auspicious a beginning. From start to finish the meetings were full of Christian spirit and earnestness, a great spiritual uplift was realized, which resulted in practical plans being made to meet some of the wants for evangelistic work in the needy places. The Missionary hour was one of deep interest and inspiration. After a short historical outline of our missions and a statement of the present condition and needs of our missionary and evangelistic work, as a people, by the conductor, the most of the Hour was given to an informal conference upon our missionary interests. Questions were asked and answered, remarks, exhortations, suggestions, filled up the Hour very pleasantly and profitably. J. P. Dye, Stephen Burdick, Mrs. M. B. Kelly, G. H. F. Randolph, E. B. Saunders, B. E. Fisk, J. G. Mahoney, Mrs. C. M. Lewis, D. B. Coon, A. H. Lewis, and others, took part in the conference, which was closed by the conductor with appropriate suggestions and remarks.

THE Jews have no cause to sympathize with Spain in the present war. They cannot forget the history of their people in Spain. The *London Jewish Chronicle* says: "The Jews have been among the proudest, most active, and most cultured Spaniards, but they were ruthlessly expelled from their homes. They carried their beloved and stately Spanish language with them; and though they long remained fugitives and wanderers on the face of the earth, they have increased in numbers, in wealth, in influence and in power. With their resignation to facts, and their toughness of fibre, they bowed before every hurricane, and raised their heads, all the stronger and more hopeful, when the storm had swept by. But their persecutors have gone from defeat to defeat, until their glory has dwindled to a mere tradition of the past, feeding their vanity, and ministering to their impotent pride. The Spaniards, loth to absorb moral influences, despising the spirit of commercialism, enervated by the mind-destroying influence of the Inquisition, slept in the rays of the sun that beats fiercely on the plains of Castile, dreaming of their vanished splendor, and hugging a hope of revival which they were powerless to realize." At a missionary meeting recently in London, the Rt. Rev. Bishop Hellmuth, D. D., himself of the Jewish race, said in regard to Spain:

That I have no sympathy with unhappy Spain is only very natural. For many centuries that country has been a rod in God's hand to afflict Israel. That nation (Spain) is an object lesson to other nations who afflict and persecute the Jews. Spain has been, and is, now reaping what she has sown in its persecutions, and realizing what God has declared against those who afflict his ancient people: "Cursed is he that curseth thee." You have probably seen in the newspapers that 50,000 Jews in America have offered their services to the United States to fight under their banner against Spain. Before the time of Ferdinand and Isabella, the Jews for five centuries—from the ninth to the fourteenth century—

lived in peace under the Spanish Caliphate, and occupied the highest position in the state and the seats of learning. With Ferdinand and Isabella—under "the Spanish Inquisition"—the bitter persecutions, even unto death and banishment, commenced with relentless horrors against the nation who gave birth to him whom they claimed as their Saviour. You may remember the tragic spectacle, when 300,000 Jews went with the learned and distinguished Abarbanel at their head, and presented a petition to the King and Queen, offering great gifts at the same time, to be spared and protected from the threatened persecution, when in rushed that relentless enemy of the Jews into the presence of their majesties, Thomas Torquemada, the General and Chief of the Inquisition, with these words: "Are you going to sell again your Lord for thirty pieces of silver?" You know the sad events that followed—death and banishment! Many of these Jews were men of wealth and of great learning; those who escaped from this bitter lot with their lives had to sell and barter their houses and properties for most trivial returns, to leave the country. I should be sorry to say anything, as a Christian man, which would militate against them, or cause God's wrath to come down upon them. I wish rather that Spain would repent, and become a Bible-loving nation. That is the victory we desire and pray for Spain.

FROM D. W. LEATH.

I came on from Tennessee to Arkansas, as it was an inopportune time to hold revival meetings there. The heavy rains had put the people behind with their farm work, and I find the same here in the rural districts. I have preached a few days in several different places, prospecting and getting acquainted. I began at Crowley's Ridge church the 7th inst., and preached five times. The congregation was large, after the appointment was well known. I met Bro. W. H. Godsey here, the pastor of said church, whom I take to be a very conscientious, good man. He gave me, as all the church did, a hearty welcome, and they are anxious for a revival there when the busy season is over. I found some Sabbath-keepers there who had not joined the church, pleading the same excuse I found at Crab Orchard. They thought by staying out of the church they could better influence their kin folks in favor of the Sabbath. Many are trying their own schemes, instead of obeying and trusting God. I found some who deferred taking up the Sabbath till they could influence their kin-folks, thinking it would sour them against the Sabbath if they themselves obeyed God in keeping it, even when they felt it to be their duty, and were expecting at some time to begin keeping it.

I came on from Crowley's Ridge to Wynne, near which place Bro. Godsey lives, he having gone ahead and made announcement of the meeting. I began there on Wednesday evening. Our congregation increased till the house was full, and some remained out. The Free Will Baptist pastor was present two nights, and announced, Sunday night, when we closed with a sermon on the Sabbath question, that he would reply to us the next night. Bro. Godsey and I were not present, but were told he had only a few hearers, and some of his own members were much displeased at his position, that the law of God was abolished, and his tirade against me.

We were urged by many to come and hold a revival here at Antioch and organize a church. Some are shaken up on the Sabbath question, and one man told me he wanted to join if we organize there. Bro. Godsey and I went from here to Colt Station, on the Iron Mountain Railroad, having sent the appointment ahead. A First-day Baptist preacher positively refused at first to make announcement of our coming, and said he would ad-

vised his people to stay away and not hear us. He called us Adventists, but our friend told him we were Seventh-day Baptists. He then admitted that we might be a better set of people than he had been used to as Sabbatarians, but when he made the announcement of our preaching he called us Adventists. When we arrived and learned the particulars, we had an opportunity to tell an overflowing house the difference, in a measure, between us and the Adventists.

I came to DeWitt last Tuesday, and held meetings in the neighborhood, where we have some members of the Little Prairie church, formerly called DeWitt, the main body of its membership being about twenty miles from here, where I wish to go when I leave this community. I have preached twice here, and the house was about full last night, and about a dozen stood up for prayer, expressing their desire to become Christians.

I always have my mail forwarded from one point to another. I will send in monthly report soon. I have preached seventeen times in four different localities in this state, viz., five times at Crowley's Ridge Seventh-day Baptist church, seven times at Antioch, near Wynne; and three times at Colt's Station, and we commenced the present meeting Wednesday evening near DeWitt. We intend going to Little Prairie from here, about twenty miles away. At every place some want us to hold revivals when the busy season of the year is over.

DE LUCE, Ark., May 27, 1898.

HOLINESS.

If we really want to be holy, we must give up all easy ways of attaining it, and realize that it means absolute transformation of life. It is not rapture; it is not being caught up into third heaven; it is living the overcoming life by the power of God. It is leaving the fluctuating life behind, and coming under the sway, not of a theory or of a plan, but of a person.

There will be no victorious life until the living Christ is King over our lives. The electric car discards horses and abolishes cables. It stands on the track with no power of motion anywhere visible. The moment the trolley arm completes the circuit all the force of the dynamo pushes at the car, and it goes. True holiness never comes until the circuit is completed in the life by a union with Christ through obedience. And then the power is so real that nobody ever doubts it.—*The American Friend*.

In any organism loss of vitality means loss of vigor. Why this want of vigor in the missionary giving and service of the church? We need not go far to find the reason.

The lethargy of some professed Christians prompts the fear that "the nerves both of sensation and motion" are paralyzed. Let us get the breath of God upon our souls.

REV. DR. RICE, of Virginia, declares that four-fifths of our church members add nothing to the churches' power, and that God will not allow such a type of piety to be widely diffused.

ACCORDING to good authority and as the result of close observation, it is stated that the real gain of the church upon the world is about four new converts a year for every hundred professed disciples. At this rate how long will it take to convert the world?

Woman's Work.

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

THE HEATHEN MOTHER.

BY M. B. CLARKE.

This sad incident was related from her own experience, by Dr. Ella F. Swinney, at the Eastern Association, at Rockville, R. I., May, 1898.

I stood 'mid heathen women,
With faces worn and sad,
And talked to them of Jesus,
Who came to make earth glad.
As I marked their troubled features,
One face amid that throng
Pierced through my heart with sorrow,
By its utter woe and wrong.

A famine-wasted creature,
Within whose sad eyes lay
The fierce and bitter anguish
Of a hunted soul at bay.
"Tell me," at length I whispered,
"Tell me, who can it be,
That hungry, starving being,
Whose desperate grief I see?"

That is the wretched mother
Who killed her babe last night,
Though she, to save the infant,
Had waged a bitter fight.
The baby was not wanted,
'Twas a little girl, you see,
And those who sought to kill it—
Were all her family.

For three long months the mother
Held the baby to her heart,
Nor from it for one moment
By day or night would part.
And then they starved the mother,
Took all her food away,
Determined to compel her
The little one to slay.

Then followed days of torture,
And nights of bitter pain,
With hunger tugging at her;
When could she sleep again!
The wailing, moaning baby,
Too feeble scarce to cry,
But suffering and dying;
When would it cease and die.

At length the hopeless anguish,
The gnawing, hunger, pain,
The cruel persecution,
Had maddened heart and brain.
One moment's sudden pressure
Held back the failing breath,
One moment, and the mother
Had put her child to death.

Oh! tender-hearted mothers,
In Christian homes secure,
Can you conceive the sorrow
That mother must endure?
Perhaps you too have sorrowed,
And bitter tears have shed
Above some little narrow mound,
Which covered o'er your dead.

But you have heard of Jesus,
The children are his own,
And know that to his bosom
Your darling ones have flown.
You wait in hope the morrow,
Whose dawning shall declare
The glories of that Heaven,
Which you with them may share.

Oh! happy, Christian mothers,
Throughout this free, broad land,
When will you stand together
As one unbroken band,
Moved by a common impulse,
By God's good spirit stirred,
And shout the gospel message
To those who never heard?

The Woman's Hour of the Central Association was conducted by Mrs. T. R. Williams, at which time the following program was presented: Scripture reading by Mrs. A. B. Prentice; prayer was offered by Mrs. J. E. N. Backus, followed by a song by the children. Letters from Mrs. Harriet S. Rogers, of Preston, and Mrs. Lucy Ann Babcock, of DeRuyter, were read by Mrs. W. W. Ames. These aged sisters, though not able to be with us, have a lively interest in the work. The Associational report, read by the Secretary, showed advance in some of the Societies, and acknowledged hearty co-operation in the RECORDER work, as well as in other lines. A recitation, pleading for help in the work abroad, as well as in the work at home, was nicely rendered by Clara Hull, one of the Juniors. Rev. L. R.

Swinney followed in the reading of a letter from his sister, Dr. Ella F. Swinney, in which she urged the realization of *personal responsibility* as an important factor in earnest and effective work. "How to Promote Consecration," was the topic of a paper presented by Miss L. Adelaide Clarke, of Brookfield, in which she spoke of the helpful influences of the "Quiet Hour," and the study of the lives of devoted Christian workers. The children favored us with another song, which was followed by a Collection Address given by Mary Hull. The collection was gathered by four little girls, and amounted to \$10.77. The hour closed with singing by the children, which was a pleasant feature.

SECRETARY.

The following letter from one of our Shut-in sisters, Mrs. L. H. Babcock, of De Ruyter, N. Y., was read at the Woman's Hour of the Central Association. It will be of interest to her friends elsewhere.

Dear Sisters:—As the time approaches for our yearly Associational gatherings, my thoughts go back to the days when I greatly enjoyed these meetings and the Christian fellowship of the faithful ones, many of whom have passed to the heavenly home.

I am now in my eighty-fifth year and can no longer attend the public means of grace, but I can still ask and receive rich blessings from the heavenly Father. My trust in him grows stronger and my faith is brighter as the days go by.

The members of my own family have preceded me, one by one, till only my grandchildren are left to be the comfort and support of my declining years. In them I am greatly blessed.

I am able to follow each succeeding session of the Associations through the pages of the RECORDER, and have a lively interest in all our denominational work, and in the upbuilding of the Master's kingdom in the earth.

How gladly would I have a share in the work, as in the days gone by, but I am denied that pleasure. My heart is still with you and my prayers go up with yours for the upbuilding of the cause of Christ at home and across the sea.

Praying that the Holy Spirit may inspire and guide you and grant you the fullness of blessing,

I am your sister in Christ,

LUCY ANN BABCOCK.

HOW TO INTEREST THE GIRLS IN MISSION WORK.

"Where are the young women and girls who ought to belong in your Missionary Society?"

I hesitated before I answered, for I had often asked the question to myself and received no satisfactory answer. "You know," I finally said, "they have the C. E. Society and the Junior C. E., and the Y. W. C. A., and the Y. W. C. T. U., and with their school work and social life their lives are so full."

"But certainly the young people will need to become interested in missions; else who will carry on this department of the Master's work which has been so blest by God ever since it began, Women's Work for Women?"

"Those who a few years ago were actively at work in the Young Woman's Missionary Society are now working in the Woman's Missionary Society."

"That is right, but where are the girls to take the places of those who have joined the elder society? Are the ranks being filled by

the younger girls? These are vital questions and must be answered."

Let us look at a few reasons why the work should appeal especially to girls.

Do you realize, dear girls, what it means to be a girl in India? In the first place you would be very lucky if you were allowed to live at all, for it is considered a dishonor and a burden to be the father of a daughter. Then, having been allowed the doubtful privilege of life, you could receive no education, even the art of reading and writing being regarded as likely to make women disobedient and conceited. The next step in the girl's life is marriage, and as the custom rules that every girl shall be married before her twelfth year, the marriage would probably take place at a very early age, perhaps at five or six years. And do you know what marriage means to the poor little girl? First, she must be kept in the strictest seclusion in the zenana which she is not allowed to leave, even to go into the side of the house exclusively given over to the use of her father-in-law, brothers-in-law, uncles and male cousins. Second, abject submission to the husband's authority and to the mother or sister-in-law who rules the zenana. Third, perpetual widowhood in the event of the husband's death. Widowhood in India means to be subject to reproach, contempt and abhorrence, and to be forbidden to be present at any occasion of festivity.

"But surely," you say, "India is an exception and the girl's life is much easier in other heathen countries." Let us see the life of the little Chinese girl. Here, as in India, it is considered a disgrace to have a daughter, and in some of the provinces of China the exposure of female infants still prevails to an alarming extent. At four or five years of age the Chinese girl must have her feet bound, and her life of suffering is then fully begun.

These are only a few of the evils that a girl born in a heathen land must suffer; and to show that they long for other things, let me tell you this little story: A missionary's wife had a sewing machine she desired to sell. The wife of a native official had a great desire to buy it. She was kept in strict seclusion, but the husband sent word he would buy it, if the missionary ladies would teach his wife how to use it. He was particular in giving instructions, however, that the women might sing, but they were not to read the Bible or pray. So they sewed and sang, and one day the wife asked in the presence of one of the members of the family, if the Bible told the same things as the song they had just sung. The ladies told her "Yes." Then she said, "Well, read me just one verse of it." So they read one verse, John 3:16. The woman opened her heart and told the teachers how she longed to go out and see the sky, the flowers and the trees, and asked if God did not make all of these things for women, and a great impression was made upon the woman and her family.

There are many ways open for girls to help in foreign mission work, and in home mission work as well. Meetings might be held occasionally for reading good missionary literature. If the girls could only come to realize the great need of their help, I am sure they would gladly do what they could. To this end it would be well for the Woman's Missionary Societies to plan out a short course

of reading, giving if possible a little history of Seventh-day Baptist missions up to this day, and adding to this little sketches of the lives of some of the missionaries who have labored in the different fields. These can be made interesting to even quite young girls, and among the quantities of books published on missions there are many that would be especially interesting to the younger readers.

Where there is no regularly organized Young Woman's Missionary Society, the girls can help the Woman's Missionary Society greatly by their presence and interest. Our lives are busy ones, it is true, but are they filled with work for Jesus? A missionary on the home field, in a personal letter, recently said, "The best thing about this work is that it pays." She did not mean from a worldly view, but in the sight of God.

THINGS WORTH KNOWING.

A MADRID dispatch says that the Spanish reserve squadron has left Cadiz for an unknown destination.

THE Bank of Spain has agreed to place 28,000,000 pesetas at the disposal of the Treasury of Spain for war purposes.

THE Madrid government authorized Captain-General Blanco to entertain proposals for the exchange of Lieutenant Hobson and the men who were made prisoners by the Spaniards when the Merrimac was sunk in Santiago Bay.

THE Master Car Builders' Association began its Thirty-second Annual Session at Saratoga, N. Y., June 15. Ashley W. Cole, president of the State Board of Railroad Commissioners, made an address on the aims, purposes and accomplishments of the organization.

ON June 14, the marines, who are holding a position on Guantanamo Bay, made an attack on the Spanish camp, five miles away, killing about forty Spaniards and driving the others into the bushes. One American was wounded, and two Cubans, who were assisting the marines, were killed. Admiral Sampson reported to the Navy Department that he had been reinforced by several hundred Cubans, and that the forces at Guantanamo were in a very satisfactory condition.

THE *Cologne Gazette* published a note June 16, understood to be semi-official, which reads as follows: "According to trustworthy information, all conjectures in the press and in political circles, in Spain, which are being built on the supposed intention of Germany to abandon her neutrality in the Philippines question, are entirely baseless. In Spanish official quarters the arrival of German men-of-war at Manila is regarded as perfectly natural, for the great German interests there demand protection."

THE amount of subscriptions for War Loan Bonds so far received at the Treasury Department fully meets the expectations of the officials, and warrants the prediction that the new loan will prove a greater success than any other ever issued by the government. Although several subscriptions of from \$1,000,000 to \$3,000,000 were received, the response of the people of moderate means is especially gratifying to the Secretary, and indicates that the popular feature of the loan will prove a great success.

MISS CLARA BARTON, President of the Red Cross, accompanied by Mrs. John Addison Porter, wife of the Secretary to the President; George Kennan, the Siberian explorer; Dr. J. B. Hubbell and the Rev. A. Kent, arrived at Jacksonville, Fla., June 16, from Washington, and called on General Lee. They were afterward driven to the camp and shown over the grounds. Miss Barton expressed herself as being highly pleased with it in every way. She started on the evening train for Tampa with her party, and she hopes to get to Cuba at the earliest opportunity.

SECRETARY ALGER says positively that the government is not considering the advisability of making another call for volunteer troops. On the contrary, the War Department is now entirely occupied with the task of completing the equipment of the large number of organizations still without accoutrements and has not yet even taken up in earnest the procurement of the 75,000 men called for in the second proclamation of the President. All that has been done so far under that call is to arrange to fill up the regiments secured under the first call that are short according to the present standard of the service.

REAR-ADMIRAL WALKER was before the Senate Committee on the Nicaragua Canal, June 15. He said that the Commission of which he is president had not yet completed its labors, but from the examination that had already been made he thought the plan for a canal along the proposed route was entirely feasible. He suggested some changes by which several dams could be avoided, and said that he thought the canal could be constructed at a cost of about \$125,000,000. Senator Morgan, chairman of the committee, said that he hoped to get action on the bill during the present session of Congress.

OVER five thousand American soldiers for the occupation of the Philippines are at last on the Pacific, including the force dispatched from San Francisco June 15, under General F. V. Greene, until recently Colonel of the 71st New York Volunteers. With the second expedition out of the way, General Merritt and his staff will make every effort to secure the departure of the third expedition, consisting of at least 5,000 men, by June 30, and if possible on that date the entire remainder of the force, consisting of nearly 10,000 men, will depart. Five ships have already been secured for the purpose, and it depends altogether upon the success in securing others whether General Merritt himself will leave at that time.

SECRETARY DAY has sent to the House a recommendation for an appropriation of \$20,000 to create a commission to investigate commercial conditions in China affecting the export trade of the United States, and calling special attention to the movement of the three great Powers in that direction. His letter says in part:

The export trade of the United States is undergoing a transformation which promises to profoundly influence the whole economic future of the country. . . . The sending abroad of commissions of commercial and industrial experts to study actual conditions in promising markets seems to be a subject which should immediately engage the attention of Congress. Occasion has arisen for something more than a sporadic effort. Besides the great commercial domain of the southern half of the Western Hemisphere, there are vast, undeveloped fields in Africa and the Far East.

The Secretary calls attention to the eager rivalry of the European Powers in obtaining the largest possible spheres of influence there, and says the United States has important interests at stake in the partition of commercial facilities in the region likely to offer developing markets for its goods. He continues:

Nowhere is this considered of more interest than in its relation to the Chinese Empire. Three great European Powers have established themselves at points of vantage in that Empire which will enable them to exercise a direct influence on its commercial destiny. The United States, though it has made no acquisition of Chinese territory, is in a position to invite the most favorable concessions to its industries and trade. Inasmuch as our commercial relations with China are already most friendly, and as the existing trade between the United States and China is in actual process of development, it would seem to be clear that the present is a golden opportunity for enlarging the channels of commercial intercourse with the Empire. From the best information obtainable, the total trade of the United States with China approximates \$35,000,000.

Not only in China, but in contiguous possessions of Russia, the markets of American products seem capable of easy enlargement. The general advance of American products in the estimation of China is the more gratifying in view of the redoubled efforts on the part of European nations to obtain a larger share of the trade.

RICH POOR PEOPLE.

BY REV. THEODORE L. CUYLER.

A letter has just reached me from a venerable lady whose life-clock has reached to-day the high mark of eighty-eight. She has been for many years the inmate of a charitable "Home" for the aged and the impoverished—a kindly provided "Snug-Harbor" for those whose fortunes have been wrecked by the storms of adversity. This good woman is one of God's heiresses, and is getting part of her great inheritance in this world; for poor as she is in purse, she writes me that she is daily feeding on her Bible, and has just been reading a book of consolation which has "greatly joyed her heart." No letter of condolence for such a happy soul as that; in God's sight she is one of the richest women in that city. "The Lord is my portion," saith her cheerful soul.

There are plenty of earthly cisterns that are being shattered, or are running dry. The chief thing in the cistern was money, and that has leaked away. The bags that hold a rich man's money are "full of holes." While he is sleeping, the fire may consume his warehouses, the gales may wreck his ships, or his stocks and bonds may be dwindling toward worthlessness. I once overtook and walked in a New York street with a man who in former days had been a financial king; I talked with him out of sheer compassion, for he looked so lonesome, and nobody noticed him. His sceptre had been broken, and those who had courted him in his days of prosperity had "cut" him in the wintry days of his adversity. His investments had been swept away; and that raises the vitally important question whether there are not some investments in this world that we can make which are absolutely certain never to depreciate?

Yes, there are. The Bible speaks of them as the "portion of the soul." It is an actual solid possession, and it is one that meets the soul's necessities. That man or woman is well off who has what meets and satisfies his or her real wants. Many of the so-called "wants" are really fictitious. Daily bread is an actual necessity, and Christ teaches us to pray for that; but a sumptuous dinner is a luxury. It is not really necessary for any

one's health or happiness of heart that he should have a handsome house or a large bank account, or a luxurious table, or high social rank, or any of those things "for which the Gentiles seek." There are certain possessions, however, that are indispensable to our happiness; they are—peace of mind, a clear conscience, the forgiveness of our sins, the favor of God, the chance to be more or less useful, and that infinite wealth that is summed up in having *Jesus Christ in our souls*.

More than one person who is under the harrow of pecuniary anxiety or some other sharp affliction will read this article, and say, "Well, I wish I could feel as contented as that cheerful old lady in that charity 'Home.' Her fortune had been lost, and yet she is rich; her kindred are gone and yet she is not lonely. My friend, just inventory the good things that you may have if you will seek for them in the right place and the right way.

The value of a bank-note depends on the assets of the bank; and the value of God's promises depends on the resources of his power, and boundless love. My friend, just open your casket, and read such promises as these: "No good thing will he withhold from them that walk uprightly"—"I will never forsake thee"—"My grace shall be sufficient for thee." God never defaults in his promises. Do you crave friendship? Then find a Friend who "sticketh closer than a brother." Are you lonesome? Listen to that sweet voice—"Lo! I am with you alway." Are you often distracted with worries? Cast your cares on him; he careth for you. Just think who it is that says "My peace give I unto thee." Do you crave a full assurance that all is well with you? Then practice the faith of adherence to Christ. Remember that faith is the milk, and assurance is the cream that rises on it; if your milk is half water, you cannot expect much cream. When income runs down low, invest more in kind deeds to other people; that pays solid comfort. Is your heart aching at the sight of that empty crib, or at that empty chair at your plain table? Then don't let your grief stagnate; it will turn into poison; draw it off by trying to help somebody poorer than yourself. The saddest thing about grief is that it tends to make us brood, and grow selfish. Wealth or poverty, cheerfulness or discontent, sunshine or darkness, depend on *our own hearts*. With Jesus Christ securely there, you are rich. That cheerful letter that inspires this article was written by an aged hand in the "Louise Home" in a certain city. Methinks the dear Master was whispering to her, as he does to all of us who trust him, "A little while and ye shall see me; I go to prepare a place for you, and will come again and receive you unto myself."—*The Independent*.

PERSONAL REIGN OF CHRIST.

Many passages in the Epistles are quoted as teaching the personal reign of Christ on earth. We think such an interpretation is a misconception. 2 Peter 1: 16 says we have not followed cunningly devised fables when we made known unto you the power and coming of our Lord Jesus Christ, but were eye witnesses of his majesty. His coming as referred to in this place must mean the revelation of his presence. For he was an eye witness of his power and his splendid work among men. He could not say that he was an eye witness of

his second coming or his personal reign. But he could say I was an eye witness of his divine mission and of his presence in the glorious work of redemption.

1 Thess. 1: 19 asks what is our crown of rejoicing, are not even ye in the presence of our Lord Jesus Christ at his coming. This word "coming" means his appearing or the revelation of his presence in the world. As a crown adorns a king, so your integrity, your zeal and love, gives us great joy.

For ye are our glory and joy. 2 Thess. 2: 1. We beseech you brethren by the coming of our Lord Jesus Christ and by our gathering together unto him, that ye be not soon shaken in mind, or troubled, as though the day of Christ is at hand.

These passages are sufficient. A large number of passages in the Epistles use the word "coming" of Christ to mean the presence of his spirit among men. In the new version the footnotes say that the coming of Christ means his presence. The presence of Christ as revealed at the day of Pentecost, or the work of the spirit in answer to prayer. It is said by scholars that the coming as used in these references means the revelation of his presence. 2 Thess. 2: 9 says, whose coming is after the working of Satan with all power, and signs, and lying wonders. This coming of the wicked one cannot mean his personal reign, but the revelation of his presence in his wicked influence over men. The Lord will consume him by the spirit of his mouth, which is the gospel message. And by the brightness of his coming, brightness which shines in a righteous life, sanctified by divine love. The same word in the original is used for the coming of Satan that is used for the coming of Christ.

These references in the Epistles show that the coming of Christ cannot mean his personal reign. L. M. C.

DRIVE WITH CARE.

BY REV. W. D. SMITH.

In Plato's "Phædrus" every human being is represented as standing in a chariot and driving a black and white horse. The white horse is a symbol of our moral emotions, and the black horse of our animal passions.

A good driver always keeps his horses evenly balanced. He will allow neither to take the lead; but he will keep them head to head and neck to neck. How should we drive our emotions and our passions? Carelessly, recklessly, and without regard to the result? Oh, no; we must keep our horses evenly balanced. Neither our emotions nor our passions must be allowed to take the lead.

You have sometimes seen a runaway. Through carelessness, mismanagement, or some other cause, the driver loses control of his steeds, and away dash his horses at a tremendous speed. The usual result is injury or death to the driver, ruin to the vehicle, and damage to the steeds. Have you never seen a runaway in human life? Have you never seen those whose appetites and passions have run away with them? Sad to say, it is not an uncommon sight. Again and again we see those who lose all control of their black horse, allow their passions to outrun their emotions, and go faster and faster on the downward road to ruin and death.

This idea of Plato's is not a mystery or a fallacy. Beneath his figure of the chariot and the steeds there is a valuable lesson. You are endowed with emotions and passions,

and the question is, "Which will you allow to take the lead—your noble and God-like emotions or your evil and debasing passions?" If you wish to separate your soul from God, allow your passions to take the lead. If you desire to live in union with God, keep your emotions first. Beware how you drive. You have a somewhat dangerous team. You need to know which is ahead, and which is the fastest steed, your emotions or your passions. If your passions are in the lead you will surely lose the race and separate your soul from God. If your emotions are first, you will keep close to God, win the day, and save your soul.—*Treasury*.

TAKING HOLD OF STRENGTH.

How feeble man is when he stands by himself; how insignificant he is when God's great forces wrestle with him for mastery. The earthquake shakes him from his footing. The cyclone whirls him aloft as though he were a feather. Electricity could shrivel him to a cinder with a single discharge. Many of the beasts of the earth far outdo him in strength.

But in the largeness of his benevolence God says to this feeble creature, "Let him take hold of my strength;" and in that saying we read the open secret of man's power. He is in no sense a source of power, but he allies himself with it; he takes hold of God's strength. This he has been doing for many centuries. When by the power of thought and the patience of experiment he learns how he may take hold of this or that force, he makes some kind of tackle and sets it to work. The stream cannot get to the sea without turning his mill. The wind pushes his ship across the watery ridges of the sea. He takes hold of the power of fire, and that choleric but strong servant does a large share of man's work. He takes hold of the energy of steam, and puts it into an iron box and will not let it out except along the bands and shaftings of his mill.

* * * * *

But it is when we turn to consider man as a spiritual being that we perceive the most glorious advantage which can be taken of divine strength. Here indeed man is utterly helpless unless God shall work in him "both to will and to do of his own good pleasure." All the steps and states of the new life are God-enabled and God-filled. Conversion is a Spirit-prompted turning of man to lay hold by faith on the truth as it is in Christ. Regeneration is the birth-power of the Holy Spirit reaching down from above to lift man up to newness of life in Christ. The Christian life is due to the keeping-power of the Spirit, enabling one to sit in heavenly places and walk on heavenly table-lands in Christ Jesus. All the activities of the new life are rendered efficacious by man taking hold of divine strength.

Here also we find a convincing proof of Christ's power to save. How do we know that he can save? Because of the help that he gives us when by faith we take hold of him. The main difference between a toy balloon and a monster air-ship is their relative lifting power. Human theories of religion give very little aid to a struggling spirit. They are mere toy balloons, so far as efficient aid is concerned. But the religion of Jesus has great uplifting power; so great that it can lift one "out of an horrible pit, out of the miry clay," and bear him to such altitudes of experience that he confidently reaches the reasonable conclusion that it can bear a soul from earth to heaven.—*The Advance*.

Young People's Work

FAILURE is the price of neglect.

THE talent in man is the wisdom of God.

CAREFULNESS is the dawn of a successful day.

ENVY never wore the seamless garment of love.

ABILITY should not make you proud, but thankful.

FAITH never says, "I must do wrong to keep peace in the family."

THE easiest way to do right is to do everything as Jesus would do it.

UNGODLY advice is cheap—so cheap that it is good for nothing.

THERE should be no "Mason and Dixon's line" in any of our churches.

If you and the Truth are playing "hide and seek," be sure to do your part of the seeking.

LITTLE kindnesses are seeds which will surely produce an abundant crop of good fruitage.

NEVER ridicule the methods or the people of God. "My thoughts are not your thoughts, neither are your ways my ways."

FERTILIZE the ground of life all about you with good, wholesome, practical, every-day living, and you may be assured of good results.

It is not important that we should try to fathom questions which pertain to our condition after death, but rather to study to make ourselves what we ought to be here and now.

WHILE you are "keeping" the Sabbath, are you doing all you can to aid others in keeping it? Is there some one working for you while you sit in God's house singing, "Welcome, sweet day of rest"?

THE market price of truth never varies. The price is always "willingness to accept." Then "buy the truth and sell it not." Having bought it, you will find it to be like the widow's barrel of meal which did not waste, and the cruse of oil which never failed.

SOME family altars seem to be "too elegant" in their construction to permit the servant girl or hired man to bow before it in company with the members of the family. "He that humbleth himself shall be exalted, and he that exalteth himself shall be abased."

THE Young People's Hour of the Central Association convened at 8 o'clock, on the evening after the Sabbath, in charge of Grant W. Davis, Associational Secretary of the Young People's Board. An interesting program was given to a full house, which was as follows:

Prayer, Dr. E. S. Maxson.
 Reports of Societies.
 Song, by Quartet.
 Essay, "Enthusiastic Service," Miss Ida B. Greene.
 Essay, "Best Use of Life," Miss Elizabeth Hibbard.
 Duet, "Life's Railway to Heaven," Rev. and Mrs. Sindall.
 Recitation, "A Single Head of Wheat," Miss Cora Davis.
 Exercise by the Juniors.
 Remarks by Dr. A. H. Lewis.
 Song, Quartet.

The essays were full of interest, and read in an impressive manner, setting forth the necessity of enthusiasm in all that we undertake to do, pointing out the best uses one could make of life should he strive to do the best he could, and make the most of what is within his ability to accomplish. The singing was greatly enjoyed by all, and was truly beautiful. The recitation by Miss Davis was really a fine selection, being spoken with such an affecting manner caused many to wipe away the tear-drops from their eyes. The exercise by the Juniors was something new and novel. It consisted of contest (planned by Miss Austin, Superintendent of the Adams Juniors) between the children and the ministers, and was in charge of Dr. A. H. Lewis, who gave out passages of Scripture in different parts of the Bible, to see who would turn to them first, and the first to find it was to read it. In almost every instance the children were first to find them. After the contest, the hour closed with a few remarks by Dr. Lewis, followed by a song by the quartet. Altogether it was a very enjoyable hour, being both profitable and pleasant.

IMPROVING OPPORTUNITIES.

BY A. GERTRUDE CAMPBELL.

To every person come opportunities of doing things for their own improvement or for the improvement of others. These opportunities do not come to all alike. Some have but few, while others lives are crowded with them. We find very frequently that those who have the least number of opportunities are the ones who make the most of their lives. These, whenever an opportunity comes, seize it, and improve it. Those whose whole lives are full of opportunities are the ones who are the most apt to let them go by unnoticed. We would not say that everyone who has but a few opportunities improves them, nor would we say that those who have an abundance always let them pass by unheeded; but such is often the case.

Let us consider what chances we, as Seventh-day Baptist young people of Minnesota, are letting slip by. Are there not some of us who are sitting placidly in our home, letting all the opportunities of getting an education go by? Not many of us are brought up in wealth, and yet nearly all parents are anxious that their children should get an education, and are willing, as far as they are able, to give them fair advantages. It would not be very easy for them to do this unless they have the co-operation of the one whom they wish to benefit in this way. Why not, then, if we are able, enter into their plans and see if we cannot find a way to bring those plans into effect? "Where there is a will there is a way," and as someone has said, "Find a way or make a way."

No doubt many of us have seen young people settle down in life very poorly equipped for the duties before them, and these the children of well-to-do families, who have ample opportunities for making themselves useful. There are too many of these who might have had means, who had all the time needed, willing parents, and schools within reasonable distance; yes, some within rifle-shot of their doors.

There are others who have no help from the home, except encouragement and lessons in relying on their own abilities, who have climbed the ladder of learning and usefulness, almost to the top. Which of these two

classes do we wish to belong to? Surely not to the first. Then why not take advantage of every opportunity in your way to get something that will make a more useful and noble life? How many of us have longed for the opportunities of an education which we have seen others wasting, or not even picking up. Is it wrong to wish for something which we see is doing others no good and which if we had we would be glad to use to make us better workers for the Master? I trust not.

There are many other opportunities that we should not let pass. To all of us come the privileges of lending a helping hand to others. We should not become so engrossed in ourselves and our own affairs that we cannot see that there are those who need our help and sympathy. Very often there are people near our homes whom we might meet often, if we would only think of it, who are not able to go out on account of the infirmities of age or of ill health. These would be overjoyed to have us notice them, as we might do by frequent calls at their homes, by a bunch of flowers given with our love, by a kind or thoughtful word, or in many other ways. Then there are the opportunities of doing good in our homes, in our schools, on the street, and in our churches.

Are there not those who think it is humiliating to do anything in their home to make others happy? I am afraid there are many such instances where different members do not care what others do if they can only have a good time. If we should look at this in the light of the blessed words of Christ: "Do unto others as ye would they should do unto you," there would be fewer instances of this kind. If the older children should try to live righteous lives, and to do right things to please the younger ones, all homes would be much pleasanter. The younger members of the family are constantly looking to the older ones for example; then why not seize these golden opportunities of helping father and mother to bring up these little ones in the fear of the Lord. Much more is done by our example than we usually think; we should see that it is only the best.

To those who are teaching come many chances of helping those who are under their supervision. The best way to do this is to show a kindly interest in the pupils whenever an opportunity presents itself. Often this may be done by playing a few games with the children and teaching them how they can play gently and quietly. A teacher should let the children see that she loves them, by always treating them kindly, and doing everything possible to help them. In these ways many children may be induced to give up evil habits and associations and seek those things which tend to elevate them. These opportunities come not to teachers alone, but to the children themselves, especially the older members of the school.

There are also chances for us to work upon the street. This is doubtless the hardest work to do, but who knows what good may come from it? A few years since a young lady met an infidel upon the street, and asked him to come to meeting in the evening. This he did, and he was afterward heard to remark that he liked such a Christian as that. He was not converted, but perhaps seeds sown that night may ripen into a golden harvest sometime.

Very many opportunities come to the young people of the churches. In order to keep

strong in the Lord it is necessary to comply with all the requirements of our church, by assisting our pastor in his work as far as we are able, and by doing all we can to interest others in the Saviour. These things we can do if we have any interest in the advancement of our Master's cause. We cannot tell what may be our lot in this world, but we know if every opportunity for doing good is improved, our lives will not be in vain, and our Lord will say when we are done with earth and its toilings, "Well done, good and faithful servant, enter thou into the joy of thy Lord." So let us, as Seventh-day Baptist young people, improve all our blessings (for opportunities are blessings when rightly used) in making our lives better, and making our friends and associates happier.

NEW AUBURN, Minn.

OUR MIRROR.

"A CHEERFUL face is sometimes better than a sermon."

How MANY Endeavorers have become interested in the Quiet Hour this past year and how many have become comrades? One society has written of interest manifested in this and the Tenth Legion. The covenant taken with the comrades of the Quiet Hour is: "Trusting in the Lord Jesus Christ for strength, I will make it the rule of my life to set apart at least fifteen minutes every day, if possible in the early morning, for quiet meditation and direct communion with God." Be alone with God for a few moments each day. Make it a rule of your life. Think how much was given for you, and how much better fitted for service you will be, by these few minutes of quiet meditation each day.

MANY of us are inclined to hold back from undertakings that we would otherwise enter into, heart and soul, just because we are afraid that we may make some mistakes. In one way, perhaps, it may be a good sign, since it seems to show that what we do we like to do well. But if we should all undertake only such work as we were sure we could do without making any mistakes, the amount of work done in the world would be very small, and there would be very little progress. Each mistake should add so much capital to the fund of experience on which we have to draw every day, so that it would be almost impossible to make the same mistake twice. If we make use of our mistakes in this way, adding them to our fund of experience and learning from them to be better and better as we go on, they become more valuable to us than we realize. If we are asked to do some piece of work or undertake some enterprise that we know is quite beyond our power or ability, then we are right in refusing, since no one could be helped by our making a total failure of it, as we would be likely to do. But when the undertaking lies within our power, we should go ahead, striving to make each effort a stepping-stone to more successful achievements.

REPORT

of The Y. P. S. C. E. of Ashaway to The Eastern Association.

In taking a retrospect of the work for the past twelve months, some progress can be discerned. Nothing of great moment has been accomplished, nor has the growth of the Society been as rapid as might have been de-

sired, but I believe that we can truly say that the spiritual condition of the Society has been greatly improved in the past year. Meetings have been held nearly every Sabbath afternoon. Several times during the year our Society and the Men's Meeting have convened together. Much encouragement and inspiration has been obtained from these unions.

During the month of November, according to plans originated by the President of the Local Union, delegates from each Society visited the other Societies, and carried greetings and reports of the work which their respective Societies were doing. This inter-visitation plan was a success in every particular. The Societies became better acquainted with each other, and a better knowledge of the work was obtained in which each was engaged, and also new ideas and methods for future work.

A lecture course has been given during the winter, under the auspices of the Society, consisting of four lectures and a concert. Two of the lectures were of an humorous nature, one historical and the other educational. The concert was given by local talent. This course proved itself most entertaining and instructive.

Evangelist E. B. Saunders held meetings with us for about six weeks, and, as a result, our membership list has been very agreeably increased.

Through the efforts of the Missionary Committee, twenty dollars have been procured and sent to Rev. T. L. Gardiner, to be used toward the payment of the tuition of one student in Salem College. The Society has also sent a box of literature for the benefit of the Seamen's Mission in New York City.

As a society of young people, we are praying for guidance from on high, and are trying to help those around us to understand that there is something beyond this life here on earth for each one of us, and that it remains for us to determine whether we shall be prepared for what is in store for us hereafter.

We trust we may profit by the experience of the past year, and make the coming year one filled with faithful and whole-hearted work for "Christ and the church."

ALBERT P. KENYON, Pres.

THE SMALLNESS OF THE WORLD.

BY KATE UPSON CLARKE.

An illuminative incident has recently occurred in a fashionable woman's club in Chicago. The name of a prominent and wealthy woman was proposed for admission. It was promptly blackballed by two members. One of these explained that she had stayed at the same hotel in Vienna with the candidate, and had been treated by her with positive rudeness. The other lady who dropped a black ball had had a similar experience in crossing the ocean with the candidate. Thus a failure to behave like a lady and a Christian in distant quarters, where she had no idea that she was under the observation of anybody for whose good opinion she should ever care, kept a really pretty good woman out of a Chicago club.

In another case, a certain Mrs. H., who occupied a high social position, was walking through the hall of a great White Mountain hotel, when she met an elegantly attired woman, who stopped and shook hands effusively with Mrs. H., remarking, "You may not remember our pleasant days together in

Cairo, but they are very bright in my memory."

Mrs. H. responded civilly, and bowed to the woman whenever they met in the hall or dining-room thereafter, but it was observed that the new-comer was not introduced to the others in Mrs. H.'s party, which was just then the most desirable to know among all those at the hotel. One of this party inquired confidentially concerning the reason for this rather conspicuous "boycott," whereupon Mrs. H. explained as follows: "One morning in Cairo we slept late and were awakened about nine o'clock by loud talking in the square in front of the hotel. On looking out we found that this woman was having a quarrel with her driver. We had met her at dinner and in the parlors. We knew that she was the daughter of a rich and honorable banker in America. She dressed rather too much and spent money too freely, but we had not seen anything else in her to criticise until this morning. Then we were shocked at her conduct. It seemed that the man wished to take one route to a place of interest which they were about to visit, while she wished to take another. The dispute waxed hot and hotter. It did not seem to occur to the banker's daughter that she could do anything but scold, and scold she did like a fish-wife. A gaping crowd collected. We were ashamed for our country.

At last the party drove off. The man had consented to take the route chosen by his irate passenger, but before noon they returned. They had been tipped over by their driver, who was a thoroughly ugly Arab. Nothing very serious resulted, but this woman was laid up for several days, and nobody cared much. I shall never see her again without thinking what a spectacle she presented out there in the square, standing up in her carriage and storming at that ugly old Oriental. I am astonished that she does not herself seem to recollect it, and feel so mortified that she hesitates to speak to anybody who witnessed that scene."

Thus a disgraceful fit of temper indulged in in Egypt reacted upon its victim some years later and 4,000 miles away.

Too many of us forget the smallness of the earth in these days of cheap and rapid transportation and universal travel. We have all seen people doing things in a country town which they would not care to have their city friends know of. Nearly every one feels a freedom in foreign lands which is scarcely justifiable. If higher motives do not appeal to one, the fact should have weight that whatever one does is likely to be seen by some unfriendly neighbor and reported at home to those whom one would least like to have know it.

"Defile not the water of any well," says the old proverb, "for thou knowest not how soon thou mayest drink thereof." Religious principle and the laws of good society are just as binding upon us in Borneo and Timbuctoo as in New England or New York, and he who breaks those laws thinking himself unseen may live to rue it even in this world.—*Congregationalist*.

The threads of the most minute spiders are so fine that 4,000,000 of them would be required to make up a single hair of the human head. The compound or common thread of the spider is made up of about 40,000 smaller threads.

Children's Page.

SPRINGTIME.

BY SYDNEY DAYRE.

A Mouse, a Cricket, and Bumblebee
Started out in the sweet spring weather.
"Let us all agree,"
Said the Bumblebee,
"To build us a house and live together."
"I'm willing to try,"
Said the Cricket spry.
Said dear little Mousie, "So am I."
"Under the porch, away down low,"
The Cricket chirruped in rare delight,
"Is the place, I know,
For us all to go;
There's not the tiniest ray of light!
We'll hide away
From the dazzling day,
And chirrup and buzz and squeak all night."
Said the Mouse: "O dear,
I fear, I fear
Such a place would be so dark and drear!"
"Away, 'way up in the elm-tree high,"
Said the Bumblebee, "is a cozy nook,
In the early light
Of the morning bright
A royal place. Let us go and look."
Said the Cricket: "Why,
As I cannot fly,
I never could think of going so high."
Said Mistress Mouse: "The finest spot
Is out in the field of growing wheat.
We'll build a dot
Of a nest—why not?
Convenient, cozy, and snug and sweet."
Said the Bumblebee:
"Dear me, dear me!
Such a house would never do for three."
Well, Mistress Mouse
Built a wee, wee house,
And cuddled under the sun-warmed hay.
The Bumblebee
From his hole in the tree
Buzzed and hummed through the sunny day.
While the Cricket stole
To the darkest hole,
And chirruped till morning's earliest ray.
And though they never could live together,
All rejoiced in the sweet spring weather.

OUR SUMMER BOARDERS.

BY EMILY HUNTINGTON MILLER.

They were only table boarders, for they had a very snug house of their own; and they must have provided their own meals before we took the cottage, though it was very plain they had been in the habit of running in and out of our premises, and making themselves quite at home on the veranda. When Norah swept out the great drifts of dead leaves that had gathered in the corners, she found heaps of acorn and nut shells, that seemed to have tumbled down from the beams overhead, and she said:

"Sure, there's rats in this house, and I can't abide rats."

"Oh, no," said Joy, "it's squirrels. They're as tame as anything. They sit upon the beam and eat nuts, and they come right into the kitchen and get things. We put apple-cores in the wood-box for them."

"Indeed, thin, it's not meself will have wild bastes comin' in me kitchen," said Norah, decidedly.

But a few days afterwards, when Norah was washing dishes, she looked up to see a pretty striped squirrel sitting in the doorway and watching her with his keen eyes, as if he were saying, "This is a new animal; I wonder if she is friendly."

Norah held her breath for pure astonishment, and in a twinkling Mr. Chipmunk was in the wood-box hunting for provisions. From that time he seemed to have no fear. He ran in and out at pleasure, helping himself to nuts, apple-cores, bits of sweet potato, and sampling a variety of things that must have been quite new in a squirrel's bill of fare. Norah grew really fond of him, and always spoke to him as "Paddy, ye thafe," which

was meant as a term of endearment. But one day the mistress, swinging in her hammock, heard Norah's voice in angry protest, and sat up to listen.

"Sure, ma'am, will ye see what the thafe of a baste was after doin'? Didn't I lave me pie coolin' on the table, as illigant a lemon pie as ever was baked, with frostin' as thick as me hand, and will ye look at it now, with the holes the meddlesome baste has scooped in it with his dirty paws!"

"Where is he?" asked the mistress, trying not to laugh at Norah's anger.

"Sure, and he's up yonder on the beam, lickin' his paws and grinnin' at me."

It was the funniest sight. The soft frosting was plastered on his whiskers, and he sat solemnly licking his little paws, as if he had grabbed a last handful before flying.

"Never mind, Norah," said the mistress, "we can get along without dessert; you know it is only the boys who eat lemon pie."

"'Deed, then," said Norah, "I'll not be wastin' the pie; I'll fill up the holes, and it'll be good as new; sure he's just as clane as anybody, the rogue!"

Then there were the field-mice, beautiful little creatures, with great soft eyes and fur like velvet, drab on the back and snow-white underneath. Nobody could ever find where they slipped in, but no vigilance could keep them out. They did not gnaw wood; they touched nothing but grains, but every night, when the house was still, they took possession. They would make in a single night a nest in the folds where a curtain was looped up. In a single night they brought minute shreds and ravelings from a roll of woolen stuff in an upstairs closet, down the stairs, into the kitchen, to the top of a barrel filter through a knot-hole in the cover, constructed a nest on the damp gravel, and furnished it with five tiny baby mice, over which the little mother cuddled, without the least attempt to run away when the cover was removed. Two guests declared one morning that they believed there had been a mouse in the bed during the night; and when the coverings were removed, the greater part of a pound of rice was found stowed away in the foot, transferred to this snug hollow from a box of camping supplies.

The pretty flying squirrels now came inside. They were quite contented with their deep, dry tunnel under the eaves, behind the joinings of the porch. They seemed to frolic all night long. We often saw them in the evening come sailing down upon the roof from the oak tree close by, and heard them at night thump down and rush after each other in a way that often startled strangers.

The blue jays patronized our larder, coming regularly every morning to the tin pan where scraps were put for the amiable old dog. They sat in the tree and screamed until he often walked away in dignified fashion, while they pounced upon the feast. I have seen a circle of newly-fledged jays sitting like chickens around the edge of the pan. The indigo-bird, the oriole, the scarlet tanager, thrushes, robins, kingfishers, warblers, woodpeckers, a great, beautiful, fascinating family of winged creatures, built and sang, and filled our woods with delight, for all were welcomed and guarded and fed and loved as neighbors.

It is worth while to go from home to find out how exceedingly happy and comfortable you are at home.

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.

BERLIN, WIS.—A big delegation from Coloma and Berlin went down to the Semi-Annual Meeting at Marquette, expecting to get a blessing. I think none came back disappointed. We found Elder Socwell there, ready for a few days' hard work: He preached six times during the two days and three nights we were there. His discourses were full of instruction and inspiration.

The few Sabbath-keepers of Marquette deserve a word of commendation for the excellent hospitality we enjoyed. We trust that the real blessing was mutual.

We visited the baptismal waters again Sunday afternoon. There one more acknowledged Christ before her many companions. Sunday night closed the Semi-Annual Meeting. On Monday Elder Socwell came to Berlin. There we held a meeting that night, also Tuesday night. Tuesday afternoon a small company met on the banks of the Fox River to witness the baptism of two more candidates. Ed. Van Horn, who was present to help in all of these meetings, went back to his work at Coloma. We greatly appreciated the willing service of Elder Socwell. We trust he will realize the truth of the words, "It is more blessed to give than to receive." E. F. L.

JUNE 15, 1898.

DODGE CENTRE, MINN.—If there can be too much of a good thing, then the farmers fear that much of the grain which looked so well at the start will be of such rank growth as to lodge and rust before maturing. Everything is growing wonderfully. Since the big fire reported lately, the debris has been cleared away and a large brick block has been commenced. The High-school building has, at last, been moved, and the fine new structure has been commenced. There were only six graduates at the late commencement.

Brother and Sister J. S. Langworthy recently celebrated their fortieth wedding anniversary, or rather the society surprised them on that occasion. It was a very pleasant gathering. This dear couple are among the "stand-bys" in this church, and we wish them many, many coming anniversaries.

We were greatly helped by a recent visit from Pres. W. C. Whitford, of Milton College, who gave an informal talk on Sabbath evening, a sermon in the morning and a splendid lecture on Spain and the Spaniards in the evening after the Sabbath. Our church was packed full.

But few attended the Semi-Annual Meeting at Trenton this year, and but few think of going to the Association. This is a month of conventions. The Populists' Convention was a very small affair. The Prohibition Convention held two sessions with good sized crowds, having Stewart and the Menleys, from Illinois. The next will be Republican, and our sister village has the Y. P. S. C. E., with three days' session. Sister Anna Wells is to represent our Society in that body with a paper on missions.

Most of us contrive to use up vitality enough, between eighteen and twenty-eight, to have carried us well on into the eighties.

Sabbath School.

INTERNATIONAL LESSONS, 1898.

THIRD QUARTER.

July 2.	The Kingdom Divided.....	1 Kings 12: 16-25
July 9.	Elijah the Prophet.....	1 Kings 17: 1-16
July 16.	Elijah on Carmel.....	1 Kings 18: 30-39
July 23.	Elijah's Flight and Encouragement.....	1 Kings 19: 1-16
July 30.	Naboth's Vineyard.....	1 Kings 21: 4-16
Aug. 6.	Elijah's Spirit on Elisha.....	2 Kings 2: 6-15
Aug. 13.	The Shunammite's Son.....	2 Kings 4: 25-37
Aug. 20.	Naaman Healed.....	2 Kings 5: 1-14
Aug. 27.	Elisha at Dothan.....	2 Kings 6: 8-18
Sept. 3.	The Death of Elisha.....	2 Kings 13: 14-25
Sept. 10.	Sinful Indulgence.....	Amos 6: 1-8
Sept. 17.	Captivity of the Ten Tribes.....	2 Kings 17: 9-18
Sept. 24.	Review.....	

LESSON I.—THE KINGDOM DIVIDED.

For Sabbath-day, July 2, 1898.

LESSON TEXT.—1 Kings 12: 16-25.

GOLDEN TEXT.—A soft answer turneth away wrath; but grievous words stir up anger. Prov. 15: 1.

INTRODUCTION.

In 1896 we had a series of lessons selected from the Books of Samuel and Kings, the last of which was from the eleventh chapter of 1 Kings, and was entitled "Solomon's Sin." It may be seen, therefore, that the lessons for this quarter are a continuation of that series. God did not immediately wrest away the kingdom from Solomon, although he had virtually turned his back upon God in making high places for the heathen divinities. He turned aside from true wisdom. The later years of his reign were not as peaceful and prosperous as the earlier. God raised up adversaries against him, one of whom was Jeroboam, who had been a trusted officer of the king. To this man, Abijah the prophet declared the will of God that he should become king over the ten tribes, leaving the one tribe Judah along with Benjamin (which seemed not worth counting) to the family of David. After Solomon's death, Rehoboam went to Shechem to be confirmed in the kingdom; we would say in this age, for the coronation ceremony. Here after three days' deliberation he rejected the wise counsel of the old men who advised that he make a mild reply to the people who had asked for a relief from the burdens which they had born under Solomon. Accepting the counsel of the young men, his associates, he made a very insolent reply to the people. The result we see in our lesson.

NOTES.

16. *All Israel.* Spoken in general of the people as indicating the larger part of them. *Hearkened not unto them.* Did not give heed to their request for lighter service, but rather promised them more severe treatment, as shown in the previous context. *What portion have we in David?* We have nothing to do with a descendant of David as King. He does not belong to us or we to him. *Neither have we inheritance in the son of Jesse.* A repetition of the thought of the previous clause. Similar words were used by Sheba in 2 Sam. 20: 1. Compare "part" and "lot" in Acts 8: 21. *To your tents, O Israel.* Let us leave this council and go home. *Now see to thine own house David.* As if the Davidic king of the tribe of Judah would have only his own tribe to look after. Instead ראה see, the Septuagint has βοσκε, feed as a shepherd, as if from רעה. Possibly a contemptuous reference to the shepherd king, David.

17. *The children of Israel who dwelt in the cities of Judah.* We must not get the impression that every member of the Ten Tribes revolted. Doubtless there were representatives of every tribe among the people of Judah.

18. *Adoram.* Probably the same as Adoniram of 4: 6 and 5: 14. The word *tribute* in A. V. is replaced by *levy* in the R. V. This officer had charge of the men who were drafted for the king's service, especially in the work of preparing material and building. Josephus says that Rehoboam sent Adoram to appease the people. If that is the case he certainly made a very unwise choice. Rehoboam showed sense however in getting himself quickly out of hostile territory to a place of safety.

19. *Rebelled.* This same Hebrew word is elsewhere used of rebellion against God—transgression, sin. *Unto this day.* This phrase, occurring frequently in Kings and Chronicles, implies that the records from which these books were compiled were made while the two kingdoms of Israel and of Judah were still in existence.

20. *Come again.* (Returned, R. V.) that is, from his sojourn in Egypt, whither he had gone to escape from Solomon. *And made him king over all Israel.* The natural result of Rehoboam's policy. The Septuagint omits the word "all" before "Israel," and in the last clause of this verse inserts the words "of Benjamin," making also the word translated "only" in the plural.

It is to be noted that the Septuagint reads "two tribes" in 11: 32 and 36, instead of "one tribe." This is probably a correction of the translators, and not to be accepted as the true reading.

21. *All the house of Judah and the tribe of Benjamin.* In 2 Chron. 11: 1, we read the house of Judah and Benjamin as if they were but one house. *An hundred and four score thousand.* A large army for so small a state. Compare the census under Joab, 2 Sam. 24: 9.

22. *The word of God came unto Shemaiah.* As in many other cases, it is not explained how the "word of God" came to the prophet, possibly by a vision during sleep. The impression of the prophets was always clear and vivid; they had no doubt of their message and that it was from God. Shemaiah is mentioned also in 2 Chron. 12: 5, 7, 15. *Man of God* is a frequent designation for a prophet.

23. *To the rest of the people.* ("Rest" is better than "remnant.") This is doubtless intended to refer to the subjects of Rehoboam who were not members of either tribe, Judah or Benjamin. Compare v. 17.

24. *The Lord, that is "Jehovah." Ye shall not go up.* A positive command. *For this thing is of me.* Compare v. 15, "for it was a thing brought about of the Lord." *Returned to depart* is much better in R. V., "returned and went their way."

25. *Then Jeroboam built Shechem.* He fortified, as his capital, the very city to which Rehoboam had come to be confirmed in his kingdom. This verse begins a paragraph in which we are told of the steps which Jeroboam took to strengthen his kingdom. In January, 1891, we had two lessons from this same chapter: The kingdom divided, 1-17; Idolatry in Israel, 25-33.

TRACT SOCIETY—EXECUTIVE BOARD MEETING.

The Executive Board of the American Sabbath Tract Society met in regular session in the Seventh-day Baptist church, Plainfield, N. J., on Sunday, June 12, 1898, at 2.15 P. M., President Charles Potter in the chair.

Members present: C. Potter, J. F. Hubbard, D. E. Titsworth, J. D. Spicer, W. M. Stillman, Stephen Babcock, H. V. Dunham, Rev. I. L. Cottrell, Rev. A. E. Main, D. D., Rev. Geo. B. Shaw, J. M. Titsworth, A. W. Vars, F. L. Greene, H. M. Maxson, W. C. Hubbard, J. A. Hubbard, A. A. Titsworth, A. L. Titsworth, and Business Manager J. P. Mosher.

Visitor, Jonathan Maxson, of Westerly, R. I.

Prayer was offered by Rev. Geo. B. Shaw.

Minutes of last meeting were read.

Correspondence was received from L. D. Burdick and Secretary A. H. Lewis, which, on motion, was referred to the Advisory Committee.

The Treasurer presented statement of finances, which indicated that about \$1,200 would need to come in during June in order to close the Conference year on July 1 free of debt on the year's expenses.

On motion, it was voted that an appropriation be made of \$25, each, to Rev. H. D. Clarke and Dr. L. A. Platts, in recognition of their services as editors of the *Helping Hand* for the first two quarters of the current year, provided funds to the credit of the *Helping Hand* account will allow, it being understood that arrangements have been made for the editorial work for the balance of the year without expense to the Board.

Minutes read and approved.

Board adjourned.

ARTHUR L. TITSWORTH, *Rec. Sec.*

A WOMAN'S WAR.

Our war with Spain is a woman's war. In a nobler sense than any of the older quarrels between nations over a woman's beauty or a woman's whim it is a war for and about women and in their behalf. It is not the destruction of the Maine which has brought to a climax the determination of America that

Spain's dominion in the Western continent must be brought to an end. It is the story of ruined homes and starving women and little children in Cuba. Weyler's policy of concentration, brought home at last to the knowledge and imagination of the American people, has kindled their indignation to a flame. We know that hundreds of thousands of helpless people—a majority of them women and little children—have been crowded together and starved to death, and that is enough. We have entered upon a war for the rescue of women and making it impossible that such heartless cruelty shall again be the policy of a government within a day's sail of our coast. Such an appeal could not fail, when once it had forced itself upon the unwilling belief of our husbands, fathers, sons and brothers, to rouse to action a people who, in spite of many sins and follies, stand first among the nations of the earth in their reverence for womanhood and their high ideals of home.—*Congregationalist.*

SAINTLY FACES.

Sometimes, in passing through a crowd, we see a face that attracts us by its sweetness of expression. Perhaps it is an old face, crowned with a glory of hoary hairs; yet love, joy and peace shine out of every dot and wrinkle in it. Sometimes it is a young face that beams with health and purity and beauty. But whether old or young, when we see that unmistakable soul-light in a face, we know that the heart behind it is pure, the life is good, and that the body thus illuminated is the temple of the Holy Spirit. To keep the mind occupied with good, pure, useful, beautiful and divine thoughts precludes the possibility of thinking about, and thus being tempted by, things sinful, low or gross. It is because Paul knew this that he says so earnestly: "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are of good report, think on these things." In the well-formed habit of thinking pure thoughts lies the secret of being pure in heart; and in the daily and nightly meditation in the law of the Lord is a safeguard against many of the sins which defile the carnal heart, and debase and blacken the countenance.—*Scottish Reformer.*

ORIGIN OF THE STARS AND STRIPES.

To the Editor of the SABBATH RECORDER:

In the RECORDER of June 13, an article relating to the "Origin of the Stars and Stripes" states that the stars and stripes were first officially displayed at Fort Schuyler, near Rome, N. Y., which is not correct. It was Fort Stanwix, which was located on the banks of the Mohawk River, near what is now the central part of the city of Rome, N. Y. The date was Aug. 3, 1777, and the occasion was the siege of Fort Stanwix by the British and Indians under the command of General St. Leger. The fort was garrisoned by about seven hundred and fifty American soldiers under the command of Colonel Peter Gansevoort. The flag was made by the soldiers of the fort, using their clothing for the purpose. "Fort Stanwix never surrendered." Fort Schuyler was located on the Mohawk River, near where is now the city of Utica, N. Y.

WM. H. LEWIS.

ROME, N. Y., June 16, 1898.

WORLDLINESS in the church drives out the spirit of missions.

Popular Science.

BY H. H. BAKER.

Extracting Copper.

A paper on the "wet process" of extracting copper from pyrites, near Antwerp, was lately read by L. Broda, before a graduating class in technology, at Ghent.

The "wet process," as it is called, bids fair to accomplish better results than any other now in use. Any ore containing as low as three or four per cent of copper will pay for its extraction.

The ore is first roasted, then crushed, then salted and roasted again, when it becomes chlorinated. In quite large quantities, say of twenty tons or more, it is washed thoroughly, and then washed again by the waste liquor from the precipitating tanks. It is then subjected to a bath of warm, diluted, sulphuric acid, and again with warm water.

The water from these washings is drawn off into a tank, and the copper precipitated by scrap iron.

It is asserted that not over one-sixth of a gram is left by this operation.

Science Among the Japanese.

One of the greatest engineering feats ever yet undertaken is now in contemplation by the Japanese. It is no less than the construction of a bridge a mile in length, to span the Strait of Shimonoski, and to be built at such a height as will allow the largest steamboats to pass beneath it on the way to Tokio.

By consulting the map, it will be seen that by constructing this bridge they can have an uninterrupted line of railroad throughout the whole length of the Empire, from Obi in the south to Awomori in the north, a distance at least of one thousand miles.

This bridge will connect the present Kingsu Railway with that of the Samyo Railway, between Shimonoski and Higo. The water passing through this strait often attains a velocity of eight miles an hour, which will require great stability to make the bridge safe and of practical value.

The length and height of this bridge, together with the obstacles to be overcome, when completed, will constitute the greatest feat of engineering skill of the building of any bridge ever yet constructed.

Lord Salisbury says, "Japan is up to date." Japan has an area of about 150,000 square miles; the population is, in round numbers, 42,000,000. At last accounts she had 2,237 miles of railroad.

The Japanese railroads last year carried 70,000,000 passengers, which was about ten per cent of the number carried by all the railroads in the United States.

The world does move, and so do rail cars. Darkest Africa has 9,500 miles of railroads, but the slowest coach of all is Spain.

THE YOUNG HOUSEKEEPER.

"Emma is always apologizing because she has no curtains at her windows. She wastes enough at the table to buy them."

"Why do I need to keep brushing my trousers?" inquired the same guest of his wife, some hours later.

"Emma's carpets are not swept," was her laconic answer.

"I thought eggs were easy of digestion," the gentleman broke forth, a little later. "Had we anything else for breakfast?"

"Nothing," came the amused answer, "but an egg cooked so is enough to make a well man ill. Emma is a dear child, but a pathetic sort of housekeeper."

So are thousands of other women, all pathetic sorts of housekeepers, coming late, if ever, into an inheritance rightfully theirs from childhood. A wise mother will see to it that her daughters have some practical experience of the mysteries of cooking and marketing, the direction of the laundry and the care of rooms, so that when the reins fall into their hands they may drive on with safety.

Emma, unfortunately, had no such training. Fresh from college, accomplished, attractive, she soon dreamed the dream of love. "I cannot cook and I do not want to learn," she said, honestly proclaiming her disqualification as a wife.

"We shall keep a cook," was the cheerful reply, "and I can boil eggs and make coffee myself," with which artless equipment the housekeeping began.

Slowly and painfully Emma is picking her way through the consequent disasters. She has ceased ordering nutmegs by the quart or potatoes by the dozen. She has learned with a shock that half the illness, crime and insanity of society is due to avoidable errors of diet; and that the reputation, comfort, intelligence and health of her family depend upon her management of affairs. Wisely she has resolved to study them with the same assiduity she formerly gave to mathematics—that in the end, though it take months or years, the problems shall be solved.—*Congregationalist*.

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, by Hon. J. Q. Emery, the State Superintendent of Public Instruction of Wisconsin.

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.

TRUE PATRIOTISM.

Patriotism in its truest sense is not the flaring up of the national spirit in something analogous to a burst of anger, under the strain of external pressure. True patriotism is neither feverish nor hysterical. It is rather a calm, steady temper of mind that works best when outside relations are most amicable and no cloud of war hangs low on the horizon. Indeed, it will only brook the thought of war when something more dreadful than war is the one alternative. While patriotism is the love of one's country, a love which scorns so-called cosmopolitanism—that emasculated affection for humanity which is neither alive nor dead—it is not an exclusive love. National selfishness is that spirit which disregards all interests but its own, but true patriotism must have some measure, at least, of the Golden Rule in its make-up, and give due consideration to duties to other nations. This is not to water down patriotism until it ceases to mean anything. Even in the family, loyalty to the home and home ties is never so exclusive as to leave out of sight duties to other families, else the state could not exist.—*Churchman*.

Special Notices.

North-Western Tract Depository.

A full supply of the publications of the American Sabbath Tract Society can be found at the office of Wm. B. West & Son, at Milton Junction, Wis.

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 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 Chicago holds regular Sabbath services in the Le Moyne Building, on Randolph street between State street and Wabash avenue, at 2 o'clock P. M. Strangers are most cordially welcomed. Pastor's address, Rev. L. C. Randolph 6126 Ingleside Ave. CHARLES D. COON, Church Clerk.

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

THE Annual Conference of the Scandinavian Seventh-day Baptists of South Dakota will convene with the Big Sioux Seventh-day Baptist church, at Dell Rapids, S. D., commencing Friday, July 1, and continuing over Sunday. Visiting delegates will be met at Dell Rapids, S. Dak., June 30. Any one coming any other time will please notify N. P. NELSON.

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.

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

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

MARRIAGES.

CARPENTER—WITTER.—At Oneida, N. Y., June 8, 1898, at the First Baptist church, by Rev. C. C. Maxfield, Dr. E. H. Carpenter and Jennie L. Witter, both of Oneida.

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.

SAUNDERS.—In Rockville, R. I., June 10, 1898, Silas C. Saunders, aged 60 years, 5 months, and 5 days.

Bro. Saunders was a man greatly respected by the community. He was born in the town of Hopkinton, and with the exception of a few years lived all his life in the same place. He was united in marriage to Ann Elizabeth Crandall, September, 1860. In October, 1851, he embraced religion and united with the Seventh-day Baptist church of Rockville, and continued to be a consistent and useful member as long as his health permitted. He has been in poor health for two years, during which time his faithful wife has been untiring in her ministrations to his comfort. She has the sympathy of all. A. M. C. L.

TRUMAN.—Near Hornellsville, June 5, 1898, at the home of her son, Dr. I. P. Truman, Mrs. Electa Burdick Truman, at the advanced age of 82 years, 3 months and 21 days.

Mrs. Electa Burdick Truman was born in Scott, N. Y., February 14, 1816. When about twelve years of age she professed faith in Christ, was baptized and united with the Scott Seventh-day Baptist church. In 1835 she was married to Mr. Nathan R. Truman, of Preston, Chenango County, N. Y. In 1843 they removed to Hounsfield, N. Y., in 1859 to Adams Centre, N. Y., and in 1867 to Alfred, and have been residents of this place for about thirty-five years. For sixty-three years this aged couple have lived happily and lovingly together, raising a family of three children, Dr. I. P. Truman, of Hornellsville; Mr. Alvin Truman, of Alfred; and Mrs. Sheppard, of Wellsville. Mrs. Truman's is the first death to occur in this long and happy family relation. Mrs. Truman was a most ardent and faithful Christian. Her faith in the Saviour was beautiful in its simplicity, and the church was revered and loved by her with the fondest affection. As she goes from us she leaves only the sweetest memories of a life that was earnest, faithful and beautiful. B. C. D.

DOBBINS.—At Albany, N. Y., May 11, 1898, Mrs. Emeline Saunders Dobbins, eldest daughter of Edward and Margaret Williams Saunders.

Mrs. Dobbins was born at Darien, June 25, 1818, and when about fifteen years of age was baptized, and became a member of the Seventh-day Baptist church of that place. August 22, 1841, she was married to Mr. Samuel Dobbins, with whom she lived happily for fifty-three years, when death removed him to the home above. Of the four children born to them, a son died at the age of four years. Three daughters, Mrs. Chas. Cooper, Mrs. Geo. F. Batty, and Mrs.

Albert Tayntor, also four sisters and a brother, survive her. Mrs. Dobbins was a woman of strong personality and firm religious conviction, and remained faithful to her observance of the Sabbath, although isolated many years from any of our churches. B. C. D.

SAUNDERS.—Omelia Potter was born July 7, 1844, and died at Adams Centre, N. Y., June 12, 1898.

She was the daughter, and the oldest child, of Samuel M. Potter and Laura U. Greene. In 1862 she was married to Edwin B. Saunders, who, with one son, survives her. She was a valued friend and neighbor, and a devout child of God. She was a member of the Adams church, and loved the house of prayer. The frail, earthly house had been failing for some time, but is now exchanged for the building of God, eternal in the heavens. 2 Cor. 5: 1. A. B. P.

SENSIBLE SHORT SKIRTS.

A marked feature at Lakewood, New Jersey, during the fashionable season passed was the short skirt used by women for walking and all general out-of-door wear. The short skirt was not confined to bicycle-riders or tennis and golf players. In the streets of the town, along its promenades, or in the parks and woods one met everywhere smartly dressed women wearing the convenient and comfortable walking skirt. Its vogue was so great as to show something more than a particular preference for neatness and convenience in walking.

The skirt was worn somewhat longer than the bicycle skirt. It comes just below the shoe-tops, clearing the ground by about four inches. It hangs in even folds, and is of about medium width. Many such skirts are not bound on the bottom, but faced with a wide piece of the dress material, and finished with many rows of machine stitching. The skirts are of cloth or mixed chevriots of dark shades. A very smart costume included such a skirt of gray cheviot, with a scarlet jacket of smooth-faced cloth, plain linen collar with tie, and a gray felt hat of round soft shape.

For sea-side or mountain wear by summer visitors, or for traveling, or for general wear in the country by those who are much out-of-doors and on foot, these short skirts are valuable. They have always been comfortable and convenient; but to preach common-sense on the subject to those who follow style more than their own ideas of what is proper is usually time and breath wasted.

But if the use of the short skirts has been stamped with the approval of fashionable society people their use is likely to increase this summer, and it would be a wise plan for every woman who wishes to do what is correct in such matters to see to it that a well-made short walking skirt is among the necessary articles provided for her summer outfit.—*Harper's Bazar.*

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THE ALUM HEART.

Many people are suffering from some form of heart disease who have no idea of the cause of it.

Any disturbance of the digestive organs affects the heart's action, and therefore every food which interferes with digestion is responsible where there are troubles of this character.

It has been discovered that the use of baking powder made from burnt alum coagulates the blood very rapidly, which interferes with its free flow through the arteries and valves of that organ. Formerly alum was used as a specific for children's croup, but owing to its tendency from the causes named to produce heart failure, physicians no longer employ it.

In face of such facts and in view of the overwhelming testimony of scientists as to the poisonous character of this drug when used for food purposes, can there be any excuse for the ignorance or unconcern which permits any one to take from the grocer a package of alum baking powder, simply for the sake of saving a few cents in price?

It is a healthful sign that many states are limiting by law the sale of the alum baking powder. Very soon it will be prohibited in all states, or treated as a poison, as it should be. But for such laws, how are the alum powders to be known by consumers?

Where alum powders are not branded as such, nor their sale prohibited by law, it is better to avoid the use of any new or doubtful brand until it has been analyzed. The purity of all powders may be suspected if they are sold at a price lower than the price of the best standard brands. We know the Royal to be a first-class cream of tartar powder, and if consumers insist upon having that brand, they will be sure of a pure, healthful article. In view of a recently reported case of poisoning of a whole family living near Logansport, Ind., from the use of alum powder, it behooves every one to use extraordinary care in purchasing their supplies. We do not hesitate to recommend the Royal to all who are in doubt as to the powder they have been using, as the United States government tests placed that brand at the head of all the tartrate powders.

CHALK.

Chalk is one of the most important crude materials brought to this country for manufacturing purposes. It enters largely into the manufacture of rubber, oilcloth, wall-paper and paint, and after being refined, purified and made into a powder of various degrees of fineness is sold on the market for hundreds of purposes for which no other material would be as useful. It is one of the few articles used in the trades which come almost exclusively from Europe. Some chalk beds have been discovered in the United States, but the expense of transporting it is too great to

make the home product a successful competitor with the foreign article. It is found in the bank of the Thames River, at Dieppe and near Copenhagen, and is shipped to this country in its crude condition. There is no duty on chalk, and it usually comes as ballast in bulk. About 125,000 tons came to the United States last year.

There is nothing complicated about its preparation for the market. It is placed in huge grinding machines where it is ground in water and then floated off into vats, where all foreign substances and impurities are precipitated. The water is then drawn off by a series of filtering operations and the soft residuum is dried by steam heat and exposure to the air. By means of burr-mills and belting the white substance is then reduced to a powder and packed in barrels and shipped for use. The finest is pressed into pieces of various shapes for the drug trade; another grade, in crayon form, goes to dealers in art materials, coarser stock is sent to manufacturers of frames and gilded ware, thousands of tons are used by manufacturers of paint and putty, and great quantities go to the manufacturers of rubber goods, who use chalk in the vulcanizing process.—*N. Y. Tribune.*

WHAT "SING A SONG OF SIX PENCE" MEANS.

You all know this rhyme, but have you ever heard what it really means?

The four-and-twenty black-birds represented the twenty-four hours. The bottom of the pie is the world, while the top crust is the sky that over-arches it. The opening of the pie is the day dawn, when the birds begin to sing, and surely such a sight is fit for a King.

The King, who is represented as sitting in his parlor counting out his money, is the sun, while the gold pieces that slip through his fingers, as he counts them, are the golden sunbeams.

The Queen, who sits in the dark kitchen, is the moon, and the honey with which she regales herself is the moonlight.

The industrious maid, who is in the garden at work before her King—the sun—has risen, is day-dawn, and the clothes she hangs out are the clouds. The birds who, so tragically, end the song by "nipping off her nose" is the sunset. So we have the whole day, if not in a nutshell, in a pie.

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heartily that you could find the same novelty and enthusiasm in your employments. That sand pile is very cosmos. Mountains are builded from it with the use of tin shovels and beach pails; there are caves in the cool depths near the foot of those Himalayas—caves big enough for the cat to turn around in; Johnny makes a fort on his side, and Nelly lays out a garden on hers. Johnny's fort mounts murderous clothespins, and the garden has trees and flowers and fountains made of burned matches, wisps of paper and broom straws, while china dolls walk abroad there and take the air. 'What trifling!' did you say? Not so. This is one of the most serious affairs in life. Don't you see that in this play the little ones are learning? Probably they acquire more exact information in an hour than they gain all day in school. They are gathering ideas—facts—about this physical world that they must use their whole lives long, for all knowledge rests upon them: ideas about substance, gravity, density, form, distance."

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