

THE SABBATH RECORDER.

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"NOT AS I WILL."

BLINDFOLDED and alone I stand,
With unknown thresholds on each hand;
The darkness deepens as I grope,
Afraid to fear, afraid to hope;

Yet this one thing I learn to know
Each day more surely as I go;
That doors are opened, ways are made,
Burdens are lifted or are laid
By some great law, unseen and still,
Unfathomed purpose to fulfill,
"Not as I will."

Blindfolded and alone I wait,
Loss seems too bitter, gain too late;
Too heavy burdens in the load,
And too few helpers on the road;
And joy is weak, and grief is strong;
And years and days so long, so long;
Yet this one thing I learn to know
Each day more surely as I go;
That I am glad the good and ill
By changeless law are ordered still,
"Not as I will."

"Not as I will!"—the sound grows sweet
Each time my lips the words repeat.
"Not as I will!"—the darkness feels
More safe than light when this thought steals
Like whispered voice to calm and bless
All unrest and all loneliness.
"Not as I will!"—because the One
Who loved us first and best has gone
Before us on the road, and still
For us must all his love fulfill
"Not as we will."

—Mrs. Helen Fiske Jackson.

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Sabbath Recorder.

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

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I AM so needy, Lord, and yet I know
All fullness dwells in thee;
And hour by hour that never-failing treasure
Supplies and fills in overflowing measure,
My least, my greatest need. And so
Thy grace is enough for me.
—Frances R. Havergal. (Her last writing.)

ONE of the strongest evidences that the United States are one again is seen in the fact that two men, Lee and Wheeler, who were among the active leaders in the Rebellion thirty-five years ago, are now appointed to high positions in the army of the government.

A BILL has passed its first reading in the Canadian Parliament for the submission to the people of the question, "Are you in favor of the passing of an act prohibiting the importation, manufacture or sale of spirits, wine, ale, beer, cider and all other alcoholic liquors for use as beverages?" It proposes the use of the referendum on the most extensive scale ever tried, and indicates as well a remarkably deep interest on the subject of temperance. Such tests of public opinion, if rightly made, are powerful factors in educating people in the right direction. If they could be made frequently it would be well.

THE United Presbyterian General Assembly, at its next meeting, is to act on a resolution which declares that "No minister shall engage in home mission work as a beneficiary of home mission funds, nor shall any one be employed by the General Assembly or Board of Home Missions in administrative or clerical capacity, and who is to be paid for his services from funds contributed for home missions, who is addicted to the use of tobacco in any form." We trust that the day will hasten when such a proposition will find acceptance in every religious organization. A Christlike standard cannot stop short of this.

THE vote relating to equal lay representation in the Methodist General Conference is now practically complete in so far as the spring conferences are concerned. The affirmative vote is 3,244; negative, 930. Last year the same conferences gave 1,426 for and 2,663 against. The change is very great. It evinces the rapid growth of Congregational elements, where the Episcopal idea has been dominant. The fall conferences are yet to vote. It is believed they will give an equally favorable acceptance of the amendment, which would then become effective on a two-thirds vote of the next General Conference. The development of the many promotes Congregationalism in religious matters.

WE have noted from time to time that the friends and defenders of Herman Warszawiak, the converted Jew, have left him, one after another, because of his dishonesty and hypocrisy. The RECORDER dropped him long ago, as did the *Peculiar People*. One of his strongest defenders, Rev. Henry Varley, has now been compelled to change front. He has written to A. F. Schaffner, D. D., under date of May 3, as follows:

Believing that the statements made to me in October last by Mr. Warszawiak, that both he and his wife had been unjustly treated, and that the Jewish Mission work in his hands had been grossly misrepresented, I wrote strongly in his defense. . . . I have now to con-

fess that I was deceived, and led to write that which reflected unjustly upon yourself, Mr. Jessup and Mr. Anthony Comstock. I therefore withdraw that which was written, and express with deep regret my sincere apologies that I was induced to defend one whose conduct I now see has merited severe censure.

THE average prayer-meeting is injured by silence which is not golden, and by speech which is brazen or leaden. Silence is often eloquent with tender sympathy; like Mendelssohn's Songs Without Words, speech would mar it. When Job's three friends came to him in his sore calamity and sat with him upon the ground seven days, without uttering a word, they did well. But when they began to speak, breaking him in pieces with unwise words, he was goaded into saying, "O, that ye would altogether hold your peace! and it would be your wisdom." We have sometimes been moved to quote Job's words when speakers in the prayer-meeting abuse the audience and dishonor God with lengthened dullness long drawn out, or with vitriolic words which burn like fire on the tender susceptibilities of suffering spirits. The main stock of the men who deal in pious vitriol is self-righteousness. Two ideas enter into all their speeches: their own immaculate goodness and the wickedness of everybody else. They are the counterpart of the Pharisees and hypocrites whom Christ condemned unsparingly. It would be better for all concerned if such prayer-meeting killers were silenced; openly, if need be.

WE are glad to see by the tone of general conversation, by newspapers and sermons, that the conviction is growing that this war is the inevitable outcome of the struggle between two entirely different forms of civilization: a civilization, on the one hand, that delights in bull-fights, that drives to desperation colonies by its injustice and greed, and that attempts to enforce its will by starving innocent women and children; and a civilization, on the other hand, that aims to give every one the fullest measure of personal liberty and privilege, that never intentionally allows corruption, and that seeks to uplift humanity wherever possible. Two such civilizations cannot live together, and it is in the stern logic of eternal justice that the former must be swept away before the latter. War is a terrible thing, and so is the cutting off of a gangrened foot, but it is better to cut off the foot than to let the gangrene remain. On this high plane alone can the war be justified. The RECORDER sustains it on that plane. God must do his work many times through human agencies. Now the United States is called to the surgeon's work of cutting out the cancer of Spanish barbarism, which has grown too long on the chain-scarred neck of suffering Cuba.

JAPAN has surprised the world in many things, by the swiftness with which she has assumed new positions and made new attainments. In educational matters she has crowded forward until a leading London paper has cited her technical schools as worthy of imitation in England. In a late Japanese official report, technical schools are described as institutions in which instruction is given scientifically and practically in such subjects as agriculture, industry and commerce. The number of technical schools includes four government, thirty-six public and eight pri-

vate establishments, besides a government institute for training technical teachers. The recent efforts of the Japanese to extend their foreign trade excites peculiar interest in the higher commercial school. It is chiefly designed to give instruction in those higher branches of commerce which are necessary to prepare persons for the management of commercial affairs, or to act as instructors in commercial schools. The school enrolls 375 students, and has a staff of thirty-seven instructors, of whom four are foreigners. The majority of the graduates are engaged immediately by banking and mercantile firms; the government service claims nearly all the others. In the unknown future of Japan, education is certain to join with activity and versatility in securing results akin to those which have already made the Japanese famous. With Japan springing to new life and China being vivisected, the Far East is changing indeed.

INTEREST in the date of the books of the New Testament increases as research goes forward. The first volume of "*Einleitung in das Neue Testament*" (Introduction to the New Testament), by Professor Zahn, of Erlangen, has made its appearance. Zahn is one of the ablest scholars in New Testament literature. Some of the chief results of his work are the following: The oldest Epistle in the New Testament collection is that of James, addressed to Christians, and penned by James the Greater, a real brother of Jesus. It was written about the time of the apostolic council, but not directed against St. Paul. The readers were found among the Jewish Christians in Palestine and the neighboring districts before the foundation of the large South Galatian congregations by Paul. Then follow the three oldest Epistles of St. Paul. The oldest is Galatians, addressed to the South Galatian congregations founded on his first missionary tour. Soon after this followed Thessalonians, the first in the summer and the second late in the fall of 53 A. D. 1 Corinthians was written about Easter, 57, after a brief visit made by St. Paul at Corinth from Ephesus. With the first the second stands in close relationship. Then comes Romans, written in 58, in Corinth. None of the imprisonment letters still extant was written at Caesarea. Philemon, Colossians and "Ephesians" were written about the same time, namely, in all probability, in the second year of the first captivity of Paul in Rome. Ephesians is a circular letter, which the Laodiceans are to send to the Colossians. It was not originally addressed to the Ephesians, but to the congregations of Asia Minor founded by St. Paul. Philippians was written in Rome toward the close of the first captivity, which ended with Paul's freedom in the spring of 63. Zahn begins his study of the Pastoral Epistles with 2 Timothy, which was written toward the close of the second Roman captivity. In the summer of 66 Paul was arrested in Rome. It was on this occasion that Paul wrote 2 Timothy, and he was then beheaded, earliest, at the close of 66, or, latest, before the death of Nero (June 9, 68). These results are especially interesting when compared with the chronological researches in Harnack's recent works. The second volume of Zahn, treating of the Gospels and Acts, will appear later. These researches add strength to strength, and make the historical position of the New Testament invincible.

WESTERN ASSOCIATION.

The 63d Annual Session of the Seventh-day Baptist Western Association was held with the church at Nile, New York, June 9-12, 1898. The introductory sermon was preached by Stephen Burdick, pastor at Andover, N. Y., from Ephesians 6:17. Theme, "The Sword of the Spirit." Divine armor makes the soul safe and strong. The Word of God forms the one great medium through which we gain the knowledge of God necessary for salvation. That word forms the supreme standard of right as well as the source of knowledge. To gain this knowledge and obey it is man's highest duty. Christ is the highest revelation of God, and of truth embodied in life. Law and gospel are one. Law written in the heart is doubly strong and imperative. God's Word is deeply spiritual. It appeals to our spirits, awakening the sense of duty, and lifting us into higher life. We are commissioned to preach this Word; not philosophy, nor the opinions of men, but the Word. By such preaching men are saved. Preaching must be "doctrinal," for truth is the soul of doctrine, and truth alone can save. Pure doctrines make pure and strong lives. Never preach doubts or negations. Truth is positive. We must study the Word. It is a deep mine, a never-failing fountain. He who preaches the Word as he ought will be indued with abundant power from on high, and his preaching will not be in vain.

Following the sermon, the Moderator, U. M. Babcock, reviewed the history of the Association for the last forty-two years. He noted the changes, and raised various questions as to growth and decline. He urged greater loyalty to our distinctive doctrines and practices as Sabbath-keepers, and declared that we ought to be at the front on all questions of moral reform.

FIFTH-DAY—AFTERNOON SESSION.

The session opened with praise service, led by Dr. O. E. Burdick. Communications from churches and corresponding bodies occupied the time until 3 P. M. Then came the Missionary Hour, conducted by Secretary Whitford. A report of it will be found on his page of the RECORDER. Certain items of business ended the afternoon session.

EVENING SESSION.

Praise service, led by J. G. Burdick. This was followed by an address from F. J. Ehret, delegate from the South-Eastern Association, on "West Virginia and Its Interests." Mr. Ehret gave an outline history of the settlement in West Virginia of Seventh-day Baptists from Shrewsbury, N. J., near the close of the last century. He recounted the fact that until after the Civil War, West Virginia had no public schools and few advantages for religious or intellectual culture. Seventh-day Baptist missionaries from the North, after the war, helped to awaken the spiritual life of the churches, and to promote the cause of education. Salem College is the direct outgrowth of these influences, and of the hunger of the young people of West Virginia for education and refinement. The College has risen rapidly in influence, and this has given corresponding prominence to the cause of the Sabbath in West Virginia. Much remains to be done, and West Virginia must still look to friends in the North for aid and sympathy in religious and educational work. Mr. Ehret paid a high tribute to President Gardiner, of Salem College. The attendance was good,

better, proportionately, for the opening day than at the other Associations.

SIXTH-DAY—MORNING SESSION.

Praise service, led by O. S. Mills, Richburg. After this an hour was given to business. This was followed by a prayer service for thirty minutes, led by G. P. Kenyon, of Hebron, Pa. At 11 o'clock came a sermon by G. H. F. Randolph, delegate from the Eastern Association. Text, Phil. 1:29. Theme, "In Behalf of Jesus." We can never know, fully, how much God has done for us "for Jesus' sake." All the blessings of divine love, all our victories over sin, all our joys, and the healing of all our sorrows are for Jesus' sake. Abel's sacrifice was accepted. Noah was saved, Abraham was blessed and all the ancient worthies of which we are told in the 11th of Hebrews, found salvation through faith, for Jesus' sake. But richer blessings belong to us who have known the fullness of God's love as it is revealed in Christ, than could come to them. The undying and infinite love of Christ for men is the source of all our blessings, and of our redemption. This love is shown that we may be led to believe in him unto redemption and everlasting life. Salvation is not only from the penalty of sin, but from its power. It is a blessed privilege that we may suffer, if need be, for Jesus' sake. Let us believe and obey, let us preach a whole gospel and do all things with rejoicing, "for Jesus' sake."

AFTERNOON SESSION.

Prayer service led by J. G. Mahoney. The resolutions appended to this report were discussed briefly and passed. At 2.30 o'clock came the Tract Society's Hour, conducted by A. H. Lewis. He spoke of the Society as being the people providing themselves with literature, and especially of the SABBATH RECORDER as the great means of union and communication, and urged that it be fully supported as such. He also showed that the demand for some means of reaching the world outside was great, and that the monthly Sabbath Reform numbers of the RECORDER form the most efficient and economical means of doing this. He was followed by Pastors Gamble, Powell, Harry and Mahoney, who spoke on various points of the general theme, "The value of our publications to the world outside." Since these men are all converts to the Sabbath, they were able to speak from personal experience, and from observation in a way deeply convincing and entertaining. Their words demonstrated the value of our publications to ourselves in bringing such men to us, while they showed that false theories and loose practices connected with Sunday have wrought such ruin in the churches as can be cured only by a return to the Sabbath. They set forth, with great clearness, the duty and the opportunity which demand earnest, patient, radical and untiring efforts on the part of Seventh-day Baptists, to spread the truth by the printed page, especially by the RECORDER. A large audience listened to their words with profit and pleasure.

SIXTH-DAY—EVENING SESSION.

Praise service was conducted by T. B. Burdick, prayer service by W. L. Burdick. General theme of the meeting, "The Love of Christ for us." The meeting was large, and the response to the theme was prompt. A high spiritual tone pervaded the meeting.

The spiritual value of the Sabbath was brought out in the opening remarks of the leader, and found response in many hearts. It was a most helpful service.

SABBATH MORNING.

Opening praise service was led by Dr. O. E. Burdick. The sermon was by Missionary Secretary O. U. Whitford. Text, Luke 2:49. Theme, "Being About Our Father's Business." The most important business is God's. This is the salvation of men from sin and its consequences. This was Christ's especial work, and he pursued it with the utmost earnestness and devotion. His was a single purpose; the redemption of men. We should study his purpose and methods as our pattern in doing our Father's business.

Seventh-day Baptists have an especial part of God's business to do. This has been entrusted to us who are here, and to our ancestors, for two and a quarter centuries. We are "called" of God to stand for a full salvation, and a complete Bible. This includes the Sabbath. We are partners with Christ, Lord of the Sabbath, active not "silent" partners. This work is to be done on the broadest ground, that God may be honored, rather than that our numbers may be increased, or that our interests may be built up. Evangelization and Sabbath Reform are one, and they constitute our specific work. This work is far more important than the workers. We can do it best by cultivating a deeper sense of personal obligation. Hand-picked fruit in Christ's vineyard is the best. We need such a sense of obligation as will make us to be "dead in earnest." We need supreme devotion, mother-like devotion. Above all, we need to work; not to see that work is to be done; not to talk about doing it, but to do it; do it now. This means all the people; not the few. We need the spirit of sacrifice. All we are and have must be enlisted. We must learn the higher and holier meaning of "stewardship." To crown all, we must have deep spiritual power. This gives life and success to all. A few thus strengthened of God are far more effective than many are without it. Seek God's help to do his work.

SABBATH AFTERNOON.

Sabbath-school, under charge of Chas. R. Gardiner, Superintendent of the Nile school. The lesson was taught as follows:

1. "Jesus Crucified," by Madison Harry. The crucifixion of Christ was an event of supreme importance to the world. It had been foretold in prophecy; it was attended by the greatest exhibition of divine power; it was a scene of infinite suffering, because of infinite love; it was the central scene in the world's redemption.
2. "Jesus Mocked," Prof. F. S. Place. Prof. Place taught his theme by the "Socratic method," *i. e.*, by terse and clear-cut questioning. It was eminently successful, and the RECORDER commends that method to those who may have similar duties on similar occasions. That method, in many instances, surpasses all others. To this form of teaching the professor added pertinent remarks, and a tender appeal against "mocking Christ" by unworthy lives.
3. "Closing Scenes," M. B. Kelly. Death scenes are usually sad. This scene was made doubly so by pain, scoffing and abuse. Nature could not look upon it unmoved. God drew the curtains of sorrow-born darkness.

The sun wept itself blind, and the sympathizing earth was rent with sobbing. Thus were divine love, power and sorrow manifested while God struggled to reconcile the world unto himself, and to unfold everlasting life for men.

4. "Personal Application," D. B. Coon. We must enter into the crucifixion of Christ, spiritually, before we can be his, fully. This alone is the application to us. Our lives must enter into his unselfishness, into his helpfulness, his sympathy, his self-forgetfulness. He never posed as a martyr, nor sought sympathy for his own sake. But his uncomplaining, sacrificial love saves the world. Only thus can it be applicable to us. In no other way can we apply it to the world.

After Sabbath-school came the Christian Endeavor prayer-meeting, conducted by Pastor W. D. Burdick, of Nile, and E. B. Saunders. The theme was, "Christian Courage." The meeting was vigorous and strongly demonstrative along the line of work. Reports were made of needy fields within the Association. Many volunteers came forward, offering to help in supplying these fields, and a definite appointment was made at West Genesee (Dodge's Creek) for Sabbath, June 18. It was an excellent meeting, culminating in a practical application of helpful work.

EVENING AFTER SABBATH.

This evening was given to the Woman's Board, under direction of Mrs. C. M. Lewis, Associational Secretary. A report of the evening, from her pen, will be found on the "Woman's Page."

FIRST-DAY—MORNING.

After a prayer service, the business was taken up, including, among other things, the report of the Committee on Obituaries, in which appropriate and appreciative mention was made of Rev. Henry L. Jones, and of deacons H. C. Coon, O. G. Stillman and J. H. Hydorn. The sermon of the morning was by Madison Harry, delegate from the Central Association. Text, John 12:32. Theme, "The Continual Lifting Up of Christ." Life springing up from death is an universal law. Christ's followers must be lifted up by spiritual power and the indwelling of the Holy Spirit in order that their light may shine and Christ may be continually uplifted by them. Through Christ thus lifted up, all the ills of the world are cured, all salvation from sin comes. We lift Christ up for the saving of men, when we proclaim him crucified and risen. We lift him up when we loyally and lovingly attend on all the means of grace he has blessed us with. Opportunity is duty, and the opportunity to exalt Christ, once lost, is a sad failure. A vigorous spiritual life begotten of the spirit exalts Christ, and draws men to him. Joyous service on our part lifts Christ up. Such uplifting of Christ by his followers is God's method of bringing men to redemption.

EDUCATION.

The "Education Society's Hour" followed, conducted by President B. C. Davis, of Alfred University. He said this Society seeks to foster all our schools, and to inspire all our people with a desire for a higher education. We must be as we have always been, an educated and an educating people. The minority to whom so much of important truth has been committed, must be educated and cultured

to a high degree, or its work cannot be well done. Our specialists and leaders are falling. Younger men and women of equal or greater culture must take their places.

Prof. W. C. Whitford spoke of education as related to the minister of the gospel. The minister should know well God's Word in the original tongues, as well as in the English. He should be familiar with the history of the church, and of theology. He should be trained in the science of preaching the Word, and in the care of the church. Preaching is the greatest of works, and needs the greatest preparation, and a corresponding devotion.

A. H. Lewis spoke in answer to the question, "What is a Liberal Education?"

F. J. Ehret spoke of Salem College; of what it needs, and of the good work it is doing.

D. B. Coon spoke of Milton College, its advantages and characteristics. The hour for adjournment came, and after dinner J. L. Gamble spoke in behalf of Alfred University, and of what it offers to the people of the Western Association.

The sermon of the afternoon was by A. H. Lewis. Theme, "The Great Danger to Christianity in the United States Through the Growth of No-Sabbathism and of Holidayism on Sunday." According to the testimony of the best friends of Sunday, it is "lost" as a sacred day. This has come because of the unscriptural claims made for it, and because the churches have practically set the Bible and the law of God aside, so far as the Sabbath is concerned. There can be no remedy, and no salvation from ruinous holidayism unless Christians return to the Bible and to the Sabbath according to the teachings and example of Christ, Lord of the Sabbath. Special public invitation had been given to those not Seventh-day Baptists to attend the service, and a large number of such persons, including some clergymen, were present.

YOUNG PEOPLE'S HOUR.

The Young People's Hour followed the sermon. It was conducted by Miss Eva St. Clair Champlin, Associational Secretary. She will report it for the "Young People's Page."

CLOSING SESSION.

In spite of the home-going of many, a good audience remained to hear the last sermon of the session, by D. B. Coon, delegate from the North-Western Association. Text, Luke 2:40. Theme, "Training Children." All of Christ's life is for our example. While little is recorded in the gospels of the boyhood of Jesus, we know what his training must have been, in a model Jewish home. The family life of the Jews was then at its best. It was pervaded by a religious atmosphere. Motherhood was recognized as a religious duty, and great care was taken in the training of Jewish boys. Jesus was trained in the national history of his people, and in religious duties. The law of God was presented as supreme. The fidelity of the Jews to Jehovah, to the Bible and to the Sabbath is due mainly to training in the home. Jewish children were taught much of the Old Testament. Leviticus was a prominent text-book in the schools. Teachers were selected with great care. Kindness, gentleness and truthfulness were exalted. The synagogue services, three days in each week, were also of the nature of schools. We should make the child-life of Jesus the model for our children. Mothers, labor to be worthy of your place and your duties. Fathers, seek to create conscience in your children, toward

God and his Word. Not "smartness," but goodness is to be sought. Not wealth, for wealth's sake, but high and holy living for Christ's sake. Now, as always, it is the first duty of parents to train their children for heaven. Parents, do not fail, lest loss beyond comparison come to you and your children, for time and for eternity. It was a sermon which parents will remember, long and well. Thus closed a session which was largely attended from the first, and which was full of excellent and hopeful things. The following are the resolutions passed by the Association:

Resolved, That our increasing missionary and evangelistic work is so vitally related to our life and growth, as a people, that it demands of us greater devotion, better service, and a more liberal support.

Resolved, That the increase of holidayism in connection with Sunday, and the growth of no-Sabbathism among Christians, impose a double duty upon Seventh-day Baptists to spread the truth concerning the Sabbath.

Resolved, That our position under God as a peculiar people, demands the maintenance of denominational institutions of learning; and that the institutions ought to be such as to afford our people the highest possible intellectual, moral and spiritual advantages.

Resolved, That Alfred University, Milton College and Salem College, as our own institutions, deserve our hearty sympathy, are worthy of our financial support, and need a more general patronage from our people.

Resolved, That the necessity of correct moral and religious training in the home is vital to the well-being of families, and of the church.

WHEREAS, The evils of intemperance in the use of strong drink and narcotics continue to exist, and the means now used to suppress these evils do not seem to accomplish the end sought as we desire; therefore,

Resolved, That we, as a people, should concentrate our forces more directly to the educating of our young people against these evils from a higher moral and religious standpoint.

Resolved, That we do herewith pledge ourselves anew to the principle of systematic and proportionate benevolence, recognizing with gratitude that we receive all good and perfect gifts from above, and that they who preach the gospel should live of the gospel.

Resolved, That we hereby express our sympathy for the suffering Cubans; and that we are in accord with our country's administration in the attempt to carry relief and freedom to that people; and that those engaged in this work shall have our prayers, and we further recommend that we keep in close touch with any of the members of our churches, who are now in the army or navy, by frequent correspondence with them.

THINGS WORTH KNOWING.

STRONG reinforcements for the invading army near Santiago are to be sent at once from both Tampa and Newport News.

MAJOR-GENERAL MERRITT and his staff will sail for the Philippines, of which he is to be the Military Governor, on June 29, going on the Newport.

KING ALPHONSO was confirmed June 23, with great ceremony, in the presence of the royal family, the Court dignitaries, the Cabinet Ministers and the Grandees.

ON June 24 a force of sixteen hundred men sailed from Newport News on the converted cruiser Yale for the Cuban coast, to reinforce the first army of invasion under General Shafter.

UNDER date of June 24, the Madrid correspondent of the *Times* says: "The government has received an additional dispatch from Cuba, not yet published, to the effect that Spanish reinforcements are being concentrated at Santiago."

REPORTS from Madrid state that when the Cortes closed, martial law was proclaimed.

The Sagasta Cabinet will resign and make way for a new government, which will open negotiations for peace. Senor Gamazo will be the new Premier, with Senor Salvador at the Exchequer, and possibly two Silvelistas will join this Cabinet, which will conclude peace and prepare the way for a Silvela Cabinet. There is no doubt that Spain will lose all her colonies.

ON June 24, a thousand Americans, including Colonel Wood's Rough Riders, had an engagement with two thousand Spaniards near Santiago de Cuba, and drove the enemy back into the city. Twelve Americans were killed. The bodies of twelve Spaniards were found, but their loss is believed to have been much heavier. The Americans hold the position at the threshold of Santiago de Cuba, with more troops going forward, and they are preparing for a final assault upon the city.

News has reached San Francisco, under date of June 25, from Honolulu that opium is being smuggled on a large scale from Victoria, B. C., to the Hawaiian Islands. It is said that the men engaged in the business own the schooners Henrietta, Lena L. and Salvador. The first two are reported to have landed their cargoes and sailed away, but the Salvador was caught. A search revealed 1,000 tins of opium on board. Captain John Haake and a man named Albert Weinrich were landed in jail.

LEWIS WIESEMAN, representing the Atlas Steamship Company, of Liverpool, England (Pim, Forwood & Co.), has telegraphed to President Zelaya, of Nicaragua from San Juan del Norte, Nicaragua, that he was prepared to complete the purchase of Nicaragua's steamboats on Lake Managua and of the Government's railroads. The completion of these negotiations will give the Caribbean and Pacific Transit Company, Limited, of Liverpool (Pim, Forwood & Co.), a transportation route across Nicaragua, over part of the route conceded to the Maritime Canal Company of Nicaragua in 1886 for a canal.

THE landing of troops without opposition on the morning of June 22 indicates that the Spanish military authorities are concentrating all their strength for defence at Santiago proper. A half-hour's vigorous shelling from Jaragua for five miles west along the road toward Santiago cleared the way, but it was little more than a spectacle, because it was so one-sided. When the landing was made at Jaragua the village was deserted. Everything was quickly taken possession of by the American troops, from the shore to the slopes of the Alters Mountains. Admiral Sampson came up in his flagship, the New York, after the hills had been shelled, and conferred with General Shafter about future movements. The indications are that the siege guns and heavy artillery will be transported along the road without serious inconvenience. The engineer corps was among the first to land. Definite knowledge seems to be lacking as to whether Cervera has been able to take many of the guns from his ships in the harbor and mount them on the heights commanding the city. Reconnoitering during the next few days will establish this and other points.

SINCE our last issue, very decisive steps have been taken toward the invasion of Cuba by land forces. Repots under date of June 22, state that six thousand trained American sol-

diers are encamped on the hills in and around Baiquiri, and ten thousand more rest on their arms on board transports off shore, ready to join those who have debarked. Time and sea and weather were propitious for the army of invasion. The navy and the army co-operated splendidly, and as the big warships closed in on the shore to pave the way for the approach of the transports, and then went back again, three cheers for the navy went up from ten thousand throats on the troop ships, and three cheers for the army rose from ship after ship as the troop ships moved in to take their share in the hazardous game. The Cuban insurgents, too, bore their share in the enterprise honorably and well. Five thousand of them, in mountain fastnesses and dark thickets lay all night on their guns watching every road and mountain path leading from Santiago de Cuba to Guantanamo. A thousand of them were within sight of Baiquiri, making the approach of the Spaniards under cover of the darkness an impossibility.

THE latest reports of the engagement on Friday between Americans and Spaniards near Santiago de Cuba show that there were really two skirmishes. The Rough Riders were attacked in one place, while the men under General Young were fighting off the enemy several miles away. Reports on the fighting near Santiago were received by the War Department from General Shafter.

CONTRIBUTED EDITORIALS.

By L. C. RANDOLPH, Chicago, Ill.

You will be interested in the peck of grain threshed out below. No names are given, but most of the quotations bear their own trademark. A list of some half dozen along about the middle have the unmistakable style of "The Elder," while others are plainly Lewisian. A number of authors are represented. Not all were spoken in the public meeting. None of them are to be bolted whole. They will be better ground, mixed, baled, chewed and—digested.

Kernels From the Northwestern Threshing-floor.

This busy, bustling world does not stop for anything unless it has authority behind it.

Shall we not join hand with hand until we touch the hand that was crucified?

Christ wants to criticise many things in our lives. Will we let him?

It takes all kinds of preachers to reach all kinds of men.

The doctrine that the Old Testament is done away grew out of pagan hatred of the Jew in the second and third centuries.

I have been studying the knowledge of Christ all my life, and I feel as if I had been only picking up pebbles on the shore of an infinite ocean.

When a man is full of the gospel, he cannot keep still.

When men preach in the pulpit that Wednesday is as good as any other day, the masses will take them at their word.

An oyster has no back bone. You can make it fit into a receptacle of almost any shape.

Missionary movements include two ideas always: the extreme sinfulness of sin, a great salvation for sin.

When we read of a great revival under an evangelist in some frontier church, we often forget about the faithful missionary who prepared the way and made the revival possible.

I always felt afraid of big men until to-day. I had a sort of palpitation of the heart when I stood up before them. But I believe now

that there is all the power we need in the gospel when we are ready to claim it.

Every great work in this world is managed by less than six persons.

Christ was "the first fruits of them that slept," the first that was raised to a perfect, perpetual life.

That man who went away has been the most despised man for centuries.

I have been trying to find out what God means by this war. It will be revealed to us week by week as we go on.

God doesn't love a crowd, that's one reason why Seventh-day Baptists are so small.

Jesus went out of the strife and turmoil back to the land of his early ministry to meet his disciples,—back to the scene of his popularity among the common people, where he preached the Sermon on the Mount, and restored the son to his widowed mother. "O Galilee, where Jesus loved so much to be."

It is hard to get a genuine conversion until you show a man that he needs to be converted.

Let each one of the one hundred pastors go out to preach at a new school-house each year, and each year there will be a new opening for a church.

Tell the truth if it costs you a horse—or a horse trade.

They have not found out in West Virginia yet that it is unpopular to have large families.

If Jesus always met his disciples on Sunday after the resurrection, they spent a good part of one Sunday fishing.

A state superintendent of New York put up this bulletin for young people: "If you want to go into average routine work, go from the public school to the technical. If you want to climb to the top where there is always room, take a full college course."

I have nine sons that are good carpenters, and nine daughters that are good singers, and I made about the first prohibition speech that was ever made in this country—fifty years ago. (North Loup papers please copy.)

Salem College is not likely to meet competition in the public schools for a generation to come,—not till the College has itself prepared the way for a higher general education.

They argued and argued, and everything was the same as before—except the good temper.

The conflict will be short, the war will be long.

There are great dangers which threaten the Sabbath. I wish I might speak to-night to every man in this section of Illinois—excuse me, is this Iowa? Well, I would like to include Illinois too.

In Rome they have among their keep-sakes two skulls of St. Peter; one when he was a boy, and another when he had become an old man.

Did you notice the absent-minded look in your neighbor's eye while you were talking the Sabbath doctrine to him? He was thinking about how you live.

There was no difference of opinion in that Seventh-day Baptist audience regarding the value of a Chinese soul. With me it was simply a question of how, in the long run, we could so use our means as to put the most souls in glory and fit them to be there.

"And I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord." It would not have seemed so strange if these words had been spoken by an old man or an invalid woman to whom the world had no longer anything to offer; but Paul was the peer in intellect and power of any man in his age.

Everyone needs a change. The teacher finds it to his advantage to take a vacation in the summer months. The doctor likes to spend a few weeks in learning something new, even if his patients get well in the meanwhile. Send your pastor on a missionary trip for a month. Let him preach the gospel to thirsty ears. Let him hear the shouts of new-born souls, and he will come back to you a new man.

Missions.

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

THE hills and vales of Allegany County, New York, never looked better than now. The wet season has clothed the fields and woods with luxuriant foliage and in the richest green. June is the month of roses and lovely flowers, and the air is filled with sweet perfumes. Indeed, the picturesque scenery of Western New York, in her richest verdure and loveliest attire, is good to look upon, and it fills one's soul with pleasant thoughts and lofty sentiments. Its cool, invigorating mountain air makes the blood circulate with renewed energy and gives vigor and health to the body. It seems to me that in a farm-house, on one of the high Allegany hills, with pure spring water which so abounds there, pure air, pure milk, sweet bread and butter, good companionship, away from the rushing world and dusty street, in the quiet of such a place it must be pretty near heaven, indeed, much nearer than Watch Hill, or Newport, or Saratoga, with its high life, fashionable follies and dissipations. Many go away from these popular resorts, after a summer's stay, far worse off, in many ways, than they were when they went there. The farmers of Allegany are sure of a heavy crop of hay, if they have good weather to secure it. Grain is looking fine. Saw a number of fields of fine wheat. Potatoes are planted quite extensively, and the potatoes of Western New York are usually of fine quality, and bring a good price in market. Allegany County is noted for its butter and cheese. The corn-fields are looking fair, but need more warm, sunny weather to make them shine. It seems to me I never was in a country where they have so many birds, and such fine bird choruses in the early morn. One must wake up early in the morning to get the benefit and inspiration of their varied notes. It makes one almost feel that they do know God and really praise him.

It has been my privilege and pleasure to visit some of our people in Allegany, since the Association. Two days were spent in Bolivar and Little Genesee. There is a deep interest manifest in all lines of our work as a people. There is a feeling that a teacher should be sent to China; that the small churches and frontier places should have evangelistic help and work, and that Sabbath Reform should be pushed with vigor. A stop was made at Wellsville. The churches of Wellsville and Scio are supplied with preaching every other week by Rev. Stephen Burdick. He baptized seven persons into the membership of the Scio church three weeks ago. These two churches would make a good field for a *settled pastor*, and he would have plenty of desirable and much-needed work to do. Sabbath-day, June 18, was spent with the Hornellsville church. Pastor M. B. Kelly, of the Second Alfred church, is still supplying it with preaching. We attended, Sabbath evening, an interesting prayer-meeting held by the young people. There was a fair congregation on Sabbath afternoon. Quite a number were detained at home by sickness. Dr. Palmer, an old schoolmate of the palmy days of Milton Academy, has been a very sick man; no one thought he could recover, but the loving Father has raised him up, so he is able to be about, to the great joy of all, and is on the

way to take his place again, and resume his practice. The death of Dea. Stillman is deeply felt by our people in Hornellsville. It is a great loss to our church and cause in that city. Hornellsville is a city of about 13,000 inhabitants. It is an important station on the Erie railroad, and a fine manufacturing town, surrounded by a rich farming section. We have a church there which has grown. There is in it, and connected with it, a number of fine young people. We, as a people, hold an interesting and important place in this city. It should be fostered and enlarged. This church and the Hartsville church should, in our judgment, unite and secure a strong man as a joint pastor. He should live in Hornellsville, and should be a man who can stand side by side, in every way, with the clergymen of the city. He should be an able representative of all things for which we stand as a people. Such a man as *pastor, not supply*, of these two churches would build them up, and do them great good, and also extend our cause in a growing city. Here is a good opportunity for us, as a denomination, and it should be improved at once. The need is not a supply, not a temporary evangelistic work, but a settled pastor to evangelize, to lead, to strengthen, to build up, to stay, and to look after the people, and every interest of his flock and our cause.

THE following address given by the Rev. A. Allen, B. D., (Vicar of St. Stephen's, Spitalfields) at Exeter Hall, in May, will be of interest to the readers of the RECORDER:

"I have a parish in which three-fifths of the people are Jewish, and within ten years it is quite certain that there will not be a Christian in the parish, according to the present rate of change, so that we shall become a Jewish mission. Now, I want to speak to you upon what we conceive to be the great difficulties is our way and the encouragements we have. The first great difficulty in our work in Spitalfields arises not from the Jews but from the Christians. Everywhere these Christians are almost as bitter against the Jews as you will find in foreign countries, only that the feeling in England is such that they dare not show it as they do there. They will not allow a Jew to come to any of the meetings which are held for them. They won't have them in their clubs, and whenever you speak to them, their constant railing is against the Jews, who, they say, are foreigners, for in my parish there are Polish and Russian Jews who are constantly coming in. They are foreigners, who, whenever there is a house to let, take it, and the people say they are driving them out of their work. This is what goes on in poor parishes, and from what I observe and hear it is not confined to poor people. In many of the richer parishes the same feeling exists, although it is not so strongly expressed. I will give you one example. We have on Friday afternoons a sewing class for little girls. One of our best women workers said to my wife, "You will never get many children to the sewing class." "Why not?" she asks. "Because you let Jewish children come." This is a difficulty we have to cope with. Why is it that these Jews push our people out of work, and why is it that they take a house which our people say is too dear? It is because these Jews, who come from abroad, show all the great characteristics of the Jew of which you have heard. They are moral and industrious,

and never enter the public houses. Our schools are half full of Jewish children, and they will soon be quite full; they are most attentive, and their parents value the education given them very much more than our people in the same grade of life. That is the first great difficulty, and before we can do anything with the Jews, or very much, we have to convince our own people that we have a mission from God to the Jews, and they stand in astonishment when they are told that the Lord Jesus Christ was a Jew, that the Bible was committed to the Jews, and but for them it never would have come to us, and that the apostles were to "Preach to the Jew first," and then to the Gentiles. That is our first difficulty with the Gentile people, and the next comes from the Jew himself. These Jews come from abroad. They have been accustomed to persecution, they have been accustomed to being ground down in a manner you have heard of from those who have visited those parts and who can tell you better about it than I can. I can see from their manner how they have been treated. They have the same sort of craven feeling, and whatever question you ask them you have to encounter the idea that you have some sinister motive in asking it, and that you are trying to find out some information for political purposes, and they look upon you with the gravest suspicion. We have to win over these people and show them by the way we act that we do care for them, and that we come amongst them not because of any political grounds against them, but because we believe the Lord Jesus Christ has sent us to them. I can see all around about me that this suspicion is being removed by the way the missionaries are working amongst them. You have been told this morning that you are not to measure the work done by the number of converts. I am sure—and in this I am not alone, for it is the feeling of most of my brethren who are working in these parts—there is coming amongst these Jewish people a wave, which, by the Spirit of God, will bring a great overturning of people to the Christian religion. You can see no sign of a storm, and yet you feel there is something coming on. You cannot bring facts of numerous conversions to prove this, but you feel, from actual contact with the people, that the Spirit of God is moving amongst them. They are enquiring, and will often accept the New Testament and talk to you about it, and if you have only gone that far you will have gone a very great step. Therefore, you must not say, if you have not baptized a vast number of people, that you are doing nothing. You have to bring them the message of the gospel of the Lord Jesus, and be sure that in God's own time it will do its work. There is another great difficulty we have. Christians do not employ Jews and Jews do not employ Christians, and if you have got a man who has been an enquirer, and who feels the truth of the gospel, he shrinks from coming out for the simple reason that if he comes out as a Christian he has to face starvation. There is no doubt about it. I have a man in my mission who is almost starving for that very reason. Do not let us think it is all difficulty. We have some encouragements, too. We have the encouragement that the Jews are getting more willing to listen to us. Our children and their children are grow-

ing up together, and going to the same schools. I was talking to a Jewish lady in a very high position; and she said, "One of my chief aims on the Committee of the School Board, of which I am a member, is to fight against the efforts of certain Jews who desire not to appoint any but Jewish teachers at the schools where there are large numbers of Jews." This lady has told me that she is fighting against it for the simple reason that she feels that her nation will never get on in this country and take the position it ought to, and that the prejudice will never be got over unless the two races mix more, and if you will appoint some Christian teachers in these schools, that will be the first step. These children will grow up, learning from contact with Christian teachers and children, that they are not to do what they have been taught to do, and that is scoff at the name of Jesus and spit when they pass our places of worship. As I have told you, half the children in my school are Jewish. They mix with our own children, but many of them are unable to speak a word of English, when they first come. But they are not very long in the school before they can speak. They show that cleverness in acquiring knowledge which has always been a characteristic of the Jewish race. I have no doubt that when these children grow up, a great deal of the prejudice on both sides will have been lost, and we shall be able to do more with them. Another thing which is a great encouragement to us in one way, though perhaps it may be deplorable in another, is that there is a great distinction between English Jews and foreign Jews. The foreign Jews are more religious. The younger English Jews do not want to be thought Jews, or to acknowledge that they can speak Yiddish. They have left the forms and ceremonies and literalism of the Jewish religion. They are not attending their own places of worship, and therefore we have them ready to accept what we are trying to teach them. I am not speaking of my own observation when I say that the vast majority of the English Jews have left synagogue worship. I was at a great meeting of one of these Board Schools, of which I am manager, and the chairman was a Jewish gentleman, in a very important position, and he said to them, "I am delighted to see that your children are being taught to collect money and to help those amongst them that are poor, and give them dinners and food in the winter. You know that the one thing now that binds us Jews together in East London is philanthropic work—it is not religion, for hardly any of you ever come to the synagogue." This would seem to show that they are giving up the Jewish religion. Therefore we want more means and more missionaries, so that we may go in amongst them, and endeavor to bring them to the knowledge of the Lord Jesus Christ; and we shall do it. The one thing we ought to recollect when we are going about and trying to do this work, when we have it thrown at us that we are not doing anything—the one thing we must recollect, is this, that the victory is certain. I often complain that missionaries who go amongst the Jews are not brave enough. I do not believe they are. We should go to our Jewish brethren prayerfully and courageously with the gospel message, convinced of the fact that it is bound to conquer in the end. The whole of the Bible, from one end to the other says so, and the Word of God shall not fail.

Woman's Work.

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

THE Woman's Hour at the Western Association was conducted by the Associational Secretary, Mrs. C. M. Lewis. The session was opened with a fine selection of music, furnished by a male quartet from Little Genesee, N. Y. Mrs. H. A. Place, of Ceres, N. Y., conducted the devotional exercises, which were followed by a duet, very impressively rendered, by Rev. and Mrs. W. D. Burdick, of Nile. After the report of the Secretary and music by the quartet, Mrs. M. B. Kelly, of Alfred Station, gave an address on "The Relation of Mission Bands to the Future Prosperity of Missions." We are sorry that we cannot give even a brief outline of the many helpful suggestions presented by Mrs. Kelly, but we have been unable to get a full report, and can only mention a few points: The importance of teaching and training children in mission work while they are children was forcibly emphasized. We should have children's societies in all our churches, the small as well as the large churches. The same truths about Jesus and his Great Commission to his disciples can be taught to four or five children as well as they can be taught to forty or fifty. The future prosperity of missions will depend largely upon the instruction that is given to the children now.

At the close of Mrs. Kelly's address, a communication from Dr. Ella F. Swinney was read by the Secretary. This was followed by a very pleasing missionary exercise, under the direction of Miss Adean Witter, given by "The Little Workers in the Vineyard," of Nile, which closed with a collection recitation, by a boy perhaps six or seven years of age, and a collection taken by the children, which amounted to something over six dollars.

An inspiring selection of music by a double quartet and a benediction by Rev. O. U. Whitford closed the session.

A COMMUNICATION.*

BY DR. ELLA F. SWINNEY.

There has been a thought running through my mind, and continually repeating itself, concerning the value of the short time we call our own in this life. Not really our value of it, but the estimate the All-wise Father puts upon it, in view of the plans he has for us in his cause, and for which he has given us being.

When his Spirit comes into our hearts, we cannot limit the power he gives us to accomplish his will. It is nothing we can do, but all from him, and to him who rules above we should give the glory. If God calls us to be workers for him in any station in life, it is evident that we should do his work, and do all of it. It is this important part laid upon us that makes our short span here of great value.

In the line of this thought there are two questions for each of us to answer: (1) Are we doing his work? (2) Are we completely fulfilling his will?

In self-examination, we should strive to know if our heart's most earnest desire is for the light of the gospel to fill the whole world, and if our constant actions are in accord with the same. The world was made for this one object, that Christ's name may be adored by all hearts, the entire world being given to him. This conquest of earth does not refer to

*Read at the Western Association.

the civilized nations alone, but to all peoples and every tribe. Are you and I entering into this work of "the world for Christ" with all our heart, soul and life? If it be that we are workers with our Lord, then the remote fields as well as the near ones are a part of our most earnest solicitude.

There is a place on the other side of the world where darkness, superstition and sin reign, with little beacon lights shining here and there. One of these bright lights in our Mission in that land is in a school-room, where, if you and I were to enter to-day, as fine a number of large and small boys would greet us as you would find probably in schools in our own land. Some of the boys are growing into manhood; they are bright and quick in their studies, and in their work and play. These boys should continue right on in their studies, should have buildings comfortable and convenient; and, what is most pressing at the present time, should have a teacher and his wife go from this country to them next autumn. Should a teacher be sent out this year, his first work would be the study of the language. He should have at least a year with his teacher in close study; at the same time he would be learning the characteristics, peculiarities and customs of the people in meeting with them day by day. The oldest boy in the school is, I think, in his nineteenth year, and several others are not far from his age. Before long this first class will finish their studies, and will go out into the world to make their living and work for Christ; they will go out as strong, bright, Christian young men, to be a great help to the church, and a great power among their people, to bring them to a knowledge of the Saviour. The young men in the church have been few; at the present time the prominent one is Chung Lan's son, Dzan Sing Chung, who, through many disadvantages, has still continued to be a worker for Christ. If in a few years there should be several such young men, and the number continually increasing, one can readily see the church will be greatly changed and become one that is aggressive, reaching out into other towns and villages where the young men may work or settle, and there making new centers for the diffusion of light. Some may engage in trade, some may be teachers, and perhaps others may become preachers, but whatever and wherever they may be, each will, we trust, be a witness for Christ.

Is not this an encouraging picture, in which we can enjoy the anticipated results that may soon be a reality? Such a condition will be worth all the toil, care and expense that has been given to that school.

As I said in the beginning, our lives are valuable in view of what God wants us to do in this and all other fields. For this school, that now needs means for buildings and a teacher to be sent, we can do a great deal; we can send in our many small or large gifts, and encourage and uphold the Board in its plannings for the permanent continuance of this school, which is now doing well and promising such good results in the future.

SECRETARY'S REPORT.

Dear Sisters and Friends of the Western Association:

This anniversary occasion closes another year's labor in the Lord's vineyard, and we need to gather up the results of our work and measure them by the ability which

God has given us for service, and the opportunities which have been ours to improve as stewards of his manifold riches.

In reviewing the past, we find much for which to be grateful. Many happy experiences have come to us which should stimulate us to increased zeal in the Lord's service, and make us more hopeful and enthusiastic in our work. We are thankful and give praise to God for the signs of spiritual prosperity so manifest in many of our churches. The gracious outpouring of the Holy Spirit, the ingathering of precious souls, and the revival of Christians to new activity in the Lord's service are rich tokens of divine favor, and show how readily God blesses the ordained means of grace when they are faithfully used. Upon this increase of spiritual power in our churches, we build our hope for the enlarged service, which we must plan for and accomplish if we would come to the close of another year with an approving conscience.

The work of the year in the line of local improvements is also very noticeable, and show how much you, my sisters, can do to help make your houses of worship more in keeping with the cause for which they stand, and I congratulate you on your success along this line of effort. With your churches better equipped for the worship and service of God, you can now reach out with less distraction to the regions beyond, and give your thought, energy and means to the work that awaits the touch of your hand, to extend and broaden its sphere of operations.

The close of the year is a time for serious, heart-searching retrospection. I am sure the question must come to every Christian, Have I done all I could to advance the cause of Christ in the world? Whether we have or have not, the record is closed. If we have been inactive, or made mistakes, or failed to meet the responsibilities God lays upon us; if our lives have not reflected the Christ-likeness as they ought, all we can do now is to make our mistakes and failures the stepping-stones to heights of spiritual life yet unattained, to greater activity and devotion, and to a closer watch and control over ourselves through God's abounding grace.

There is need, great need, my sisters, and I trust your earnest co-operation in the work which lays upon us will be prayerfully, systematically given. If our work is to be sustained, it must not only barely live, but it must grow, for growth is the law of life, and there must either be growth or withering decay. The work of the Woman's Board stands for progress. It has ever been progressive, and we can increase its efficiency, and broaden its work, if we will. Shall we not try to do more to make the work which represents our efforts in the field of Christian activity a truly progressive one, ever reaching out and broadening the field of its endeavor?

It has been truly said that the field is the world, and the world is the field. The work is one, although there are many departments, and the product of it all is souls redeemed from sin, growing into the Christ-likeness, reflecting the image of God, and extending his kingdom everywhere. What we do for the salvation of those for whom Christ died, and to whom he sends us, even to the uttermost parts of the earth, will be repaid with abundant increase. If we could only realize more fully that God gives to each a special work, we would become more deeply impressed with

our individual responsibility, and would strive more earnestly, prayerfully, to aid the work which yields such abundant increase to all the labor bestowed upon it.

Many are doing all they can to advance our work, and, thank God, the number is increasing; but we realize, dear friends, that if every one who professes to belong to Christ would contribute for his cause according to God-given ability, and would work and pray, and give the weight of their influence to our missionary and Sabbath Reform enterprises, they would lift them above embarrassment, and there would be such an advance in all our work as would make our hearts sing for joy, and there would be joy in heaven over sinners saved, and divine truth accepted. Shall we not, one and all, come up to the help of our Boards so that the word "retrench" may be stricken from their vocabulary? If the sowing and reaping are to go on according to God's plan, there must be a revival of giving, and we who are now honored with a place and a part in this important work must fill our places with honor if we would have a part in it when the reaping time comes, and would come to the harvest-home laden with sheaves. If any of you, my sisters, have in the past stood aloof from this work, or have been unresponsive to its demands, let this be the time when you shall begin to feel your responsibility, and your accountability to God, and that you were redeemed by the precious blood of Christ that you might help to redeem others and extend his kingdom throughout the world. Yes, begin now, and help to lift the burden that rests so heavily upon our leaders, and distribute it more equally among yourselves. Do this, and you will be surprised by the increase of spiritual power that will flow into your souls to enrich your lives with the divine fullness so that you will see and feel that the work is yours, because you belong to God and he calls you to be co-workers with him.

Although there are many departments of work, they are all interdependent one upon the other. Our missionary and Sabbath Reform work go hand-in-hand. We must help missions for the sake of Sabbath Reform, and we must help Sabbath Reform for the sake of missions. We must help home missions for the growth and prosperity of foreign missions, and we must help foreign missions to keep our hearts warm and interested in home missions. Besides this, we must help our educational work because, under God, that lies at the foundation of all other work. The spirit of missions and Sabbath Reform must be infused into the minds and hearts of our children, and grow with their growth, if we would have them engage in the work with that love and devotion and self-denying consecration which it demands when they come to enter upon the active duties of life. If our denomination is to stand before the world as a synonym for broad Christian culture and enlightenment, and a loyal adherence to divine law, and if there is to be developed a denominational conscience that shall withstand the alluring sophistries which are abroad, the elements of success are to be found no less in our schools than in our homes and churches. The home must help the church and the church must help the home, and both together must help the school to build the superstructure of character which shall stand for truth, for righteousness, and for the advance of all re-

formatory and Christianizing agencies. While not neglecting other important lines of work, shall we not give our hearty support to our educational interests? The Woman's Board ask us to raise fifty dollars this year for Alfred University, and let it be appropriated toward the education of some worthy Christian young lady who could not otherwise be in school. The Missionary Board have a fund for helping young men, why should not we have a fund for assisting young women? Why should we not begin now to raise such a fund? Will you not, my sisters, give this subject your prayerful consideration?

As we turn now to a contemplation of our school work in China, we can but see that no work is more important than that of teaching and saving the children who can be brought into our schools, and through their help being able to reach and save others. The saintly deaths of the Christian Chinese who have passed to the heavenly mansions from our schools at Shanghai are worth more than all the work has cost us. The door to this important work is open wide, revealing a need for the Boys' School which should be at once supplied. Shall we not unite with our sisters of other Associations in furnishing through the Woman's Board the means to send a teacher and his family to China next autumn? If we begin to plan for it even now, we can do much before the year closes, and thus help to relieve our dear Brother and Sister Davis of some of the labors which rest so heavily upon them.

It gives me great pleasure to report the organization of a Ladies' Aid Society, with twenty-two members, in the Portville church. We hope others may be organized soon in churches where none now exist, and that we may all work together with a will to support and extend the work which God has so graciously given us to do.

Dear sisters, you in your quiet homes, you in your busy homes, you with bright young lives clustering about you, and you who are isolated and lonely Sabbath-keepers, while you are all the recipients of God's abounding grace, will you not bestow upon his cause more prayerful thought, more time, talent, zeal, and benevolence that costs self-denial? Let your benefactions for the spread of the gospel be in a measure commensurate with the blessings which it brings to you. May God help us all to be more deeply impressed with a sense of our personal responsibility.

WOMAN'S BOARD.

May Receipts.

Ladies' Aid Society, Hebron, Pa.....	\$ 2 50
Mrs. L. R. Burdick, " Susie Burdick....	1 00
Woman's Benevolent Society, Walworth, Wis....	4 00
Ladies' Benevolent Society, First Verona church, Susie Burdick, \$5; Helper's Fund, \$2; Board Fund, \$2; Home Missions, \$9.....	18 00
Mrs. A. D. Crumb, Walworth, Wis., Home Mis- sions.....	25 00
Ladies' Benevolent Society, New Market, N. J.....	10 00
" " Milton, Wis., Educa- tional Fund.....	5 00
Ladies' Benevolent Society, Dodge Centre, Minn., Missionary Society, \$10; Tract Society, \$10.	20 00
Women of Ashaway, R. I., Susie Burdick.....	40 00
Mrs. P. Hamel, Coloma, Wis., Boys' School.....	5 00
Woman's Board Aux., Coloma, Wis.....	2 00
Mrs. Harriett S. Rogers, Preston, N. Y., Susie Burdick.....	5 00
Woman's Missionary Society, Boulder, Colo.....	3 00
Women of Westerly Seventh-day Baptist church (R. I.) Susie Burdick.....	40 00
Collection at South-Eastern Association, Middle Island, W. Va.....	5 00
Mrs. Anna Thayer, Nortonville, Kan., Susie Bur- dick.....	40
From two Friends, Nortonville, Kan., Boys' School.....	60
First Alfred Junior Society, Alfred, N. Y., Boys' School.....	5 00
Total.....	\$191 50
E. & O. E. Mrs. GEO. R. BOSS, Treas.	
MILTON, Wis., June 18, 1898.	

IF THY PRESENCE GO NOT WITH ME.

BY MARYL.

When, from Egypt, God bade Moses
Lead his people, on the way
Through the wilderness, to Canaan,
Pleadingly did Moses say:
"If thy presence go not with me,
Carry me not hence, I pray."
And the answer came, "My presence
Shall go with you all the way."
Sometimes, journeying on life's pathway,
Where the way divides I stand;
One path leads to longed-for pleasure,
From one beckons duty's hand.
Innocent the joy I covet;
Still, I can but go one way,
And must choose. "Without thy Presence
Carry me not hence," I pray.
For a friend, who knows not Jesus,
Oft I plead in earnest prayer;
Sweet the joy if I Christ's message,
Waking love and faith, might bear.
But in fear lest my shortcomings
May the words I speak belie,
"Lord, except thy Spirit guide me,
Let me silence keep," I cry.
When I fail to seek God's guidance,
Then it is I go astray;
And by words in hot haste spoken
Oft I spoil a peaceful day.
Each succeeding failure teaches
That I need at all times say:
"If thy presence go not with me,
Let me not go hence, I pray."
Not alone did God to Moses
Pledge his presence, all the way,
Till he reached the "better country,"
Guiding him both night and day;
But the Saviour to his followers,
Ere he did to heaven ascend,
Said, "Lo, I am with you always,
Even until the world shall end."
So in faith, with glad thanksgiving,
Shall my prayer be day by day,
"Grant me thine abiding presence,
Let me never from thee stray."

THE MINISTRY OF SERVICE.

ACTS 9: 6.

BY REV. E. A. WITTER.

Baccalaureate Sermon delivered before the Graduating Class of the Graded School, of North Loup, Neb., May 29, 1898.

To do, or not to do, is the question which lies before every one in life. Upon the decision that comes in response to this question will rest the success or failure of your life. Activity is fundamental to growth. Purpose is indispensable to development. Adherence to principle is essential to the perfecting of capabilities. Certain inherent, though latent, energies are within every human life.

It is the purpose of the All-wise Creator that, in the use of life's opportunities and privileges, those inherent energies shall be brought out; and as the muscles of the athlete are rounded and perfected through constant and continual exercise, so are these faculties. All admire the full, well-rounded form of the athlete. All, however, must realize that the form admired, the perfect physical development so attractive, is the result of days, weeks, months, and may be years, of hard, tedious, wearing discipline. As the strong winds and heavy storms toughen the fibre of the oak, and make it so desirable in mechanics, so true worth in life and power to become useful are the result of doing, and an evidence of having stored up energies, through a wise, persistent use of the powers God has given. Having assumed the statements just made to be true, let us consider what special work can we see a need of in the world to-day.

1. Great care and attention is being given the realm of science; careful research is carried on in all the departments of this branch of study; so careful and persistent is the work in this line that great discoveries are continually being made—discoveries that fill the world with wonder, and strengthen confidence in the possibilities of the future; yea, and with the Psalmist we feel devoutly to ex-

claim, Surely "the heavens declare the glory of God, and the firmament sheweth his handiwork. Day unto day uttereth speech, and night unto night sheweth knowledge." This is unquestionably a scientific age.

ART. The field of art is less occupied and worked. The great artists and sculptors are in the past. The day when man wrote his theology with the brush, and spread upon the walls of the great cathedrals and monasteries his inner thought of God and his government, or chiseled in the almost imperishable rock his thought of man, is in the past. To be sure, there are some artists and sculptors of considerable note at the present, who are doing much toward reviving a true love for these long-neglected methods of representing most perfectly the innermost self in thought upon the great questions of importance to the human soul. There is great need of a reaching out and up through consecrated purpose in this realm, that it may not fall behind the rapid pace in other realms. We may read and be stirred to helpful thought and enduring purposes by what we read; yet it is being more and more fully proven that a sitting before the great works of art and studying them, till the soul is moved with the thought and purpose of the artist, gives a more enduring impression and a more perfect uplift to the soul than can the best of written productions. For example, who can sit for an hour and look thoughtfully upon the great pictures in which Dore has immortalized his thought of Christ, his life, teachings, betrayal, trial, crucifixion, resurrection and ascension—as also the worth of all this to the world—without feeling his own impressions upon these things deepened, and his estimations strengthened beyond what is his by a careful reading of these accounts? Indeed, true art makes more real and comprehensive to the mind the great questions of life and immortality. Here is a field for some of God's children to consider.

LITERATURE. Evidently the large majority of the present age fail to give to literature its proper definition. In fact, the literature of the nineteenth century, while containing many works of true worth and literary merit, is, nevertheless, largely made up of those writings which do not come under the proper definition of literature. Literature, according to the first and best general definition, is "made up of such productions as are marked by elevation, vigor and catholicity of thought, by fitness, purity and grace of style." David Swing, in his club essays, "The Greatest of Fine Arts," says, "Literature is that part of thought that is wrought out in the name of the beautiful." A poem like that of Homer, or an essay upon Milton, or Dante, or Caesar, from a Macauley, a Taine or a Froude, is created in the name of beauty and is a fragment in literature, just as a Corinthian capital is a fragment in art. When truth in its outward flow joins beauty, the two rivers make a new flood, called letters. It is an Amazon of broad bosom resembling the sea. He who looks carefully into the literature of the present century will find it largely prostituted to all classes of novels and romance. The class which predominates is highly sensational, unreal and largely imaginative in its character. The effect of such a class of literature has been to render unstable the mind of the ordinary reader, and create an appetite for highly seasoned, imag-

inative and unreal mental food, a food which fails to give the element of force, and purity or grace, to the mind of the student, or manifest the same in the product of the writer. So long and extensively has this class of literature claimed the thought and attention of the general public, the great majority of readers and even students have little or no taste for, and become very restive when required to read and study, works of history, and those of such literary worth as to have given mental strength and vigor, as well as true worth, to students in the past and present who will take such diet. This is an age when the cry for light, dainty, and very largely unwholesome, things is not only heard in the nursery, but also from the *quasi* student of literature and ethics. So deeply has this love for the unreal and sensational possessed the general mind that histories are being largely written in romance. The shelves of the bookseller groan beneath the burden of a lively trade in fiction, while the better class, the more substantial class of books remain unused. "The change is certainly a notable one from the day when novel reading was considered the eighth deadly sin, to the day when it has come to be," with many, very many, "the chief end of man," to that time when in pretentious society there is a great fad for reading reviews of novels, that they may seem to be well up in all the latest works of this class. The newspapers and, very largely, the magazines of to-day in pampering to this appetite for sensation are unable to give their reports and general information of the day uncoupled with exaggeration. So keenly is a sense of the need of a higher, truer and more ennobling literary tone resting upon the hearts of some of our leading educators, that one of them is reported in a recent newspaper as saying: "I am looking for a book which will teach in story form the ideals of honesty and integrity for girls from fourteen to seventeen years of age. Works of the type of 'Little Women' are not of such literary merit as to admit of being studied in the class-room. The book needed must be of the first rank artistically, and it must not preach."

MORAL ETHICS. Another realm of thought that should claim our attention somewhat at this time is that of moral ethics. As the physical being sooner or later reveals the effect of improper and unwholesome diet, in its weakened and enfeebled condition, so do we find that the moral sentiment of our social fabric has been undermined and largely vitiated by its literature, so that the sturdy, moral and social integrity of our ancestors in other generations is somewhat antiquated to-day. Adherence to right principles has been, in a measure at least, lost sight of in the effort to seek the accomplishment of personal ends. The business integrity so largely wanting in many circles and with many firms, so disastrous in failures and panics, the lack of keen moral sensibility so frequently found in persons and communities, bear ample testimony to this fact.

There is need of counter influences to be set in motion in these directions, that such a record as is given by the decline and fall of Rome may not be repeated in America. We need to consider whether the home life, where are found the springs feeding the stream of social and moral life, does not need some modifying that we may see "our sons as plants grown up in their youth, that our

daughters may be as corner-stones polished after the similitude of a palace." Psa. 144: 12. These are some of the fields that lie open to your view and wait your careful consideration.

II. As you stand face to face with the great problems and need of the day, have you a willingness to enter the field of life's activities, and a strong desire and purpose to grapple manfully and womanly with these questions, and so make the effort of your lives to meet the needs of the hour?

Standing in the presence of God and the needs of the hour, feeling somewhat, at least, the movings of your own inner life, do you feel, Paul-like, to cry out, "Lord, what wilt thou have me to do?" It was under the influence of a revelation, a new and powerful light, that Paul was stirred to new life purposes and brought to that surrender of self, to the higher behest of his being, indicated by the inquiry, "What wilt thou have me to do?"

The selfish ambition of his life was given up and changed for that which made him vastly more worth to the world and a greater honor to God. Through God's tutorage Paul gained a knowledge of the better and nobler way of life. He saw how multitudes were in bondage, even lifting up their manacled hands imploring help, that they might be freed, their conditions improved. In his after life, a life made radiant with grand deeds, we see how fully he was moved by the power of a noble purpose.

The clearer light of a trained and cultured reason is needed to reveal to us the needs of the world around us. Humanity's great benefactors have been, and are, those whose souls, as well as minds, have been cultured. He who spake as never man spake; he who was touched with a feeling of our infirmities, was touched with those infirmities not so much because of a cultured mind, as because of a heart tendered, and a soul made sympathetic by touch and acquaintance with man and his needs. Culture of mind is not alone sufficient to bring about a condition of helpful sympathy between all classes of society. If we would be used to the lifting up of humanity, we must, in a very large measure, come to the plain of those we would lift up. This is not very easy to do without largely compromising our own integrity, save under the clear, pure light and ennobling teachings of a soul cultured both through intimate acquaintance with God and man. Too long have we been satisfied with seeking our fitness for the work of life, by giving careful attention to the courses of study prescribed in the curriculum of our various schools.

While we neglected, or were wholly indifferent to the moral or spiritual training so much needed to give true worth and proper directions to our life forces, too long have we been satisfied with seeking after a high degree of intellectual fitness on the part of our leaders and teachers, while giving little or no heed to their moral or religious fitness. The great ideals held before the mind have been in some way to gain intellectual recognition, even though sadly wanting in moral integrity. To whom shall we look more fully for fitness to meet these needs than to those who in our schools are being taught and mentally disciplined for the work of life?

We repeat our second question, viz., as you stand face to face with the great problems

and needs of the day, have you a willingness to enter the field of life's activities with a strong desire and purpose to grapple manfully and womanly with these questions, and so make the effort of your lives to meet the needs of the hour?

Young friends, you who have been gathering of the benefits of our schools, as you pass out from these days of study and recitation, preparatory to the higher and more advanced work of other schools, in the words of another we say, "You find yourselves just entering the vestibule of your life work." The realization of your hopes, the fulfillment of your mission, is yet seen only dimly in the distance. The first pages only of your life's history have as yet been written. Your Heavenly Father made your lives to be sublime, even divine. They are full of opportunities, splendid possibilities, which once let slip can never be recalled. The undaunting assurance of something better than anything yet attained, is a great and determining force in all effort. Add to this the experimental assurance that you are agencies of a living, present, guiding divinity, and you become empowered from on high to work your work. Let your lives be filled and motived of God, and they will move on unflinchingly, trustfully, bravely. As no soul is utterly desolate, as long as there is one being in whom it can trust, so no soul whose trust is in God can be without consolation, yea, peace, joy, ever filled with divine ardors. Talent, wit, learning, genius, sentiment, sympathy, love will all be ennobled, glorified.

In after years, as you recall your school friends, you will find some passing their lives in affluence and ease, some struggling and harried with penury and sickness, some whose morning sun promised a resplendent noon, hidden by the clouds of inglorious inactivity, some given to clean-handed honor, and self-forgetting heroisms, while a few standing on the high places of the earth, on the headlands of progress, are beckoning their fellows to follow. Remember that the richest, worthiest legacy you can bequeath to the world is a noble character. No character is great save as it embodies and realizes great principles. These principles, must, however, be energized by the divine presence and power in order to give them vitality, growth and fruitage. One thus endued has something better and greater than talents, wealth, learning or position; something that enables him to leave a legacy more enduring than silver or gold, marble or granite; something that shall grow in evergreen beauty, and bear fruit for the healing of humanity.

Permit me to give expression to the prayer, and the hope, that, as you go forth into the wide world, you may find it everywhere and at all times a bethel, with angels ascending and descending all along life's pathway. May you ever be entombed of God, and your lives, your influence be continuous manifestations of his living presence, full of infinite peace and joy, joy that shall be a constant foretaste of that awaiting you, when you shall be gathered home to heaven; where the river of life runs clear and perpetual; where the tree of life is ever in bloom and in fruit; where there is no night, nor need of lamp nor sun, "for the Lord God shall give you light, and you shall reign forever and ever." In closing, may I ask you each, as you desire not only to know, but to do, the work God has for you, to make the following thoughts your personal prayer:

Oh! thou God of wondrous love,
Shower thy blessings from above,
Help me give myself to thee,
Thine forever more to be.

Naked, poor, despised, am I,
Ready now in sin to die,
Save as with thy word of love,
Thou dost fit for realms above.

Teach me then just how to wait,
Till thou shalt open for me the gate,
Through which my waiting soul shall pass
With help for men of every class.

Hear me then, Oh Lord, I pray,
Take from me my sins away,
Lead me by thine own best way,
To the realms of endless day.

Young People's Work

IN spite of the fact that the Young People's Hour at the Western Association had been assigned to the last place, on the last afternoon of the Association, at half-past three Sunday afternoon, the church was well filled with an interested, though weary, audience. The program, arranged by the Associational Secretary, Miss Eva St. C. Champlin, opened with prayer by our denominational president, Mr. E. B. Saunders. Miss Ethel Middaugh, of Alfred University, then sang sweetly and clearly "The Plains of Peace," giving those present a real musical treat, which was greatly appreciated. This was followed by a paper on "Junior Work," well written and beautifully read, by Miss Myra Clarke, Superintendent of the Alfred Juniors. The Nile Juniors then gave an entertaining exercise, partly recitation and partly singing, prepared by their Superintendent, Mrs. Elder Burdick. Mr. Samuel Clarke, of Independence, read a very good article on the subject, "Enthusiasm in Christian Work." Miss Fannie Clarke, of Richburg, gave a suggestive paper on "Committee Work," which we wish every Christian Endeavorer might read. The last number on the program was a short and excellent address by Rev. M. B. Kelly, on "Christian Endeavorers as Evangelists." He showed how it is possible for us all, even the children, to preach the Lord Jesus Christ.

A banner in white and gold, made in the form of the letter A, and bearing the words, "C. E., Association Banner, '98," was awarded the Second Alfred Society, and was received in their behalf by Mrs. M. B. Kelly. There were in attendance at the Association many of our brightest and most energetic young people, and we were greatly blessed in having with us our denominational president. May every Christian Endeavorer in the Association take for his motto the coming year the three words, *devotion, work, and sacrifice*. Then each society may be a banner society, and the work of the church and denomination prosper as never before. C. E.

COMMITTEE WORK.

It seems to be a self-evident truth that, to a great extent, the success, prosperity and usefulness of an Endeavor Society depend upon the work done by the various committees. It is not the object of this paper to set forth the obligations and duties resting upon each separate committee, but to call attention to a few facts, as many of us have found them.

One important question for each society to answer is that concerning the number of members of which a committee should be composed. Where the society is large, is it best to place eight or ten upon a committee, where three or four are sufficient to do the work, merely for the sake of having each member feel that he is recognized in the society? It is a trite and familiar saying that what is everybody's business is nobody's business; an inelegant expression, perhaps, but certainly containing a grain of truth. The more there are to share the responsibility, the less each individual feels his own share in it, and I think it is a well-demonstrated fact that a few interested, energetic young people will accomplish more than a larger number composed in part of members who feel that in some way the work will be

done whether they give their assistance or not.

But it is not always on account of disinterestedness that committees fail in performing the duties imposed upon them. Were you never when younger than you are now—perhaps a mere boy or girl—placed upon a committee, the particular mission of which you were in total ignorance? But, you say, you made it your first business to inform yourself upon the subject. But, again, have you not had experience enough with boys and girls to know that a great many of them have not been trained and educated as you have been, to investigate a subject, to ascertain the length, breadth and depth of something which it is their duty to know? How, then, shall they know? It seems naturally to rest with the president and secretary, or perhaps with the last chairman of that committee, to instruct his successor, and see that he is provided with a copy of the articles defining the duties of committees.

I well remember being present at a business meeting of an Endeavor Society which required a written report each month from the chairman of each committee. One report which was read told us that the committee had held no meeting during the month, but that they reported progress. Many of us wondered in what line the progress had been made, as the special work devolving upon that committee and requiring certain things to be done each week had been entirely neglected. But it was not for us to criticise, and upon inquiry it was found that not one member of that committee had been made acquainted with their special duties. The chairman was one who but recently became a Christian, previous to which time he had seldom attended the Endeavor meetings, and was wholly ignorant of the workings of that organization. What did he most need—blame and criticism, or help and encouragement?

There is one committee, the Lookout, which particularly needs the co-operation of all the members of the society. In a large town or large society there may be many newcomers who, if asked, would become members, but the Lookout Committee may not know of them. If but one member knows of the existence of such a person, let that one invite him to join and present his name to the Lookout Committee. This is also a duty resting upon the Social Committee, whose sole business is not, as they too often seem to think, to plan socials and entertainments, but with whom lies the responsibility of keeping a sharp lookout for strangers, giving them a friendly Christian welcome. A friend was relating to me but a few days since the instance of a young lady in a neighboring village, who, upon coming a stranger to that town, went to the Endeavor meetings at the Baptist church. No one welcomed her, no one invited her to join. It is no wonder that she ceased to go there and went to the society of the Presbyterian church; but her reception there was but a repetition of that given her at the Baptist church. She next attended the Episcopal Endeavor Society, where she was kindly welcomed and invited to join. She proved herself an earnest, efficient worker, whom the other societies would have been glad to have in their ranks, and might have had, had they not been so utterly forgetful of their duty. Instances like this are too fre-

quent. A newcomer appears among us, whom we meet socially, whom we invite, yes, urge, to join our chorus class, our literary society, our glee club, our tennis club; but the Endeavor Society? Oh, that is the business of the Lookout Committee; or, of course, she knows if she wishes to join the Endeavor Society, and all she has to do is to present her name to the committee. Is this enthusiasm "for Christ and the church"?

We wonder if sometimes a committee does not shrink from its entire duty because of the unpleasantness of the work; for it certainly is not pleasant to go to one who has been absent from one or two meetings, and if he can give no reasonable excuse for his absence, to remind him of the Endeavor pledge and his neglected duty.

It has been said that the committee which most frequently falls short of doing fully the work belonging to it is the Lookout, and that it fails along that particular line—of looking after those who absent themselves from the weekly meetings, and by so doing lose interest. It must be admitted that to some the Endeavor pledge, the church covenant, even a Christian life, mean so little! May it not be that by the earnestness of the Lookout Committee, by the enthusiasm in Christian work, by the sacredness and importance they attach to those solemn pledges, by a faithful performance of all duties, the thoughtless or disinterested may be led to a clearer understanding of the obligations resting upon them?

As a member of a committee no one should lose sight of our motto, "For Christ and the church." No matter how onerous or seemingly unpleasant the task, say as did Paul, "I can do all things through Christ which strengtheneth me," and then repeat these lines of the poet:

Do thy duty, never swerve,
Smooth or rough,
Until God, whom we all serve,
Says, "Enough!"

FANNIE CLARKE.

OUR MIRROR.

PRESIDENT'S LETTER.

Dear Young People:

The North-Western Association has closed. It falls to my lot to tell you something of the Young People's Hour, which came on Sunday morning at ten o'clock. At the request of Prof. Shaw, Associational Secretary, Eld. L. A. Platts took charge of the Hour. A chart of the Societies had been prepared. There are some twenty Societies, with more than two thousand members. Many of the Societies were represented by one or more delegates, coming all the way from one to more than four hundred miles. North Loup, Neb., sent us Christian greeting, 1 Cor. 15: 58. Eld. H. D. Clarke gave a five-minute talk on Junior Work, along denominational lines; also Eld. A. H. Lewis, along the same line. Notice had been given of a question box at this Hour, and many questions came in. These were answered and freely discussed by some of the ministers, and your humble servant. Some say others enjoyed it as well as ourselves. If I could remember more of the good answers given I would dare report more of them. Some were these: "What is the relation of the Christian Endeavor Society to the Sabbath-school?" Own sister, helper; should have a Sabbath-school committee to solicit scholars. "What dangerous tendencies in the Christian Endeavor?" Yes, many; that

of becoming mechanical simply; of becoming social, or for profit (financial), and not spiritual. "Is there a decline in Christian Endeavor and other Christian bodies?" The novelty has gone, and now it is business, not sentiment, or death. "Are there other forms of work for the Endeavor Society?" Yes, new ones arising all the time. We should be glad at any time to hear of them from our Societies, through the "Mirror." "Is there danger of the Lookout Committee trespassing on work of others?" I know of no committee which has done its own work and then had to go outside for something to do. "Do you recommend all ages taking part in the Christian Endeavor work?" Yes, but do not let the young remain off of the committees and offices, and the older ones do all the work; better go on the honorary roll and let the young stand under it, or let it die. I will hold myself ready to preach any funeral sermons of this kind. But send these obituaries to the "Mirror" column, and not to the obituary column of the RECORDER. "What can be done to secure earnest work on the part of committees?" Put a worker on as chairman, agree among yourselves that you will all hold committee meetings, all report. "What is best to do when committees do not report?" Call for their report every session of the Christian Endeavor or prayer-meeting until they will report, or resign and give way to a live committee. "Is there danger of small societies being burdened with too many committees?" Yes, have only what you need; all unnecessary machinery has to be greased, and carried around; it will get rusty, get to squeaking, and get heavy. The Christian Endeavor is simply our tool to do our work.

I will not weary you with more of these questions at this time, but will later; also questions prepared for the box at the Central Association will be in the "Mirror" later, but for want of time were not answered. If others have questions at any time, please send them to me and I will try through the RECORDER to answer them. Some of you young people in the Western Association, also, had questions to ask. Please send them along.

E. B. SAUNDERS.

IDEAL EDUCATION OF AMERICAN GIRLS.

Prof. Thomas Davidson, writing in *The Forum* on the ideal training of the American girl, is disposed to allow her a large degree of freedom. He advocates co-education and believes in giving women as liberal a training in college and university as her brother, with, however, a college curriculum well adapted to the feminine mind and temperament. The ideal curriculum, he says, while not neglecting the natural sciences, should occupy itself chiefly with the cultural sciences—those that deal with human nature and history. It ought to include also—and on this he lays special emphasis—a sane philosophy and a history of thought and its aberrations. If women were thoroughly trained in science and logic, he declares that they would be saved from the absurdities and duperies of Christian Science, Theosophy, "mettaphysics," etc. Professor Davidson considers the endowment of culture as the sole aim of a college. In the university he would have women receive the special training which shall fit them to follow a profession or to fulfill the duties of wife and mother. This is indeed "ideal," and raises many practical questions. —*The Congregationalist*.

Children's Page.

THE LITTLE WEST GIRL.

BY ZELIA MARGARET BROWN.

There was a bright, beautiful fire burning in the dining-room grate when Carl and Annie ran in. They went straight to their little chairs, placed them on either side of the fire, and cuddled down with wriggles of delight, from which it was plain that something pleasant was about to happen. Baby Paul came in after them, and placed his little chair directly in front of the fire.

"Oh no, Paul!" cried Carl, "you must not sit there, that is Kathie's place."

"Come over by me, Paul," said Annie, making room for him.

Mother Andrews had laid down a law for that day that at first sounded dreadful. No one was to play out of doors because Kathie was not well, and mother herself was going away; so there would be no one to look after the small Andrewses if they got wet feet, or any other accident befell. But immediately after this, no one having whinned or scowled, mother added that Kathie should come down to the dining-room, and they should pop corn, and Nora should cook some taffy, and they should make corn-balls and nut-candy, and— But at this point the Andrewses precipitated themselves in a rapturous body on Mother Andrews, and she fled to her own room lest she should not be ready when the carriage arrived.

Then into the dining-room came Nora with an easy-chair and some cushions. Next came Mother Andrews with Kathie, and, after comfortably settling her, she kissed them all around and hurried away. Then Nora brought a pan of corn, and another much larger pan to put the corn in when it was popped.

"Oh, let me get the popper, please, Nora!" cried Carl.

"Well, run on, then, my little man. It's on the kitchen table," said Nora.

What fun it was to see the little yellow grains jump out big and white like giant snowflakes! Carl and Annie took turns shaking the popper over the glowing coals, and Baby Paul filled it every time. Soon there was a great heap of white corn in the big pan, and then Nora came in with the taffy.

"There's some one coming up the drive," said Nora, as she set the last plate down. "I think it is that little West girl."

"O-o-oh!" cried Carl and Annie together, and even Kathie looked a little annoyed.

Kathie was fifteen, and Carl and Annie thought her quite grown up.

"Send her home, Nora,—do, please," said Carl. "We were going to have such a nice time."

"Carl," said Kathie, "what would mother say if we should send a guest home? We can't do that. We must treat her well. You know mother says politeness is just kindness. Now let us show our good manners by being kind."

"Yes, I will," said Annie; "she may have some of my candy."

"No, darlin'," said Nora, "there's more candy in the kitchen. I'll bring her a plate full."

So Nora let the little West girl in, and Carl set a chair for her by the fire, and Kathie asked her to take off her cape, and Annie brought her a plate of taffy.

"She was the poorest girl in school," as Annie had told her mother; and to-day Kathie noticed that her hands were read with cold, and her clothes were thin.

"I came to see you because Annie is so good to me at school," said Mary shyly, looking up at Kathie.

She did not talk much at first, but only watched the other children.

"O Kathie! I wish you would tell us a story," said Carl, as he set his plate down with a sigh of sticky bliss.

"But I can't, dear," said Kathie. "You must wait till mother comes."

Then Mary West plucked up courage.

"I can tell you a story," she said. "I often tell them to my lame brother."

"Oh, do tell us one!" said Annie.

Carl did not speak. He rather doubted the little girl's ability to tell a story, but he prudently kept his decision until he should have heard. But Mary West did tell a wonderful story about a winged horse that carried his master to fight with some awful fiery dragon. The moment she had finished, Carl and Annie cried out together:

"Oh, do tell another!"

And Kathie said:

"That is a lovely story. Where did you learn it?"

"My father told it to me. He knew lots of lovely stories. He is dead now, and I tell them to the children," said Mary.

"I am so sorry about your father," said Annie, creeping up closer to her.

Then Mary told more stories, some of them "all out of her own head," and the children listened breathlessly until she said that she must go home.

"Get a paper and wrap up Mary's candy," said Kathie. "And, Carl, you get a bag to put some corn-balls in."

Then the children flew around, and Annie did up an extra package from her own plate for the lame brother, and Carl asked Nora for the biggest paper bag in the kitchen. Annie whispered to Kathie to ask if she might lend Mary her red mittens, because her hands would get so cold carrying things home. And Kathie said "Yes."

"You can bring them back Monday, you know," said Annie. "But, if mother says so, you may keep them, because we want to thank you for this pleasant afternoon."

"But I had the nicest time," said Mary. "And Richard will be so glad to get the candy!"

"You must come again, Mary," said Kathie.

When Mother Andrews came home, they told her the story of the afternoon.

"And just to think, we wished she wouldn't come at first!" said Annie. "And now I think she's just the nicest girl I know, if she does wear old clothes."

"Clothes don't count," said Carl stoutly. "And, mother, you just ought to hear those stories!"

"Yes," said Mother Andrews, "she may come as often as she will. And I want you to think of all the kind things you can do for her."

"She can have those mittens,—can't she?" said Annie.

"Yes," said mother. "But I suspect that a little girl who can tell such stories would like to read some of the books on the shelf in the play-room."

"Oh, she can have all of mine!" cried Carl, who did not love books.

"Only lend them to her, my dear. You must not think of Mary West as a very poor little girl, for she is richer than some little girls that I know who wear pretty clothes. You must always receive her as a guest of honor."

"I wonder what mother meant by saying Mary was not poor," said Carl, when they were alone.

"I think," said Annie, "it's because she knows more than some girls, and doesn't try to show off. There's Nellie Mills, at school, she wears a gold locket, but she always fails in her lessons, and Mary never does. I believe I'd rather be like Mary,—a little bit, at least."—*S. S. Times.*

THE KITTEN AND THE BEAR.

Lieutenant C. D. Rhodes, U. S. A., relates in *St. Nicholas* the following story of how a kitten compelled a bear to flee:

"Chris Burns, the veteran first sergeant of Troop D. had a kitten which, during the summer camping of the troop at the Lower Geyser Basin, made her home within the sergeant's tent. Here, curled up on a pair of army blankets, she defied the world in general, and dogs in particular. When the latter approached, she would elevate every bristle on her brave little back, her eyes would glow like live coals, and her tail would swell up threateningly. If dogs approached too near, she would hiss and exhibit the usual signs of hostility until the intruders had vanished from her neighborhood.

"One day, when the camp was bathed in sunshine and every soldier in camp felt lazy, an inquisitive black bear came down the mountain-side, and, whether because he was in search of adventure or because attracted by a savory smell from the cook's fire, began to walk about among the white tents of the cavalry command.

"Suddenly the kitten caught sight of him. Dogs by the score she had seen, but this particular 'dog' was the largest and the fiercest dog she had ever seen. But she did not hesitate. It was enough for her that an enemy had invaded her special domain. Hissing forth her spite, while her little body quivered with rage, she darted forth at the bear. The onslaught was sudden, and one glance was enough for Bruin. With a snort of fear, Bruin made for the nearest tree, a short distance away, and did not pause until he was safely perched among the upper branches! Meantime the kitten stalked proudly about on the ground beneath, keeping close guard over her huge captive, her back still curved into a bow and her hair still bristling with righteous indignation, while her tail would now and then give a significant little wave, as if to say, 'That's the way I settle impertinent bears.'

"The soldiers, who meanwhile had poured forth from their tents, could scarcely believe their eyes; but there was the bear in the tree and the kitten below, and there were those who had seen the affair from beginning to end.

"And perhaps the strangest part of it all was that the bear would not stir from his safe position in the branches until the kitten had been persuaded to leave her huge enemy a clear means of retreat! Then he slid shamefacedly down from his perch and ambled hastily off toward the mountain."

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 II.—ELIJAH THE PROPHET.

For Sabbath-day, July 9, 1898.

LESSON TEXT.—1 Kings 17: 1-16.

GOLDEN TEXT.—And the barrel of meal wasted not, neither did the cruse of oil fail, according to the word of the Lord. 1 Kings 17: 16.

INTRODUCTION.

The intervening chapter between last lesson and this gives a brief summary of the events of about sixty years, in connection with a more extended account of several incidents of the history of Judah and Israel. During the early portion of this period, and very likely during all of it, there was war between these two kingdoms. In the Northern kingdom there was outward prosperity, but wickedness. The kings led in the way of idolatry and iniquity. Three of the six kings who reigned before Ahab, died by violence. Jeroboam had a long reign of twenty-two years; but his son Nadab was cut off after a reign of only two years, by the usurper Baasha. Baasha in turn reigned twenty-four years; but his son Elah, after a reign of two years, was killed by Zimri. This king perished by his own hand after a reign of seven days. Omri prevailed over Tibni, the other aspirant to the throne, and bequeathed the kingdom to his son Ahab, after a very prosperous reign of twelve years. Ahab did yet more wickedly than his predecessors. In addition to the worship of the golden calves which Jeroboam had set up, he introduced the worship of heathen divinities. Jeroboam had disobeyed the second commandment in making images to represent Jehovah; but Ahab, having married Jezebel, the daughter of Eth-baal, king of the Zidonians, disobeyed the first commandment also in establishing the worship of Baal and Ashtaroth. This shows the total apostasy of Israel from Jehovah. The drowth mentioned in the first verse of our lesson was sent, no doubt, to show the people and the king that Jehovah was still the Omnipotent One.

NOTES.

1. *Elijah the Tishbite who was of the inhabitants of Gilead.* Very little is known of the origin and early life of this prophet. He was a messenger of God to Ahab, coming from obscurity and going immediately whither the king knew not. Even the explanations of this passage are not very definite. One of the apocraphal books mentions a Tishbe in the territory of the tribe of Naphtali; but the Septuagint renders this passage, *Elijah the Tishbite of Tishbe of Gilead.* The name *Elijah* is however, very significant, "he whose God is Jehovah." Gilead is that portion of the kingdom of Israel east of the Jordan. *As the Lord God of Israel liveth.* As in the last lesson "Lord" means Jehovah. King James' translators as well as the Revisers of 1885, have indicated by printing the word in small capitals [LORD] that it is put as a translation of the proper name Jehovah (or as modern critical scholars write it, Jahwe'). The words used by Elijah in introduction are often used in oaths, or solemn declarations. *Before whom I stand.* Elijah speaks of himself under the figure of a royal servant standing in the presence of the monarch whom he served. *Dew nor rain.* Palestine has abundant dew in the so-called dry seasons when there are no rains. With both sources of moisture cut off, there would be necessarily failure of crops and famine. *These years.* The duration of the drowth was three years and a half. Luke 4: 25; James 5: 17. Compare 1 Kings 18: 1.

3. *Get thee hence.* It was necessary for the safety of the prophet that he should be in concealment. *Brook Cherith.* The word translated "brook" means a torrent bed. It would be nearly if not quite dry most of the year.

4. *I have commanded the ravens to feed thee.* We are not required to see a miracle in this supply of food any more than in the supply of water. The birds brought enough food for themselves and for the prophet, hiding near their nesting places. Many have tried to find different meanings for the word translated "ravens" ערבים

as merchants or Arabians, but the traditional printing of the Hebrew text is supported by the Septuagint; and the suggested renderings present many difficulties.

6. *Bread and flesh.* The Septuagint says "bread in the morning" and "flesh at evening."

7. *The brook dried up.* No miracle for the prophet yet.

9. *Arise, get ye to Zarephath which belongeth to Zidon.* The prophet's faith must have been sorely tried while depending, at the brook Cherith, for daily sustenance upon that which seemed a very precarious source of supply. How much greater is the test of faith when he is told to go to the land from which Baal worship had been introduced into Israel. It would naturally seem the most unsafe place to which he could go. And there to depend upon a widow. How could a widow support herself in a time of famine, to say nothing of adding another to her household?

10. The R. V. reads "a widow" instead of "the widow" as in A. V. Elijah, perhaps, did not know that she was the woman to whom he was sent. *Gathering sticks,* evidently denotes abject poverty.

11. *Morsel.* Elijah made request for only a very little.

12. *As the Lord thy God liveth.* The widow recognized him as the prophet of Jehovah. It is not at all strange that there should be a knowledge of the God of Israel in this adjacent country. *Handful of meal, little oil,* show the straits to which she had been reduced by the famine. *Two sticks.* Indefinitely of a small number. *Dress it.* Prepare it for food. The Hebrew word is often elsewhere translated "make." We would say, "make a jonnny-cake." *My son.* The Septuagint puts this in the plural, perhaps to correspond with "her house" in v. 15. The latter expression may however refer to her poor relatives. *Eat it and die* implies despair.

13. *Fear not.* Blessed words of comfort so often used by our Master. *First.* Her faith is tested. *After* in A. V. is replaced by *afterward* in R. V. to correspond to our modern English usage.

14. *Waste, that is, be consumed.* The gracious promise is given even before she had fulfilled the request of the prophet.

16. A wonderful miracle. Compare the story of the miraculous supply of oil with which to pay a debt, in 2 Kings 4.

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.

MILTON, WISCONSIN. — Evangelist E. B. Saunders, who has been laboring in various places in the East since last Conference, has returned to his home in Milton. We are approaching Commencement Week, and quite a number of alumni and old students are already to be seen about town, ready to do honor to their *Alma Mater*, and feel again the thrill of pleasure from contact with fellow-students, old and new. They are welcome. On Sabbath, during the absence of our pastor at the Association in Garwin, Iowa, our pulpit was very acceptably filled by Mrs. Platts, who read a paper which she had prepared for the Woman's Hour of the Association.

LITTLE PRAIRIE, ARK.—Our meetings in Arkansas have been attended with much interest on the part of large crowds. We are now in the midst of a revival at Little Prairie. Among the converts are two prominent ladies, but the husband of one refused to let her join the church. Five persons joined, one of the converts being the pastor's son, Wardner Hull. Later, six have joined, the last a colored minister, who was received by the church till he can organize a church among his people, which he thinks can soon be done. He has a good report among the white, and says five or six of his church are ready to become Seventh-day Baptists. Baptism deferred on account of rain.

Fraternally yours,

D. W. LEATH.

GRANDMOTHER'S ROOM.

A friend, in building a cabin at the shore, bought some lumber from an old house that the owner was pulling down to make way for a better dwelling. There were some doors among the lumber, and after he had swung one of these in his cabin our friend found this inscription painted in ornamental letters upon it. "Dear Grandmother's Room."

That was all he ever learned about that old house; but that one thing showed that it had once had a grandmother in it and that those who had the privilege of caring for her loved her. They loved the very room that sheltered her, and let her know it. There was a very tender story of interest and attention contained in those ornamental letters. Grandmother and those who delighted in her were all gone; the house that sheltered so much family affection had vanished; but here remained a monument to the virtue of that old home such as the statelier mansion, building on its site, could never surpass.

SOME SPANISH HISTORY.

Spain has had a vast amount of history during the nineteenth century. Little of it has been reputable; most of it has been humiliating.

Spain entered upon these hundred years, which have seen the United States rise from infancy to greatness unsurpassed, under the wretched reign of Charles IV. Within two years the country was engaged in war with Great Britain, and the result was deeply disastrous. In another two years she plunged into an equally disastrous war with France. King Charles then abdicated, which was the most sensible thing he could do; but his successor, Ferdinand VII., did not improve the situation, and soon became a prisoner to the French.

Next the great Napoleon, who at this time was distributing Europe among his brothers and sisters, gave Spain to his elder brother, Joseph. Then came the long and bloody struggle between the allied armies of Spain and Great Britain on the one side and the French on the other side. Napoleon swept across the country with his usual success, and Sir John More, the British commander, was buried at night, as every school-boy knows. But the scourge of Europe had pressing business elsewhere, and Sir Arthur Wellesley coming upon the scene, the French marshals were driven from the field.

In 1812 it fortunately occurred to the Spanish people that a liberal constitution might be good for the country, and such an instrument was devised and adopted by the Cortes. But Ferdinand VII., who had been set upon the throne again, straightway proceeded to abrogate it, and France gave him its hand to establish a despotism.

This was a remarkable amount of history for the first dozen years of the century; and for the next score of years the exhausted and disappointed populace submitted to absolutism. But in 1834, the Carlists rebelled against Isabella II., and Great Britain intervened to save the sovereign. Then came another little struggle between the regent and the Queen Dowager Christina, for leadership during the minority of the baby queen. This kept the country busy for a dozen years or more, with many changes of ministry and various little revolts thrown in. A war with

the Moors followed, and when this was over there were enough troubles with Peru and Chili to keep up the martial spirit of the country until Queen Isabella furnished a new episode by becoming so disreputable that she was driven from the throne.

This event occurred in 1868, and a hunt for a successor among the royal families of Europe finally involved France and Germany in the great war of 1870. Spain proposed to put a Hohenzollern prince upon the throne. Napoleon III. objected, and went so far as to demand that Germany should pledge itself not to permit a Hohenzollern to accept the Spanish crown. This was too much for Bismarck, and the fight followed which annihilated the Second Empire. In the meantime Cuba began a revolt which lasted ten years, and which was finally brought to an end by the mother country granting concessions which it straightway nullified.

A king was found for the vacant throne in the person of Amadeo, of Italy. But after a trial of three years Amadeo gave up the task as hopeless, and abdicated. A republic of a Spanish kind was then tried, and anarchy, bloodshed, turmoil and trouble followed, until Alphonso, son of Isabella, came upon the throne in 1874. The young king put down the Carlists, who have managed during a large part of the century to keep the country stirred up when it had nothing more serious on hand. In 1885 Alphonso died, and since that time a baby boy has been king, and Marie Christine, an Austrian Archduchess, has been queen regent.

And thus it appears that during the most progressive and glorious century of history that the world has ever seen, Spain has added nothing to the great forward movement, but has been like a despairing swimmer tossed upon the waves of an angry sea and steadily borne downward with the tide. The country has been ruled by a motley succession of despots, adventurers, borrowed kings, foreign women, and, worse still, home bred women, and by cabinets of every shade of political persuasion, and all alike powerless to give the people a liberal, constitutional form of government. Her present king is a child, a grandson of a woman disgraced, and degraded from the throne, and the son of a king who was removed early under the operation "of the economic functions of vice." Her queen regent is an Austrian, her prime minister a former insurgent, who was himself once under sentence of death for rebellion. Her most popular heroes are bull fighters, except when the bull comes off victorious, and then he is the most popular.

And as for intervention this chapter of history shows that nearly every power in Europe has intervened in the affairs of Spain during the century. In intervening in the affairs of Cuba, America is doing on higher principles what European powers have done on all manner of pretexts.—*The Advance*.

A LITTLE boy spent the day in the country at his grandmother's. Such a good time as he had, running and racing, and shouting for all he was worth! At last night came, and, tired and sleepy, the little boy sought repose. "Oh grandma!" he cried as he kissed her good-night, "now I know what a hollerday really and truly is for I've hollered all day long!"

Popular Science.

BY H. H. BAKER.

Mercury, Venus and The Moon.

It remains a fact that up to this time but few astronomers have seen either of these planets with any degree of distinctness, it requiring a very strong, sensitive vision to distinguish the faint markings upon the surface of either.

Giovanni Virginio Schiaparelli, a noted astronomer, was born at Savigliano, Italy, March 4, 1835. He advanced the opinion that the two planets revolved upon their axis but once while passing in their orbits around the sun, thus marking only one day and one night during their year. This theory, being almost universally admitted by astronomers, raises the question as to the climate that must prevail during their long day and night. We can only conjecture that the day and night would approximate that of our frigid zones, and the climatic conditions, more than that of our frigid and torrid. At all events the climate must be a very remarkable one.

Although these planets are nearer the sun than ours, yet the heat may not be greater, as our orbit shows that we are nearer the sun in the winter than in the summer.

Our moon, that travels with us in our journey around the sun, although erratic in its movements, yet possesses some of the remarkable conditions of these planets, by always presenting one hemisphere toward the earth and hiding the other, so that its supposed inhabitants have no more knowledge of our hemispheres than we have of theirs, which we have never seen.

Take whatever position we please on any portion of our planet, we cannot see the moon's backside; yet let one of the moon's people come over on this side of their planet with telescope, take a position on one of the mountains, or on the floor of Plato, and, if his instrument is as good as ours, he could take a bird's-eye view of the entire surface of our globe every twenty-four hours, at the time the hemisphere was covered with the sun's rays, but the light would be ever changing for over fourteen days, when the changes would be duplicated, but in reverse order.

As "order is nature's first law," so all the varied forms of nature's laws must be strictly obeyed. As for the laws that govern these planets, they have never been explained nor understood, and we believe that most, if not all, the laws so firmly laid down by Newton and others, as explaining existing phenomena and governing planetary action, are subjects for critical review.

USES OF STAMPS.

The mail steamships for Europe during the past few months have carried millions of dollars worth of new securities sent abroad to take the place of bonds, etc., called in. The securities have gone by registered mail in packages, the postage upon each being about \$50. Nearly every large railroad reorganization transaction is accompanied by similar shipments of securities both from and to this country. Sometimes the securities are expressed, but generally the registered mail is used, and the securities are insured against loss. Postage stamps of large denominations are placed upon the packages. In the case of shipments from this country, \$1, \$2, and \$5 stamps are used.

The Columbian stamps are still obtainable at their face value. When a shipment is made from England, 5-shilling, 10-shilling, £1, and £5 stamps are used. These high-value stamps are sought for by collectors, and though cancelled, have a marketable value that sometimes equals fifty per cent of their original postal value. Their market value is well known to the leading Wall Street banking-houses, and in the case of several recent organizations, careful arrangements were made to have the cancelled stamps preserved and sold to stamp-dealers, the proceeds being turned in as a part of the Reorganization Committee's receipts.—*Harper's Round Table*.

WHEN our piety is at a low ebb, we rest in lethargy and indifference as to the condition of lost souls.

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

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

☞ The Annual Conference of the Scandinavian Seventh-day Baptists of South Dakota will convene with the Big 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.

ADMIRAL DEWEY AS SEEN BY HIS FRIENDS.

Admiral Dewey, the hero of the moment, carried out the demands of his nature and training for trimness and accuracy to the very verge of the Beau Brummelistic in dress, says the Washington correspondent of the *New York Herald*. If a drum-head court-martial were penalty for being caught in afternoon costume after 6 P. M. he could not be more punctual in donning evening costume. It has been said of him that the creases of his trousers are ever as well defined as his views on naval warfare—just a bit of a dandy, this well-seasoned beau, who has taught the enemy to quit walking Spanish and march to Yankee Doodle. A serious-looking man, not up to the average height, built broadly, with strongly-set shoulders; a man of determined expression, with keen, dark eyes, gray hair and mustache. His manner; ever civil and considerate to strangers, to friends, genial, earnest; a jolly, good companion.

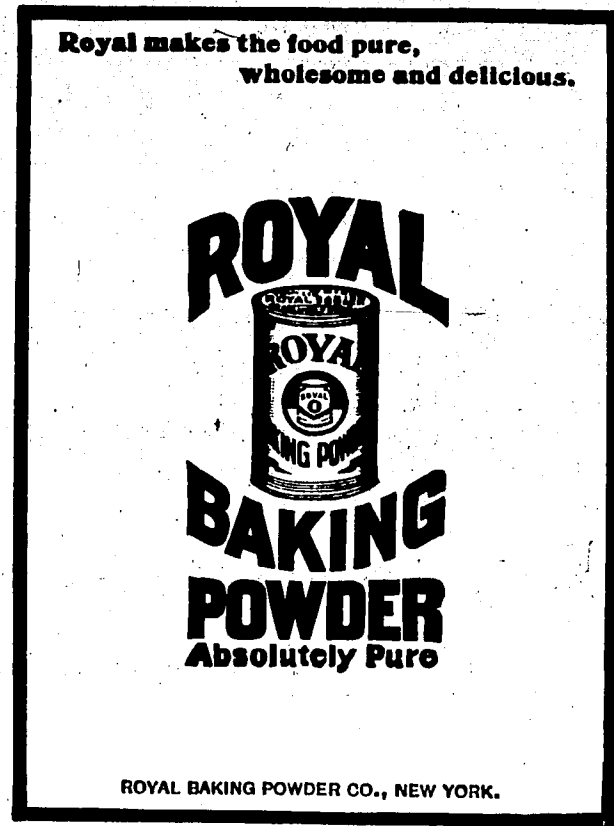
Commodore Dewey's friendship with Admiral Walker extends over the period of years beginning with their careers as midshipmen. He boasted a "fine voice" in those days, if the prejudiced testimony of Admiral Walker can be taken, and "sang in the choir." While commanding the *Juniata*, under orders to join the Asiatic squadron, Commodore Dewey was stricken with illness that compelled him to stop at Malta. It was while here that, through a very delicate surgical operation, by which a part of his liver was removed, he bravely earned the name of "the man without a liver." "Was there ever a more courageous, able seaman?" asked one of them. "There's one thing sure about what liver Dewey has—it is not white."

His appreciation of the kindness shown him while at Malta is fervent and frequently expressed. Hints are dropped of a pretty girl of Malta who earned his everlasting gratitude by watching over him and carrying out so faithfully the physician's directions that his life, though despaired of, was saved.

HOW UNCLE SAM FEEDS HIS SOLDIERS AND SAILORS.

The meals that the government provides for the army and navy, known in the service as rations, are really scientific combinations of food and drink. They are not hastily improvised affairs, like many busy-day dinners at home, but are the result of experimenting with staples, condiments and other articles, extending over many years. They have been thoroughly tested in peace and war, in the camp and on the march, and are sanctioned by the highest medical and hygienic authorities.

The service ration of the army consists of a pound and a quarter of beef, or three-quarters of a pound of pork, eighteen ounces of bread or flour, and at the rate of ten pounds of coffee, fifteen pounds of sugar, two quarts of salt, four quarts of vinegar, and four ounces of pepper for



every one hundred rations. Tobacco is furnished to enlisted men at cost price, in quantities not exceeding sixteen ounces per month.

The navy ration is slightly larger and more varied than the army ration, because the sailor does not have the same opportunity as the soldier for purchasing extras and delicacies. It consists of the following daily allowance to each person: One pound of salt pork, with half a pint of beans or peas; or one pound of salt beef with half a pound of flour and two ounces of dried apples or other dried fruit; or three-quarters of a pound of preserved meat, with half a pound of rice, two ounces of butter, and one ounce of desiccated mixed vegetables; or three-quarters of a pound of preserved meat with two ounces of butter and two ounces of desiccated potatoes; together with fourteen ounces of biscuit, one-quarter ounce of tea, or one-quarter ounce of coffee or cocoa, and two ounces of sugar; and a weekly allowance of half a pint of pickles, half a pint of molasses, and half a pint of vinegar.

COMMANDER MAYNARD FIRED THE FIRST GUN.

Commander Washburn Maynard, of the gunboat *Nashville*, who fired the first gun in the war with Spain, is a Southern man, says the *Chicago Times-Herald*. It was practically he who gave the order for the opening of the war. The gunboat which captured the Spanish lumber ship *Buena Ventura* was named in honor of one of Tennessee's great cities, and the officer who gave the word to fire is a native of Knoxville, in the same state. Commander Maynard was a small boy at the time of the Civil War. Soon after peace was declared he was a middy in the American Navy. Ships with Southern names seemed to have been his fortune, for he served as Lieutenant on the *Richmond*, and was Commander of the *Tennessee* along in 1880. The *Nashville's* skipper has had a wide experience in the service of the navy. He has been attached to the European, Asiatic, the North Atlantic and the Pacific fleets, has served at the torpedo station and in the

bureau of ordnance. He is about forty-eight years old, and is considered a most daring naval officer.

WHAT CONTRABAND OF WAR MEANS.

In diplomacy, any article is considered contraband which will enable one party to carry on war against another, and neutral parties cannot supply any such article to either of the contending parties. War vessels, guns, ammunition, parts of guns that may be assembled after delivery, articles employed in the manufacture of gunpowder, or any explosive, and submarine mines in their various forms, are among the most conspicuous articles. Coal and liquid fuel are and are not contraband, according to circumstances. If a war vessel, of a nation engaged in hostilities, runs short of coal, it is lawful for a neutral nation to allow her to take aboard sufficient coal to enable her to reach the nearest port of her own country. If the vessel asks for more than this quantity it would be illegal to supply her. So, too, with food. Where the demand is to supply the immediate necessity of a ship that has run short, food in general is free; but where the supply desired is large enough to revictual a fleet or a besieged town, the article then becomes contraband.

MAXIMO GOMEZ, CUBAN GENERAL-IN-CHIEF.

The noted veteran Commander-in-Chief, of the insurgents in Cuba, has proven himself one of the most notable tacticians of the day. In the last and present struggles for independence he has contended against veterans of the Spanish Army and has successively out-generaled Martinez Campos, considered by Spain her greatest living soldier; Weyler, of most atrocious memory; Blanco, the present Governor-General, fresh from a temporary success in the Philippine Islands, and such fully experienced Commanders as Parrado, Pando, Bernal, Suque, Valderama, Caballos, and Aguirre. Each Governor-General in turn announced, at the outset of his administration, that he would subdue the insurrection in from two to six months; yet, from the beginning of the ten-years' campaign till the United States Congress voted to intervene, the Spanish commanders gained no practical advantages.

General Gomez knows the entire island thoroughly. He has kept all his armies moving in small bodies, striking his opponents at unexpected times and places, and changing his scenes of operations before the Spaniards could effect a concentration against him. His greatest achievement was his baffling the tactics of the veteran Campos.

For a long time he has virtually controlled the eastern half of the island, and frequently, with small detachments, he has frightened the officials of the palace by making a sudden dash to within

three or four miles of Havana. He has conducted a worrying campaign, and kept at bay a force several time larger than his own.

THE FIRST AMERICAN WOMAN TO DEMAND THE RIGHT OF SUFFRAGE.

When, on the twenty-fourth of June, the Assembly of 1647-8 was in session, doubtless occupied with discussing the affairs of the province, their rights as free-men, etc., they were startled by the appearance of Mistress Margaret Brent upon the scene, who demanded both voice and vote for herself in the Assembly by virtue of her position as Governor Calvert's attorney. Alas for Mistress Brent and her appreciation of the rights of her sex! The Governor promptly and ungalantly refused her. The injured lady, as her only means of retaliation, protested against all the acts of the session as invalid, unless her vote was received as well as the votes of the male members.

By this action Margaret Brent undoubtedly placed herself on record as the first woman in America to make a stand for the rights of her sex. It is surprising to find how little this fact is known. In so comprehensive and authoritative a work as the *History of Women's Suffrage*, edited by Susan B. Anthony, no mention is made of this extraordinary woman. In fact, it is there stated that a Revolutionary dame, Mrs. Abigail Smith Adams, wife of John Adams, of Massachusetts, was the first champion of woman's rights in America. In March, 1776, Mistress Adams wrote to her husband, then at the Continental Congress in Philadelphia: "I long to hear that you have declared for independency, but I desire that you should remember that the ladies. . . . If particular care is not paid the ladies. . . . we will not hold ourselves bound to obey laws in which we have no voice or representation."

We are not told how John Adams replied to this epistle from his fair spouse, but we do know that in the famous Declaration of Independence, where all men are declared free and equal, the women received no more consideration than did Margaret Brent nearly one hundred and fifty years before.—*Harper's Magazine*.

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"You've got the name wrong," said one of these merry jesters; "it's not Cadwallader Biddle, but Bidcallader Addle."

"Don't mind what he says, Lord Randolph," exclaimed another; "the real name is Wadbillader Caddle."

A third member took the ex-Chancellor of the Exchequer aside and imparted to him in confidence that he was being gulled.

"The actual name," confided his false friend, "is Didbollarder Widdle."

And when Lord Randolph drove to the Prison's Board that afternoon he was so much upset that he stammered:

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