

THE SABBATH RECORDER.

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THE KING IN HIS BEAUTY.

MRS SARAH S. SOCWELL.



HE way I am going is pleasant,
Tho full of trial and ill,
For the King in his beauty hath trod it,
And his footprints are on it still.

I am poor in wordly treasure,
Not even a home do I own,
But the King knows how to help me,
For neither did he have one.

I've had friends who turned against me,
Giving me evil for good,
But why should I grieve or murmur,
I but stand where the King hath stood.

Is my burden of trouble heavy?
I will bear it cheerfully,
For the King bore a heavier burden
Than ever can fall on me.

Is the pathway rugged and lonely?
I will watch where the King hath trod,
For I know his footprints will lead me
To the beautiful home of God.

So I'll take my journey gladly,
Heedless of care or scoff,
For I'll see the King in his beauty
In the land that is very far off.

KNOXVILLE, Iowa.

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BABCOCK BUILDING

PLAINFIELD N J

Sabbath Recorder.

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

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THE world now recognizes the truth that our war with Spain has demonstrated the value of "the men behind the guns." That principle is everywhere apparent. Improve the man, and all good results follow. No nation can become great, until the masses are comparatively great as individuals. It costs time and money and patience and love to make men; to lift the masses; to diffuse knowledge; to Christianize and enlighten. But it is the only road for the world's uplifting. The church is strong when its individual members attain high Christian character. The home is strong and pure, as a fountain of life, when the father and mother are pure and noble. Men, women, these are the world's supreme need, and its supreme glory.

INTENDED deception is sometimes prevented by the treatment given to the one who plans to deceive. A story is told of a college student, notorious among his fellows for recklessness, who made a wager that he would obtain an indulgence from one of the college officials by lying to him. He went to make the request, but utterly broke down and said something wholly different from what he had intended to say. He declared afterwards: "I couldn't lie to that man. His look showed that he trusted me so entirely that I couldn't, and wouldn't deceive him." All men have not the latent sense of honor which this student had. There are many who make deception a permanent business. Against such, good men must be on guard. But it is best to treat men as trustworthy, so far as self-protection will allow.

ONE of the most difficult lessons for us to learn is the value of what we call misfortune. The month past has been remarkable for thunder storms. The lightning has been unusually busy and "striking." But the influences which breed the thunder are the only ones which ripen the harvests. The heat that burns until our pulse throbs grow weak is essential for the full development of fruit and grain. The lightning that strikes here and there is God's great sanitary agency. The storms sweep the sky, to purify earth and sky. Unusual drought preceded the storm period, until men were glad to welcome the crashing thunder which heralded the much-needed rain. The counterpart of this is found in all human experience. Manhood, womanhood, Christ-likeness gain fuller development under stress of labor, trial, sorrow, struggle and comparative failure. Blessed is he who can wait calmly for the storm, and smile over its momentary desolation.

CHRIST said: "He that endureth to the end shall be saved." Staying qualities determine all great results. Swift onset is well; quiet, unflinching pushing is better. The great tests of life are tests as to staying power. The strong break through, the weak are held captive. Strong men who do the hard work of the world have always some reserve of character, some hidden resources which they can draw upon in time of need. They can-

not only do, but keep on doing. They can not only bear the strain, but rise above it and make it serve them, as the conquering regiment turns the guns of the captured fort upon the fleeing enemy. For the feeblest child of God his strength affords such a reserve force. The staying power that wins in spite of all that can be arrayed against it comes from God. When all the powers of evil are combined, the child of God cries out, "What time I am afraid I will trust in thee!" He that endureth, he that overcometh, shall inherit all things. Seek staying power from God, and with God.

THROUGH the scientific member of its staff, the RECORDER is favored with the announcement of the Lebanon Select School, at Lebanon, Conn. At the head of the circular the teachers are announced as follows:

Rev. L. E. Livermore, A. M., Principal.

Mrs. E. C. Williams Livermore, Freehand Drawing, Composition, Crayon from Cast, and Oil Painting.

Miss Hattie Hewitt, China Painting.

Mrs. M. A. Bolande, Instrumental Music.

The school opens September 12, 1898. The RECORDER extends its best wishes and commends its former editor to the confidence and patronage of Connecticut.

CHRIST's desire for human sympathy and help is seen at Gethsemane in the most vivid light. The supreme trial of his work was upon him. He had entered the shadows which were to increase until they covered the earth and darkened the sun. He went away to struggle with himself and God in prayer. Strengthened, he came to the disciples, his earthly family, to find them sleeping. They did not know how he longed for their love, and when he came the third time seeking their companionship his sympathy for them rose above his hunger for theirs. He had ended the great initial struggle alone with God, although his weary feet had thrice stumbled along the path by which he sought them, sleeping. Wondrous words are those in Mark 14: 4. Choking back his sorrowful yearning for the watchful sympathy they had denied him, he said: Sleep on, take your rest, it is enough, the hour is come. Wake now, you can witness my betrayal, if you could not wake to sympathize with my struggle.

THE *Jewish Messenger* for July 22, presents a view of the value of the study of the Old Testament, which we commend to our readers. Critical analysis, and intellectual disputations and disquisitions about the Bible are husks and sawdust to hungry souls. The following words from the *Messenger* ought to help every reader:

To-morrow the book of Deuteronomy is reopened in the traditional weekly cycle of the Law. The critics have made this book such a battleground for their theories that its ethical beauty is in danger of being neglected, and the charm and aptness of its contents overlooked in the rapid firing volleys of arguments as to date, text and authorship. Swan-song of Moses or not, its significance has grown with the ages, and the profound thought that invests it with perpetual power gains, not loses, as new epochs arise and new conditions are to be faced and overcome. It is to be regretted that Deuteronomy, with its accompanying spirit-stirring chapters from the prophets, is read at a season of the year when the synagogue attendance is at its lowest ebb. These are sermons in themselves that require no elaborate commentary. History is their interpretation. Deuteronomy is a kind of forecast of the Jew's history and Isaiah is his rainbow of promise.

BUSINESS interests in the Philippine Islands help to complicate the problem connected with them. In the interest of morals and religion, of humanitarianism and of civilization, we cannot restore the islands to Spain under any agreement that will continue the state of things as they are. But in this intensely commercial age business considerations will enter into many circles of influence and power which will help to settle the problem. The London correspondent of the *Boston Advertiser* gives important information concerning business prospects in the Philippines under American control. Some weeks ago a delegation of London business men called upon United States Ambassador Hay, urging him to make representations to his government of their desire that the United States retain permanent possession of the Islands. They represented that with the guarantee of a stable government the Philippines would become a richer and more desirable possession than Cuba. They agree also upon the statements that Spanish rule discourages business enterprises and repels capital, and that the legitimate profits of their business are mostly absorbed by direct and indirect bribes to Spanish officials. Without liberal investments to secure the favor of the ruling class, these gentlemen tell the Ambassador that no business operations can be conducted under the regime of Spain. This accords with what is well known concerning the corrupt methods practiced in business matters in connection with the home government in Spain, and it is natural that such methods should abound in such a colony as the Philippines.

BOSTON, under a statute of Massachusetts, is entitled to one licensed saloon for every five hundred inhabitants. This gives Boston about one thousand saloons. Under this law the number of saloons has been much reduced in the respectable, residential parts of the city, but the pest holes have increased in more public places, especially near railroad stations. The four railroads entering the southern portion of Boston are now erecting the largest station in the world, at a cost of twelve million dollars. The saloons have already made preparations to encamp opposite that station; but the press, the railroads, and the people are protesting strongly against the depreciation of property which will come if the saloons are allowed there. Governor Wolcott, himself a resident of Boston, has written a strong letter to the commissioners, his own appointees, urgently requesting them not to issue licenses in the vicinity of the new station. The missionaries among the people of the city who especially need their efforts, either upon grounds of charity or morality, say they do not want the saloons all dumped down in their section, as they have enough to contend with without them. The commissioners say, "Where shall we locate the large number of saloons which the law authorizes, when everybody is protesting against having them in his neighborhood?" What a commentary on the nature of this diabolical traffic is furnished by these facts! The saloon and the house of ill repute are brother and sister, the gambling hell is a half-brother to both, and the parents of the saloon and the house of ill repute are the passions of the depraved and the cowardice or corruption of politicians. We shall rejoice when the evil grows so great as to become self-destructive.

FLOWERS REVEAL GOD.

We rejoice in flowers as pictures of God's conception of beauty. They are God's thoughts in form and color. To love them is to be purified and ennobled. Do you remember what George McDonald says of them? "A flower comes from the same heart as man himself, and is sent to be his companion and minister. There is something divinely magical, because profoundly human, in them. In some, at least, the human is plain; we see the face of child-like peace and confidence that appeals to our best. Our feeling for many of them doubtless owes something to childish associations; but how did they get their hold of our childhood? Why did they enter our souls at all? They are joyous, inarticulate children, come with vague messages from the Father of all. If I confess that what they say sometimes makes me weep, how can I call my feeling for them anything but love? Ah, yes, we are but loving him who "first loved us," when we take the least blossom from his hand as from the hand of the friend who never offers us anything except with a thought, a benediction peculiarly fitted to the gift and to our need. From every wild flower of the field we may drink as from a sacramental chalice overflowing with his love; and he will share the cup, while we mingle with its perfume our sacrifice of gratitude and adoration." There is no wickedness in not loving flowers, but there is great loss of enjoyment and of culture in spiritual things. Flowers in the sanctuary help preachers to preach and people to worship. Flowers and music both speak the language of religion and of praise.

BAPTISTS AND THE BIBLE.

Dr. McArthur is continuing his articles in the *Standard* on "Historic Creeds and Baptist Churches." In the issue for August 6, he claims that baptism forms the true and only ground of Christian unity. He declares with great earnestness that Baptists have surpassed all others in wisdom because they make the Bible the supreme rule of faith and practice. "Human creeds are stiff, cold, formal and mechanical, but the Word of God is living and life-giving," says the Doctor. Again he says:

The Baptist who is not joyful in and grateful for his ancient, heroic and sainted ancestry must be hopelessly ignorant of a brave history, or hopelessly indifferent to the chivalrous, loyal and divine in human character and in Christian fealty. The Baptist who is ashamed of his principles is a Baptist of whom his principles might well be ashamed. Here on the Word of God Baptists stand. Their position is impregnable. While the Bible stands they shall stand, and "the word of our God shall stand forever." They love their brethren of all denominations, and are ready to unite with them in all forms of Christian activity. They use constantly the Master's prayer for his disciples, "That they all may be one, as thou, Father, art in me, and I in thee, that they may also be one in us." If ever there is organic unity, it will begin at the baptistery.

This would be grand talk if it were wholly true. But when leading Baptists are forced to admit that Sunday-observance, a prominent item in the Baptist creed, is based wholly on tradition, and is actually forbidden by the Biblical command to keep the Sabbath, Dr. McArthur's words are flat with hollowness. If he could say as Seventh-day Baptists can, "Let Christian unity begin at the law of God and the Baptistery," his position would be full of meaning and power. If Baptists may rejoice in their history, Seventh-day Baptists may double that rejoicing in theirs. If the

Baptist may justly be proud of his loyalty to a part of Christ's teaching and example, a Seventh-day Baptist may glow with honest pride, because of complete obedience to Christ. That Christ was a baptized Sabbath-keeper none will dare deny. Baptist and Seventh-day Baptist are logically and Scripturally identical.

BISMARCK IS DEAD.

The most notable man of his time, the man of iron will before whom few things remained unconquered, has yielded to the great conqueror, Death, as easily as a child yields. He was a man of massive frame, towering strength and over-mastering will. He created a nation by uniting many nations in one. He ruled as king by ruling kings. His youth was wild and turbulent. Ambition to make the greater Germany greatest of nations, became his supreme desire. "We must put Germany in the saddle," was his favorite phrase and his dominant idea. He was not always right, not always wrong, but he was always forceful, definite as to purpose and remorseless as to measures. He gave Germany unity, but not liberty. From 1862 to 1890, the life of Bismarck was almost identical with the history of Germany. He was born in 1815. His career as a student was boisterous. He took part in more than twenty duels.

His marriage to Fraulein von Puttkammer in 1845, changed all this. Bismarck never wearied of ascribing to his wife his change to serious ambitions and a right view of life. "I can't think how I endured it formerly," he wrote one day to his wife. "If I had to live now as then without God, without you, without children, I don't know why I should not throw off this life like a dirty shirt." Bismarck's later years were beautifully lightened and graced by the tender affection of his wife, but nearly four years ago he lost this companionship by the death of the Princess.

The final verdict of history will ignore many moral and political defects in Bismarck because these things will be lost sight of in the strong light that will always shine upon him as the creator of the German Empire. This is the one central point of his career. Next to the establishing of the Empire, however, the contest with Rome was the hardest fought and most significant of his political contests. That Bismarck strained law in order to crush Roman Catholic influence in Germany, is undeniable; his retreat from the war against the Pope abandoned those positions which had never been tenable, leaving him victorious in his main object of forbidding ecclesiastical interference in education. Personally Prince Bismarck was a fascinating man, witty and epigrammatic in conversation, warm in his affections, open-minded on most subjects, eager to recognize good qualities in others, extremely happy in his family relations.

The death of the great English statesman a few days before the death of Bismarck compels comparison between Gladstone and the German Prince. Both were great statesmen; both were guided by a consistent pursuit of one aim. Both served their country faithfully and well; and to each the country served owes an incalculable debt. But here the parallel ends. Gladstone was the representative of democracy, Bismarck of absolutism. Gladstone was loyal first of all to the people, Bismarck first of all to an Emperor and himself. Gladstone won his victories through peaceful

agitation, Bismarck his by war—Gladstone by constitutional methods, Bismarck by setting the constitution at defiance when necessary. Gladstone's aim was the enlargement of popular liberties and the establishment of popular rights; Bismarck's the unification of a great empire. Gladstone was a man of ripened culture and persuasive eloquence; Bismarck was a man of iron will, who believed that the people should be governed. In foreign policy Bismarck was great; in domestic policy, Gladstone was supreme. Bismarck made an empire; Gladstone educated a people. Bismarck, attempting to repress Socialism, made Germany Socialistic; Gladstone, perceiving the best in Socialism, diverted it from revolution into progress. Bismarck will be remembered as the man of iron and blood; Gladstone's memory will go down the centuries as the grandest and most manly man of his age.

THINGS WORTH KNOWING.

THE finest bicycle path in the world is probably the Grand Trunk road of India, extending from Lahore to Calcutta, 1,200 miles. It is level, and there is not a mile in the whole distance where even a lady would have to dismount. It is built of *kunker*, similar to concrete, is without dust, and for nearly its whole distance is lined with a double row of majesta trees.

THE Island of Porto Rico is rectangular in shape, about one hundred miles long by forty wide. It is thirteen hundred miles from Jacksonville, fourteen hundred from Tampa, and eight hundred from Santiago. San Juan, the capital, is strongly fortified, and is practically impregnable by land, unless bombarded by sea at the same time that it is assailed by the troops. It is on the island of Morro, which is joined to the mainland by a bridge. In 1595 Sir Francis Drake took the city, but had to give it up. Three years later the Earl of Cumberland did the same, and forsook his victory, as he lost four hundred men in a month by an epidemic. Then the natives strengthened the fortifications, and the Dutch were defeated in their attempt to reduce them. So were the English in 1678, and Abercrombie in 1797. It now comes to us like ripe fruit waiting to be gathered.

THE successful cruise of the bark Swallow, which arrived at New Bedford not long since, may lead to the resuscitation of an almost forgotten industry. The Swallow sailed on August 26, last year, for Desolation Islands, on a cruise for sea elephants. She was provisioned for a two years' voyage, but she returns in less than a year, laden to her utmost capacity. The Desolation Islands are located in the South Atlantic, and when the Swallow arrived there the sea elephants were found in large numbers. After storing away two thousand barrels of oil, the Swallow sailed to Cape Town, arriving there on May 1. This cruise is the first of its kind that has been attempted in many years, and the undertaking was largely in the nature of an experiment. In view of the fact that it has proved so successful, other vessels will be fitted out for similar cruises. The cargo of oil is valued at about thirty thousand dollars, and the larger portion of it will be exported to France.

It has been a problem among Egyptologists to discover what sort of tools the builders of

the Pyramids used in erecting those historic piles. Some light has been thrown upon the subject by recent researches. A two years' study of Gizeh has convinced Flinders Petrie that the Egyptian stoneworkers of four thousand years ago had a surprising acquaintance with what have been considered modern tools. Among the many tools used by the Pyramid builders were both solid and tubular drills, and straight and circular saws. The drills, like those of to-day, were set with jewels (probably corundum, as the diamond was very scarce), and even the lathe tools had such cutting edges. So remarkable was the quality of the tubular drills and the skill of the workmen, that the cutting marks in hard granite gave no indication of wear of the tool, while a cut of a tenth of an inch was made in the hardest rock at each revolution, and a hole through both the hardest and softest material was bored perfectly smooth and uniform throughout. Of the material and method of making the tools nothing is known.

THE financial standing of the United States is well set forth by the figures given herewith. Comparison with older nations aids, by contrast, in understanding the situation at home. There is no other nation in the world, except Great Britain, whose securities pay as low a rate as 2½ per cent, that can get better terms from its creditors in times of peace than the United States. The only other nations that can borrow money at 3 per cent are France, Belgium, Holland and Canada. The United States is the wealthiest nation in the world. The great English statistician, Mulhall, has compiled a table showing the wealth of the nations of the world in 1895, as follows: United States, \$81,750,000,000; Great Britain, \$59,030,000,000; France, \$47,950,000,000; Germany, \$40,260,000,000; Russia, \$32,125,000,000; Austria, \$22,560,000,000; Italy, \$15,800,000,000; Spain, \$11,900,000,000. These figures include everything, such as farms, railroads, houses and merchandise. The annual earnings of the people of the same countries are estimated as follows: United States, \$15,580,000,000; Great Britain, \$7,115,000,000; Germany, \$6,402,000,000; France, \$5,995,000,000; Russia, \$5,020,000,000; Austria, \$3,535,000,000; Italy, \$2,180,000,000; Spain, \$1,365,000,000.

WAR NEWS.

AT MANILA.

The arrival of American troops, under General Merritt, at Cavite, and the extension of our lines along the coast of the bay toward Manila, induced a sharp attack by the Spanish forces on Sunday, July 31. About 3,000 Spaniards assaulted our advance lines, during a severe storm of wind and rain, a "monsoon." The engagement was sharp for three hours, when the Spaniards were repulsed with heavy loss. The Americans lost eleven killed and forty-four wounded. Slight attacks were made by the Spaniards during the first three days of August, but without success. The troops engaged were mainly from Pennsylvania and California, volunteers. They acquitted themselves like veteran regulars. The Insurgents took no part in the fight. How much that fact may mean cannot be determined now. The Americans seem to be in position to capture Manila at any time. The monitor Monterey has reached Manila. Her presence adds greatly to the United States forces

under Dewey. Great suffering, because of scarcity of food, is reported at Manila, and much sickness because of the rainy season. One cause for anxiety is the probable efforts of the Insurgents to "loot" the city, when it is captured. They stand ready to reap a terrible harvest, which the oppression of Spain has grown, through many years past. What our troops can do to prevent them from "paying the Spaniards" as their semi-barbarism desires, remains to be seen. The natives and foreigners are said to suffer most from lack of food, because the Spanish soldiers and the church officials combine in securing supplies for themselves. The Spaniards hope to hold out until peace is declared, and the Insurgents are pushing their assaults, lest the city do not fall before peace comes. They renewed their attacks after the repulse of the Spaniards by the Americans.

PEACE! PEACE!!

On this morning, Friday, August 12, 1898, the evidences are fully in hand that the formal signing of the peace Protocol will take place at Washington to-day, and that a suspension of hostilities will take place as soon as the various commanders can be reached by message. The war news of the morning is vigorous and favorable to the arms of the United States at every point. The American forces are marching on San Juan, Porto Rico, with daily increasing victories. Yesterday a large and formidable movement was begun for the capture of the Isle of Pines, which, unchecked by the announcement of peace, would give us possession of that island within a week. The island is about as large as the state of Rhode Island. It lies about thirty miles south of Cuba. It is fertile and especially adapted for grazing. It has formed the chief source of supplies for Havana for some time past, and its occupation by the American troops would hasten a bloodless victory over Havana, the last stronghold of Cuba. But all this is to be gained by the coming of peace.

The situation from the Spanish side is stated in the following dispatches:

MADRID, August 11, 10 P. M.—The government has received the Protocol, and the Cabinet Council rose at 9.40 P. M., having approved it.

The Government will send a dispatch to M. Cambon to-night, empowering him to sign the preliminaries of peace.

The day has been diplomatically one of the busiest since the outbreak of the war. There have been no fewer than three Cabinet Councils, in addition to various diplomatic conferences.

Though the text of the Protocol was not received until the evening was well advanced, the government had been made fully acquainted with its contents through Paris.

The matter was practically settled at the Cabinet meeting this afternoon, and the receipt of the actual document, therefore, only required a meeting of the Cabinet for a formal acceptance.

Ministers adhere to the statement that the Protocol contains no modification of the original terms—only new suggestions.

They expect it will be signed in Washington to-morrow (Friday), and that a suspension of hostilities will be announced.

Duke Almodovar de Rio, Minister of Foreign Affairs, assures the correspondent of the Associated Press that the negotiations for the peace treaty will take place in Paris; but he says the commissioners have not yet been appointed.

The terms of the Protocol will not be published until the instrument has been signed.

The first result of the Protocol will be the cessation of hostilities, followed immediately by the occupation of Manila by General Merritt and the United States troops under his com-

mand; the occupation of San Juan, in Porto Rico, by General Miles, and the evacuation of that island by the Spanish forces. It is believed that there will be delay in the evacuation of Havana, Matanzas and other Spanish strongholds in Cuba, as some difficulties are anticipated in arranging for a proper form of government of Cuba, and because there is no desire to hurry American troops into the island at the present time, the preference being to wait for cooler weather.

The RECORDER rejoices in peace. It has sadly deprecated the facts which forced the war. We trust and confidently expect that the final outcome will bring blessings to all parties concerned.

RUSSIA, ENGLAND, CHINA.

For some days very evident friction has existed between Russian and English interests in China, over the granting of railroad franchises. At the present writing Russia is aided as it seems by Belgium and France. The situation is this: All of China north and east of Peking is claimed by Russia as her sphere of influence, and the great central region south of the capital, the Yang-tse Valley, is similarly, and with at least equal right, claimed by Great Britain. In each of these regions a railroad is about to be built. Both enterprises must depend upon foreign capital, and it is generally recognized that the nation which owns the bonds of a railroad will largely control the road itself and the region through which it runs. The New-Chwang road first turned to a British bank for a loan. But Russia objected. She was unwilling that British capital should be invested, and therefore have influence, in the Russian sphere of influence. And she has now succeeded in persuading or compelling China to covenant that no foreign capital shall be borrowed for that road, and that no foreign control or interference with it shall be permitted, not even in case of default; Russia, of course, not being reckoned a foreign power. The Hankow railroad, in the British sphere, must also have foreign capital, and one would think it should be British. But no. Russia exacts from China this further condition, that this railroad shall be built with Russian capital, under a Franco-Belgian mask, and that in case of default or any dispute the Power having the largest financial interest in it, to wit, Russia, shall be arbitrator. English journals are condemning Lord Salisbury for cowardice, in not opposing Russia with greater vigor. The situation is much complicated, and slight influences may precipitate a great European-Asiatic war, just as our peace with Spain is secured.

A PRAYER.

BY EDITH C. BURCH.

Saviour, look thou into my heart,
See all that is within—
The hopes and fears, the wanderings,
The sorrowing and sin.

Help me, O God! to seek for good
In everything around,
That loving-kindness and humbleness
May in my heart abound.

Give me the peace which thou alone
Can give to every one,
Teach me to say throughout all time,
Thy will, not mine, be done.

SOUTH BROOKFIELD, N. Y., July 31, 1898.

It is better to fall among crows than among flatterers; for they only devour the dead, but the others devour the living.—*Antisthenes*.

CONTRIBUTED EDITORIALS.

By L. C. RANDOLPH, Chicago, Ill.

BEFORE the 11 o'clock lecture at the Bible Institute some one handed in a question. The lecturer did not see the pertinence of it and answered rather impatiently, thinking the object of the questioner was to provoke discussion. The next morning Dr. Gray humbly asked the pardon of the class. "I was the one at fault," he said. "A teacher should always be patient. I am more grieved over this than any one else can be, and I ask your forgiveness."

I think a quick sympathy and feeling of kinship sprang up in the heart of every member of the class for the teacher already so much respected and admired. It was a touch of the genuine religion of the Lord Jesus. It was piety put in practice. I listened eagerly to the incisive, spiritual analysis of Matthew throughout the hour which followed. It was a feast of good things, but the best of all was the opening sentence.

There are fathers, mothers, teachers and others in authority who will never have the confidence of those whom they instruct until they say, "Forgive me." It is divine to forgive. The humility which seeks forgiveness, that too is from God.

DEACON HENRY W. GLASPEY.

On Sabbath afternoon, July 30, after three hours' illness, Deacon Henry W. Glaspey passed from the present life to that beyond, in the 84th year of his age. He was taken about two o'clock with a pain in his side. Although his symptoms were not regarded as serious, a physician was called in hoping to give him relief from the pain. It was supposed that some relief came, but about five o'clock he breathed his last. The pain had not been severe enough to reduce his strength, and the desire which he had expressed, that when his end came it might come suddenly, was fulfilled.

He was born Nov. 24, 1814, in Greenwich, N. J. He was reared in the observance of Sunday. In early manhood he embraced religion and united with the Baptist church of Rhodestown, N. J. He was married March 13, 1843, to Miss Sarah Ayers, who survives him; they had been married 55 years, 4 months and 17 days. About three years after his marriage he embraced the Sabbath and united with the Shiloh Seventh-day Baptist church. He was afterward ordained as deacon by that church. It appears that he was one of the pillars of that church during the maturity of his manhood, and also a trustee and a liberal supporter of Shiloh Academy. In 1869 he moved to Walworth, Wis., where he became a member of the church of that place. In 1871 he came to Farina, united with the church here and continued a member and office bearer in the church during the remainder of his life.

His life was a highly exemplary one, and he leaves a record of being strictly upright in all his dealings. As a man, a neighbor and a Christian, he was held in the very highest respect by all who knew him. "A better neighbor never lived," is the testimony of a man who lived quite near him several years.

Three daughters and two sons, besides his wife, survive him. One son, residing at Nortonville, Kan., came in time to attend the funeral. The other son resides in Shiloh, N. J., and one daughter, Mrs. W. C. Titsworth,

resides at Alfred, N. Y. Two daughters live at Farina, one residing with the mother.

His funeral, held at the church on a week day, was attended by a large congregation. By reason of the illness of the pastor, D. B. Coon, the services were conducted by the writer, assisted by the pastor of the M. E. church of this place.

C. A. BURDICK.

RAILROAD FARES TO CONFERENCE.

The fare from New York to Milton Junction and return, by Erie and Chicago and Northwestern roads, is \$27.95. Sleeping car each way, \$5 for berth, \$10 for section. Tickets and baggage checks can be secured at Chambers Street Station in New York direct to Milton Junction.

The train leaving New York at 9 o'clock Sunday evening, August 21, will take up the friends at Alfred and vicinity the next morning and be due in Chicago at 7 o'clock A. M., Tuesday, the 23d. The regular trains on the C. & N. W. Railway leave Chicago at 9.10 A. M., arriving at Milton Junction, 1.08 P. M.; leave Chicago at 5.00 P. M., arriving at Milton Junction, 8.35 P. M. On Tuesday, the 23d, a special train will be run to accommodate our people, leaving Chicago at 3.40 P. M., arriving at Milton Junction at 7.00 P. M. If, however, 100 persons are ready to go at 2.00 P. M., this special train will leave Chicago at 2.00 P. M., arriving at Milton Junction at 5.00 P. M. The headquarters of our people in Chicago will be at the well-known Briggs House (European plan), corner of Randolph and Fifth Avenue, where our people will be welcome to the spacious parlors without charge. This will allow all to be comfortably settled that evening, and is the arrangement most in accord with the convenience of the friends at Milton Junction, as the Committee understands it.

A special car will be provided on the Erie if eighteen people desire sleeping car accommodations. Persons wishing such accommodations are requested to apply early to D. E. Titsworth, Plainfield, N. J. The fare from Philadelphia to Chicago by the B. and O. is \$17.00; by the Pennsylvania, \$20.00. Fare, Chicago to Milton Junction, \$2.95. By adding one-third to these rates the expense can easily be determined. Don't fail to notify the ticket agent in advance of your wanting certificates. These have been arranged for at the Chambers Street Station of the Erie road in New York. As stated last week, any one desiring different arrangements from those mentioned in the printed instructions about time of returning, or other matters, must apply to Ira J. Ordway, 544 W. Madison Street, Chicago, Ill.

COMMITTEE ON RAILROAD FARES.

SMASH THE ARMY CANTEEN.

To the Editor of the SABBATH RECORDER:

The importance to the public of the subject of temperance, will, we trust, be considered ample apology for calling special attention to the necessity of signing the petitions now being circulated throughout the United States, praying President McKinley to "close the army canteen, otherwise known as the regimental saloon," authority for the establishment of which was given in General Order, No. 46, under date of July 25, 1895, and which, since that date, has become the unhonored successor of the old-time post-trader's saloon.

From the standpoint of one whose lot it has been to serve in the quarter-master's department of the United States army, at intervals extending over a period of over seventeen years, and who has had the deplorable results

of all stages of alcoholism thrust upon his unwilling notice—all resulting from these sources—it is evident that an utterly unwarranted apathy exists, even in the minds of church people, relative to the great dangers and grave temptations which have been placed before, not only the soldiers of the regular army for years past, but which are still permitted, under sanction of General Order No. 46, to ensnare the great host of our young men, whose generous and patriotic hearts impelled them to rush to the front to do battle for the freedom of an alien race. An acquaintance with the personnel of the rank and file of even the regular army prior to the recent declaration of hostilities, discloses the fact that a large majority of the soldiers are young men—a condition which the shortened period of enlistment promises to make permanent,—young men quite often under their majority; freshly broken away from home restraints and with characters unformed; under environments making them peculiarly susceptible to the social temptations inseparable from indulgence in the flowing bowl. This condition is doubtless prevalent to a much greater extent in the volunteer service, where literally whole troops are fresh from the class-room, and it ought not to be longer a question whether the people of this great nation will, under governmental sanction, tolerate the canteen nuisance and permit this serpent of seduction to wind its slimy coils around the beloved forms of our noble boys, and destroy their youthful purity, and, when peace is restored, return them to us as vicious debauchees. Can we afford to permit those who escape immolation on the altar of liberty to fall unhonored victims on the altar of Bacchus? To all good citizens it becomes the highest duty of patriot; to all church people, of whatever creed, it becomes a religious duty, to join in the prayer to President McKinley, the Commander-in-Chief of the army and navy of these United States, to utterly and forever forbid the toleration of this crowning curse of military life.

How illogical it is that the recruit must pass a rigid physical examination—any traces of the effects of alcohol resulting in his summary rejection—only to be placed under conditions satanically devised to create an army of chronic inebriates! It is but just that of that government which demands purity from this vice in its volunteer recruits, we should demand purity in its veteran soldiers! Furthermore, it is a deplorable fact, that so calloused and elastic has the military conscience become, on account of close familiarity with alcoholic beverages of the stronger types that beer is not currently regarded as an intoxicating drink! Only recently an officer, high in rank, in reply to an appeal from a committee of the W. C. T. U. to close the canteens, blandly stated that the canteens did not handle intoxicating drinks, but "only sold beer"! Though the leathery throat of that gallant officer may have long since been proof against all stimulants milder than nitric acid, or club-room whisky, it must not be forgotten that the innocent drinks are the ones upon which satan especially smiles.

Let the people of the nation give an expression on this question through these petitions incapable of misinterpretation, and so emphatic as to leave no doubt that a vast majority of our citizens believe that the government is responsible for the character of its defenders, as well as believing that "righteousness exalts a nation, but sin is a shame to any people."

E. W. BLACK.

NORTH LOUP, Neb., Aug. 8, 1898.

Missions.

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

FROM F. J. BAKKER.

The members of our church are all well and are living in sympathy and peace together. We are having a very busy time in our little beloved land, because our young Queen Wilhelmina will be, D. V., 18 years old on the 31st of August, and then on Sept. 6, next, she will be crowned and proclaimed "Queen of the Netherlands." She is the only descendant of our honored "House of the Nassaus," who made us free from cruel Spain, with the help of God, so that now we are a free nation. May God bless her and keep her, lead her in his ways and give her the same necessary and good things which he gave Solomon, without which no queen, king, president or governor can rule and reign well. May God grant it. We read and hear much of the war between the United States and Spain, and without saying anything as to the right or wrong of both, we would like and wish that our Heavenly Father, in his mercy, would give peace soon. Now-a-days we see out of the daily newspapers that Spain had to give way, and the Americans are in Santiago. Might Spain now see that it will not do to slaughter the people like beasts, as they were wont to do. Our forefathers experienced sad and cruel things of this proud, haughty and cruel people. In a few years, in the time of Duc Alva, an earl or count, of Spain, who did rule our land in the latter part of the sixteenth century, most cruel man, did murder more than 18,000 poor Dutch people, for the reason, he said, that they would not obey him, but rather preferred to serve God according to commands of the Bible. The, so-called, Anabaptists, the real baptized people of that time, stood in the front of the battle for truth and freedom, not fighting with a gun or sword, for that they thought unlawful, but stood and would not give way, whatever the Inquisition or the soldiers of Duc Alva might do. But, praise be our God, he gave us freedom from Spain, and I hope Cuba, the Philippines and all the Spanish colonies will be free, and that the light of the gospel may shine of those dark shores. I believe, however awful war may be, and against every good feeling, this war will open up a brighter and better chance for the gospel, and the spread of truth and righteousness in those islands.

I will try to give you somewhat account of my work. It is almost always the same, on reason that I do usually the same work, and when the work varies one has different experiences, so there is not much to tell. But, however, "one sows and another reaps," and certainly I do have my portion of sowing in this town, and elsewhere in our country, Germany, etc., pretty well, and then the emigrants and sailors, who go from our port to all corners of the world, to East and West and everywhere. Nobody can say or tell what it will bring or do, or has brought already. Not very long ago, when I was with tracts and papers to the emigrants, I did meet with an Armenian, who could talk somewhat English. The poor fellow could not write, however he could read a little English. I did talk to him, and also to others about salvation, and the "one good name." At last that Armenian would not leave before I had to give him my name and address, and

so I did in giving him a card. He would keep it, he said, and remember me. May our God, who keeps his eyes open always, and over every one who do look up to him, keep, bless and save that poor Armenian, who is now (D. V.) no doubt in your country, however I perhaps may never see him again. God sees him, and he knows what we do for his sake and the good of our fellowmen.

I could in this quarter do my work as usual. Ships I did visit, small and great, about 300, and give them, and others also, many good tracts and papers, in fourteen different languages. I carry a large bundle of tracts, papers and books with me. Besides this I distributed more than 3,500 Dutch tracts (gospel tracts), and besides this some 200 copies of *de Boodschapper* and other papers on temperance. I did make 114 visits and calls in this quarter; visit some sick people; make my weekly trip to the emigrants, and wrote 34 letters, of which some were very large. Also I had correspondence with Bro. Christensen, in Denmark, and Bro. Hart, in Harburg, Germany, for whom I also did translate a letter of Bro. C. H. Greene, of Alfred, N. Y. I held 41 meetings, including prayer-meetings and Sabbath-school. Then went to a place outside the town to preach on Sunday night to those poor people of whom I did tell you before. Sometimes there are about 50 persons at that place; however, if they would come, there could come thrice as much, but it is there as everywhere, the most people do not like to listen to the gospel. Our largest number on the Sabbath was 18 persons, and our smallest, 7, and so you have again an account of my work and doings. It is my earnest desire and prayer that our Heavenly Father will bless the work for his name's sake, and bless also you in all your work and doings, keep you, help you, and strengthen you all, every one of you, in all your needs and circumstances, bless you also abundantly in the time when Conference (D. V.) will meet in your place, and give you also the richest and best of all "love and peace within your walls." Amen.

ROTTERDAM, July 21, 1898.

FROM W. C. DALAND.

About the middle of July was held the Third World's Sunday-school Convention in London. There was a convention held in 1862 which was international, but the first real World's Convention was held in 1889, also in London. The second was held in St. Louis in 1893, and this is the third, the arrangement being that they meet once in five years. The delegates present at this Convention numbered about 2,500, representing some 24,000 Sunday-schools, 2,500,000 teachers, and 25,000,000 scholars, in different parts of the world.

Some very interesting figures and statistics were brought out in the course of the proceedings. Prominent, however, in all that was said were references to the friendly relations between England and the United States. There were about 350 American delegates present. The Lord Mayor invited the Convention to a reception at the Mansion House. He personally welcomed the visitors, and they were allowed to inspect the gold plate, curios, pictures, etc., of the Mansion House. The Lord Mayor made a speech encouraging the movement of Sunday-school work, and spoke warmly of his feeling of pleasure at welcoming

the Convention to London, referring in a touching way to some of the delegates from the United States who were lost, in the ill-fated *Bourgogne*. In speaking of God's providence in working up the affairs of this world, a delegate from Rome remarked that when God wants to open up fresh ground in the East he calls for a Dewey—whom he described as a "true British tar, improved by two and a half centuries in America." Another delegate said that America and England were one, "in fact every American was born within sight of Bow bells." These things tend to produce good feeling and are a happy omen for the future.

Another interesting Convention the same week was the Congress of the International Federation for the Abolition of the State Regulation of Vice (Prostitution). These meetings were held for four days, and in connection with them was held the Anniversary of the Ladies' National Association for the same object. The special purpose of the English Association just now is to seek to create sentiment to prevent the British Parliament from re-enacting the acts placing prostitution under the control and regulation of the state, particularly in India. The reports and speeches before the International Federation were from all parts of the world, and were interesting and in some respects encouraging, though necessarily painful and disagreeable in their subject matter. Our dear brother, Mr. Gerard Velthuisen, Jr., of Amsterdam, was a delegate to this Congress, and prepared a very excellent paper on the condition of the soldiers in the Dutch colonies in the East Indies in respect to concubinage and prostitution, and the efforts done to diminish the same. This paper was in English and was read by Dr. Pierson, the President of the Congress, with whom Mr. Velthuisen is closely associated in the work of the Midnight Missions to men in Holland, of which Bro. Velthuisen and his friend, Mr. Van der Steuer, are the founders.

FROM S. R. WHEELER.

The work has gone on as usual for the past quarter. Attendance at Sabbath service has not been quite as large by reason of absence, for the time, of some of our number. One family is now on a visit to North Loup, Neb. One family is spending the agricultural season at Calhan, Col. Some of our members are at work in the mountains and do not get down to attend meeting all the time. All are keeping busy. This industry will bring its reward and our people will become better situated financially as the years pass. The church will become better able to sustain both home and denominational work.

Boulder is making more material advancement this year than it has done in any one previous year. New buildings, and good ones, both for residence and business, are continually going up. Last winter the Texas-Colorado Chautauqua summer resort and school was located here. The city worked vigorously to erect buildings and get the grounds ready for the opening on July 4. The location is a most charming one, and brings expressions of extreme admiration from the lips of all citizens and strangers. The session is now going on and is to continue until August 13, with all the pleasant and profitable attractions which accompany Chautauqua assemblies. We very much wish more of our people were here to enjoy the educational privileges and the fine climate of this Rocky Mountain city. Well here we are a little church struggling on amidst all the hurry and bustle, work and restlessness of the great Western country. Pray for us that we may increase in strength to the glory of the blessed Master.

BOULDER, Col., July 12, 1898.

Woman's Work.

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

WOMAN'S SIGH FOR A POCKET.

How dear to this heart are the old-fashioned dresses,
When fond recollection presents them to view!
I fancy I see the old wardrobes and presses,
Which held the loved gowns that in girlhood I knew.
The wide-spreading mohair, the silk that hung by it;
The straw-colored satin with trimmings of brown;
The ruffled foulard, the pink organdie high it;
But oh, for the pocket which hung in each gown!
The old-fashioned pocket, the obsolete pocket,
The praiseworthy pocket that hung in each gown.

That dear, roomy pocket I'd hail as a treasure,
Could I but behold it in gowns of to-day;
I'd find it the source of an exquisite pleasure,
But all my modistes sternly answer me "Nay!"
'T would be so convenient when going out shopping,
'T would hold my small purchases coming from town;
And always my purse or my kerchief I'm dropping—
Oh me! for the pocket that hung in my gown.
The old-fashioned pocket, the obsolete pocket,
The praiseworthy pocket that hung in my gown.

A gown with a pocket! How fondly I'd guard it!
Each day, ere I'd don it, I'd brush it with care;
Not a full Paris costume could make me discard it,
Though trimmed with the laces an empress might wear.
But I have no hope, for the fashion is banished;
The tear of regret will my fond visions drown;
As fancy reverts to the days that have vanished,
I sigh for the pocket that hung in my gown.
The old-fashioned pocket, the obsolete pocket,
The praiseworthy pocket that hung in my gown.

WORTH REPEATING.

The following soul-stirring words from our earnest, consecrated workers, both on the far-off heathen field, and in our loved homeland, are well worth repeating, and should be an incentive to all who may chance to read them, to do not only cheerfully, but gladly, all in their power to aid, cheer and encourage our dear missionaries in their labors of love. Dear sisters, do you ever think what intense longings of heart they must feel at times for home, kindred and native land; for the uplifting influence of cultured Christian associations, for the intellectual treats which they must so sadly miss, and which it is our privilege to enjoy? These pleasures we cannot bestow upon them, no matter how gladly we would do so. But can we not do something to relieve them of unnecessary care and embarrassment, which so sadly retards their work, and prevents the success of their cherished plans? I am confident that there are very few, if any, of us who could not, by spending a "little-less for dress," a little less for personal pleasure, a little less adornment in the home," be enabled to give far more than we are now giving, not only to aid in sending teachers to assist and cheer our dear missionaries in China, but to aid in their support after they are on the field. We could do this without curtailing, or in any wise infringing on what we are now doing. And will not God surely hold us responsible for not doing what he has given us power to do? Shall not the past suffice for such excess and folly, and our means and immortal energies—God-given—be spent for his honor, doing all we can, directly or indirectly, in aiding his faithful ones, in winning souls from heathen darkness into the eternal light, peace and joy of Jesus' love?

S. E. R. B.

NORTONVILLE, Kan., August 3, 1898.

Dear Sister:—I have been re-reading your letter, and noting the things which you, as well as we, hoped would be accomplished in the fuller establishment of the mission during the year, and how little has been realized. Sometimes we are tempted to be impatient, but we do know that the work is in God's hands, and my daily prayer is that he will bring to pass that which shall be for its best interest, and greatest efficiency in saving souls. You speak of that piece of land being given to the Boys' School. It was donated for the use of the hospital, and Dr. Palmberg bought as much more to make

it larger. You see, it is away in the country, and cheap, while land here is very expensive. But I am sure it will be available for whatever use the Board may see fit.

We realize that our Board is greatly embarrassed with debt, and many who are giving are giving to the limit of their ability. In this we cannot judge, for it is a question between our common Father and the individual heart. However, we do often feel that many fail to be interested in sending the gospel to those who are shrouded in the darkness of heathenism, from the fact that they do not appreciate the wonderful blessings which have come to them through the knowledge of this gospel. This is the true secret of their indifference. O that the power of the Holy Spirit would fill the heart of every believing child, to the extent that they would fully appreciate what this gospel is doing for them. Then there would be no lack of funds in carrying forward the Lord's work; for each would feel it a privilege to do their utmost in carrying this knowledge to those less favored than themselves.

As you may know, it is a sore disappointment to us that a teacher cannot be sent out to us this year. We have been thinking much about this being our Jubilee Year of the mission. It is true that very few are left who were most instrumental in sending out our first missionaries, fifty years ago, but I wish it were possible to send out a new man *this* year in commemoration of that event. The present Mrs. Carpenter did not forget it, but sent five pounds to the work as a memorial. When we think of all the vicissitudes of this mission since its beginning, I am sure is a great cause for thanksgiving, and strong indications that God's blessing has continually followed it. I wish there were ten people in our denomination who would unite in sending a teacher out and in supporting him on this field. There is so much of that kind of work done in other missions, and I am sure it is a great blessing to the individuals to feel that they have such an interest in sending the blessed gospel into regions beyond. I know the most of our people are of small means, but do you not think that a little less spent for dress, a little less for personal pleasure, a little less adornment in the house, would enable many to give something for foreign missions, who now feel that they cannot do anything? Of course, we must not judge. Each one must answer these questions for himself or herself.—Sara G. Davis, Shanghai, China, 1897.

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

At the Eastern Association, Dr. A. H. Lewis followed Dr. Swinney with an appeal to those present not to let the emotions aroused by Dr. Swinney's earnest words die out with the moment, but give added consecration for the work demanded of us. Compare your lot with those of whom she has been speaking, and then pray that God may give us a long continued consecration.

I AM glad your Sabbath-school has given \$30 for the support of a scholar in our Boys' School; but oh, we would be better pleased if you would keep a steady push, push, push, that the work way go forward. There are competent, consecrated workers now ready to go to China; and our Board cannot send them for want of funds.—Miss Susie Burdick, Nortonville, 1896.

A TEACHER ought to have been sent to China last year. I would have defrayed one-half of his expenses then.—Mrs. D. C. Burdick.

Do we consider sufficiently our individual responsibility in this work? Do we realize what it means to neglect the Boys' School another year? When Miss Susie Burdick decided to give her life to the China Mission, we took the responsibility of her support. Are any of us to-day any poorer in this world's goods because of this consecration of a certain sum each year to the Master? Are we not richer—are we not conscious of a blessing we have never before enjoyed—in the assurance of greater love for Christ and his service? How many of us are ready—yes, anxious—to test still further the divine love and compassion, by making this Jubilee Year of our China Mission the beginning of another fifty years of growth and opportunity?

Sisters, can we send the teachers for the Boys' School now? We must remember that they must first give all their time and energies to studying the language before they can be of much service to those already on the field, and if they do not go this year, and do not go next year, the work is delayed so much longer. Now is our opportunity in this direction; now is the only time we are sure of for this work. Shall we use it for the Master? Oh, for "more purpose in prayer;" more willingness to do for the sake of him who has done so much for us; more patience, more faithfulness in service; "More love to thee, O God." "We need more women who are willing to do hard things for the sake of him who bore hard things for our sakes."—Mrs. R. T. Rogers.

It was five years from the beginning of an urgent call for our China school by our missionaries before they were helped to go on with it. And I cannot bear the thought that this time of delay shall lengthen into another five years.—Mrs. Albert Whitford, Sec.

I most heartily agree with you, "that if we do not send reinforcements this coming year we will be doing inestimable harm to our missionaries now on the field, as well as to the cause for which they are giving their lives.—Rev. O. U. Whitford, Sec., July, 1898.

It is a very sad thought that our people are financially unable to send a teacher for our Boys' School in China, when there is such suffering need of his services. And in addition to that, his companionship and counsels would so much to aid and encourage our over-taxed workers already on the field. I feel that we are losing irreparably by allowing this condition to continue.—Rev. G. W. Hills, August, 1898.

PLAN FOR MORE WORK.

At the meeting of the Central Association at Adams Centre, Bro. J. E. N. Backus was invited to visit the church at Otselic. Friends of the cause in this part of Madison county, and around DeRuyter, have been anxious for an additional laborer on this field. On the 9th inst. Bro. Backus preached at the church, and gave a temperance sermon on the following Sunday evening. The interest was such that an appointment was made for Sabbath, the 16th of July, and a temperance meeting on the following Sunday evening. These meetings suited the people. The membership invited Bro. Backus to come on this field as missionary pastor. A notice was given for Bro. Backus at Lincklean Centre for the 23d inst., and also a temperance meeting on the following Sunday evening. These meetings were well attended. A subscription asking for pledges to sustain this work is in circulation. It will require some special effort to secure the missionary work on this new field, but the friends of the cause are determined to secure more work, and greater interest among these smaller churches.

While Bro. Backus was with us we visited a good number of devoted families who gave us such cordial greeting that we were much encouraged in our work. Pray for us that this effort may be approved and blessed by the Lord of the harvest.

L. M. C.

DERUYTER, N. Y., July 31, 1898.

To BE happy is of far less consequence to the worshipers of fashion than to appear so.—C. C. Colton.

SEVENTH-DAY CHRISTIANS.

BY W. E. MELLONE.

(From the *Jewish Quarterly Review*, London, Eng.)

(Continued from last week.)

It must have been near about the time when John Trask recanted and his wife was imprisoned that the principle of the Seventh-day Sabbath began to find considerable acceptance and practical compliance among the Baptist churches of London, and in some of the western and southwestern counties of England. And soon we find churches referred to which are known as "Sabbatarian," or "Seventh-day congregations." One of the earliest of these was that which met in the little meeting-house in Bullstake Alley, Whitechapel. But nearly all that we know about it is in connection with the tragic fate of its first minister, John James, whose little-known story well deserves to be told. In telling it we shall have to borrow largely from a little book in the possession of the British Museum, of which probably not many copies exist. John James' origin was as humble as that of Bunyan, and like him he belonged to the class whom Sydney Smith stigmatized as "inspired tinkers, shoemakers," etc. He was so puny in body that he had to give up the calling of a "small coal-man," his strength being unequal to the hard labor of it. He learned the art of weaving silk ribbons, which had recently been introduced by the persecuted and fugitive Huguenots. But in that small and deformed body of his there dwelt an indomitable soul, and his intellectual powers were of no mean order. The last scenes in his life are of deep interest, showing us the portrait of a true hero of faith, who died a martyr to his ideals and dreams, and affording a striking picture of the state of things in England about the time when the Pilgrim Fathers were harried out of their country.

The congregation had met for worship as usual in the afternoon of Saturday, October 19, 1661. At three o'clock Mr. James was in the pulpit preaching his sermon, from 1 Cor. 6: 20, "Ye are not your own," etc. Suddenly the service was interrupted by the entrance of Justice Chard and the head constable, Mr. Wood. The latter in a loud voice, called on the minister to come down from the pulpit, for having "committed treason against the king." Mr. James, taking as little notice as possible, went on preaching. The constable then came nearer and repeated his demand, declaring that if the preacher did not come down he would "pull him down." The disturbance now became general and the minister was compelled to stop, but he declared he was there "in the name of the King of kings, and he would not come down unless forced to do so." Whereupon the constable ascended the pulpit stairs, laid hold of the little minister, and literally dragged him down to the floor of the house and led him forth in custody into the street. Here there was soon a great uproar, for the cry of "Treason! Treason!" was raised, and the people ran together from all parts. More constables were called, and James was conveyed under guard to a public-house near by. Here some soldiers and other lewd fellows amused themselves by mocking the tone and language of the Anabaptists, saying, "I drink to thee in the Spirit." Rebuked for their ribaldry by the officers, they replied: "We would only speak a few words to him in the spirit."

Meanwhile most of the male members of

the congregation were taken into custody and were being examined in batches of seven. Those who would take the oath were set at liberty. Those who would not swear allegiance to the king were committed to Newgate prison. Having dispatched this business in the Half Moon Tavern, a place near the Tower, the magistrates entered the meeting house and seated themselves about the communion table. Here they had James and some of the female members of his flock brought before them for examination. Witnesses were called, some of whom were believed to have been paid large sums to swear that they had heard the preacher speak treasonable words against the king. The women denied that any such words had ever been spoken. But in the end John James was committed a close prisoner to Newgate on a charge of High Treason.

The next scene opens in the King's Bench Court at Westminster. Here James was placed upon his trial before no less than four judges, Lord Chief Justice Forster and Justices Mallet, Twisden and Windam being on the Bench. Arrayed against one poor Baptist minister at the bar were the Attorney-General, the Solicitor-General, and four King's Counsel! The little man bore himself bravely, and showed that if he was a fanatic he was no fool or harebrained visionary. He took exception to the indictment on a point of law, citing several rulings of the Court which supported his contention that he ought to have been served, and was not, with a copy of the indictment. The objection was overruled against him. He then consented to plead "not guilty." Asked after the old way how he would be tried, he answered: "By the laws of God." "Whereupon," we are told, "the lawyers gave a great hisse." Commanded to plead according to due form, "By God and the country," James demanded to know what those terms might mean. "By God," said the judge, "is meant the laws of God, and by country is meant twelve good men of Middlesex." The witnesses were the same as on his examination before the magistrates. They had heard James, when they were listening outside his chapel, call the king a "bloodthirsty tyrant," and declare that the "ruin of his kingdom was near." Then they were asked if they had heard him say anything about "fighting the Lord's battles." They answered that they had forgotten to state that he did say that "when they had the power again they must use it more thoroughly." The prisoner was now called upon for his defense. He a poor, deformed, weak creature against the whole bench of judges and six of the leading counsel of the day!

But he was equal to the situation and undaunted still. He called witnesses who swore that they had heard the witnesses for the prosecution admit that they had been told what to say, and then affrighted or bribed into saying it! The crown witnesses were recalled, and denied that they had ever admitted anything of the sort. James then called witnesses who had been present on the occasions referred to, and who swore that no such words had ever dropped from his lips! The Lord Chief Justice now bade the jury to take notice of what had been said on both sides; and then told James that he "was free to speak for himself as long and as much as he pleased," but that "when he had concluded

he would be allowed to speak no more." We can imagine the sensations of the poor weaver as he stood before that august tribunal, and felt that the eyes of all London were on him. Nothing but a full and real belief, however mistaken, in the truth and justice of his cause could have upheld him, suspecting, as he must have done, that he was foredoomed. He felt himself the servant and minister of another King, who would yet take the kingdoms of this world for his own and make the whole world the kingdom of God. "He spoke," we are told, "with much liberty," the Court and all present giving attention to what he said. He traversed all the charge against him, and denied all. So far from "harboring even a malicious thought against the king, he desired nothing so much as the salvation of his soul." Then turning directly to the jury he appealed to them "not to be overawed by any man and to be tender of shedding innocent blood." He concluded by saying that they were his real judges as to matters of fact. He would say no more for himself, "but one word for the Lord." He was "the poorest and meanest for such a work, but he was called forth and should declare: That the Lord Jesus Christ was King of nations as well as of saints; and that the government of all kingdoms did by divine right belong to him." And here he should give them one or two Scriptures, quoting Rev. 11: 15-18. Now the Lord Chief Justice stopped him, exclaiming: "Hold, Sirrah, Sirrah! You think you are in the conventicle in Whitechapel preaching." This and a few legal formalities finished the trial. James was found guilty of high treason, but sentence was postponed until the following day, the third of the proceedings.

Brought up for sentence, he was asked in the usual way if he had anything to say, etc. He replied that he had not much to say, only "a few more Scriptures which he would leave with them." Here he quoted Jer. 5: 13, 14, and Psa. 116: 15. His last word should be: "Jesus Christ is King of England, Ireland, Scotland, and all the countries of earth."

Then they silenced him, and the Lord Chief Justice formally condemned him to death. The actual words of the sentence are so atrocious that I hesitate to reproduce them. But for the sake of their historical interest, as showing what men had to endure in the bad old days for mere pious opinions, the naked truth ought to appear. The judge said, "John James, thou art to be carried from hence to the prison, and from thence to the place of execution, and there to be hanged by the neck; and, being yet alive, thy bowels to be taken out (a fire having been prepared beforehand) and to be burned before thy face. Thy head to be severed from thy body and thy body quartered; thy head and body to be disposed according to the king's pleasure." James had only time to exclaim: "Blessed be God! whom man hath condemned he hath justified." It is harrowing to read that even the above horrible sentence was not all that remained for him to endure. In the few days that were left for him to live he suffered cruel wrongs at the hands of his jailers. They were continually demanding money of him and compelling him to pay for his accommodation. One of these harpies claimed his coat and took it from his back, afterwards offering to sell it to him. The poor prisoner replied that "the clothes they

had left him would serve as they would so soon have his life." Most horrible of all to relate, the hangman came to him the day before his execution, and demanded money "that he might be favorable unto him at his death." Then ensued an attempt at bargaining, which there is good reason to believe had many parallels in the execrable conditions of prison life at the time. "How much will satisfy you?" said the prisoner. "Twenty pounds," was the answer. On James pleading his poverty, the price fell to ten pounds, and when the man found that he could not wring that sum out of his victim, he demanded five pounds, threatening that if that sum were not forthcoming he would "torture him exceedingly" at his execution. "I must leave that to your mercy" was all the answer the prisoner could give. It is a little relief to read that all the scenes in Newgate were not of the same character. The minister's friends—and, more than all, his wife—were permitted to visit him in the "Press-yard." This was the common yard within the prison walls, where the prisoners were allowed some liberty, and all sorts of them were permitted to herd together. Here, too, the poorest of them who could not afford to pay for better quarters were often left by day and night, exposed to the rain and the cold.

Sentence had been passed on James on the seventh day, the day that he believed to be, in an especial sense, the Lord's-day. On the first day a number of his people gathered around him in the "Press-yard"; and here he finished the sermon which had been so rudely interrupted in the meeting-house. It was founded on the text, "Ye are bought with a price, therefore glorify God in your body." 1 Cor. 6: 20. His great object was to show that "they should glorify God in the body by giving it up to suffer for righteousness' sake."

(To be continued.)

THOUGHTS.

In a former article I mentioned secret societies. In a Republican land the high-sounding titles, for example, "Supreme Guardian of the Woodman Circle of the World," seems strangely out of place. A single remark about the Lambskin, "more ancient than the Golden Fleece or Roman Eagle; more honorable than the Star and Garter, or any other order that can be conferred upon you at this time or any future period, by king, prince or potentate, or any other person, except he be a Mason," illustrates the historical perspective put before the young member, night after night.

President Allen once remarked on the chapel platform that God never made a coward; that he was always a product of degeneration. As the war turns our thoughts to heroes and cowards, it is well to remember that the worst cowards we have are the moral cowards whom we have all over our land.

Try and have smoking prohibited in your town-meeting, to limit in any way brutish habits of men who have a ballot, and see how much courage an officer has. However he may have been formed, by degeneration or by spontaneous generation, the coward is the most despicable being in existence, and the meanest grade of coward is the moral coward.

The repeated proofs that cologne, Jamaica ginger, peppermint, and many exhilarating

drugs, are used for intoxication, and often by women, emphasizes the terrors of intemperance, and the fact that the remedy must be far more searching than the law. Sabbath-keeping, temperance and all virtues come from inner life and not outward force.

The Boston Metaphysical Club is engaged in a campaign against sensationalism in all forms in American life. I trust that the readers of the RECORDER will all inform themselves of the work of that club, and heartily cooperate. The simple truth that man is more important than his place in the world, his business or occupation, escapes the notice of many of the young. The young Seventh-day Baptist, especially, often feels that the whole world is closed against him. But it is not so. All the best of life, manhood, courage, virtue, love of one's fellows, beauty, art, literature, of God, cannot be kept from us by our business, poverty, or anything save our own act. If it were proper for me to paint the private lives of every member of Congress from this state and of many from every state, and show the actual meanness of soul of many who have had the largest place and widest opportunities in this world, and to contrast the lives of many humble, but noble, men and women, I could make it clear that the great question of life is not "How large is your place, but how large are you in your place?" This is common-place, old as the hills, but it becomes new day by day in young lives.

W. F. PLACE.

THE TWO BAPTISMS.

BY M. E. TODD.

John and Jesus had two baptisms, one in water, the other in spirit. John, who says of himself, "I am the voice of one crying in the wilderness, prepare ye the way of the Lord," is of kindred blood with Christ, and of miraculous birth. His mission to "prepare the way," shows that his work does not stand alone, but forms a part of that which is to come. The message, "Repent ye, for the kingdom of heaven is at hand," was no new truth or doctrine, but one known and felt in the hearts of all of the devout of Israel through faith, and obedience to the law and the prophets. But "the law and prophets were until John;" with him begins a new way of dispensing the same truth. We find that John's is an essential work in the plan of redemption. Why these two forms of work? Is it not for the same reason that the covenant with Abraham contained two parts, which, as Paul shows in Gal. 4: 22-26, took both Hagar and Sarah to fulfill? Ishmael of Hagar was "born after the flesh," but Isaac of Sarah was "born after the spirit." In Conybear and Howson's translation we have these words, "Now, all this is allegorical, for these two women are the two covenants; the first given from Mt. Sinai, whose children are born into bondage, which is Hagar (for the word Hagar in Arabic signifies Mt. Sinai, also Hagar in Arabic means a rock) and she answers to the earthly Jerusalem. But [Sarah is the second covenant in Christ, and answers to the heavenly Jerusalem, for] the heavenly Jerusalem is free, which is the mother of us all." So we learn that it took two men, Ishmael and Isaac; one to represent the flesh, the other the spirit. So under the new covenant we find two men, John teaching repentance and water baptism, and Jesus suffering death, that he may give eternal life, and the baptism of the spirit, as seen on Pentecost. Is not

this same truth taught by Christ when talking with Nicodemus? Ye must be born of the water and the Spirit. First born of water, wherein the waters of the soul are stirred to tears of sorrow, which answers to repentance, which makes the heart ready for the second work of grace, that of dying to self, and being filled with the spirit. That the law taught this we infer when Christ asks, "Art thou a ruler in Israel and knowest not these things?" Again, in Luke 24: 44, Christ says, "Moses in the law wrote of me." The first law given, except the Sabbath, was that of the Passover. Then Pentecost is so arranged as to show that it is the outcome of the Passover, and completes that which is begun through the Passover. The first day, the 14th, told of Christ the slain lamb; the 15th, the feast of Unleavened Bread, typified a life without malice or sin. It was also a day in which they rested from work, typifying Christ's rest in the grave; the 16th was the waiving of the first fruits, typifying the day of the feast on which Christ should rise from the dead and become "the first fruits," according to 1 Cor. 2: 15-20. On this day of the feast, they were to begin the count of the 50 days, or 7 Sabbaths; by this we are again taught two works, but uniting in one. Truly there is law and harmony in all God's works.

How beautifully the two works unite when Christ, fulfilling all righteousness, was buried by John in the sacred waters of Jordan. Then came the Holy Spirit, symbol of peace, upon our Elder Brother, in token that it will also come upon those who accepting Christ are baptized in his name.

Water is the sign of the first work, but blood is the sign of the second. So death of the inner self must come before the gift of the spirit is given, wherein is power over nature. The spirit which before rested on Christ now becomes the indwelling, Paraclete, or Advocate, teacher and guide. How perfectly in harmony with purity and holiness of heart will our Advocate teach and guide when thus permitted to enter our hearts to dwell? We often hear the prayer, "Baptize us with the Holy Ghost," as though the spirit went in waves, when in truth to receive this gift implies conditions of faith and a state of grace which, like conversion, come once for all. Peter on the day of Pentecost says, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit." This is in harmony with the law and gospel that repentance and water baptism are preparatory for the gift of the Holy Ghost. Oh that we might all so understand and seek this indwelling Advocate, the Shekinah of the law and gospel.

CONFERENCE MUSIC.

The music of Conference is in the hands of Mr. Charles H. Crandall, of Milton Junction, Wis. It is desired to organize a large Conference choir, to be composed of local singers and the representatives of the choirs throughout the denomination. The music to be sung will include Buck's "Gloria in Excelsis," and "Rock of Ages," Woodward's "The sun shall be no more thy light," Haven's "My faith looks up to Thee," etc.

All persons joining the Conference chorus will be supplied with copies of the music to be sung, free of charge, by sending their names and addresses to T. I. Place, Milton, Wis.

WARDNER WILLIAMS.

Young People's Work

Living for Jesus day by day,
Following just as he leads the way;
Never a choice in great or small,
Doing his will, and that is all.

Living for Jesus! all the while
Hiding the tear with song and smile;
The world could not feel if it knew the smart,
And Jesus will comfort the sorrowing heart.

Living for Jesus everywhere,
Dropping a seed both here and there;
No care for the fruit that will surely come,
For the Master will gather the harvest home.

Living for Jesus in pleasure or pain,
Joy or sorrow, sunshine or rain;
Culling rare flowers from the bitter and sweet;
Learning great lessons the while at his feet.

Living for Jesus! Just little things
In our daily life may take the wings
Of messengers, swift and strong and brave,
And—God only knows—a soul may save.

Living for Jesus! Living, not dead.
Drawing rich life from the fountain head!
Quietly watering, though unseen,
Many a life from the living stream.

PRESIDENT'S LETTER.

Dear Young People:

I want to tell you of a letter which I have received from a young lady, a church member for several years, but not active, who is not satisfied with her careless life. She feels it more "consistent" to be silent. Her "influence" is better. This is one of Satan's footpaths, leading from the highway of holiness. He has led nearly all of us aside, sooner or later, in just this way. You have enlisted under the banner of Christ. Then the only consistent thing you can do is to fight the good fight. Show your colors. But my "influence!" It will be the best when you try, however weak, to do the thing you know you should do. Are you a poor soldier? Well, you are not a deserter, if you keep trying. This is the most dishonorable thing one can do. But I do not like this figure of fighting in religious work. Then take the one which comes from the relation of parent to child. God is your Father. You are his son, no matter how rebellious. If you are a Prodigal, the relation is unchanged. Will you be obedient, or disobedient? Now if you will take the place you would have a child take, you will have no trouble. You can settle every question. Call him Father. Ask just the help you feel you need. You will get help. Stop pushing yourself away from God. Giving way to these feelings only makes matters worse. Are you going to live and die this way? My reader, if you are in this condition, please answer, yes or no. If you answer, "No, I am not," then answer the question, When will you change? Write down the date; if you write any future time, is it good to promise to do at a future time what we know we should do to-day, but will not?

Again, the letter says: "The Bible is so far beyond me I cannot realize it is for me." This, too, is the condition of thousands. Do you know the Bible is a great library? Not a single book, but sixty-six books. The history of men, countries and nations for centuries. Prophecies which have been fulfilled in almost every year of every century of time. Instruction by which to settle all questions of this and the future life. What a library! The idea of any human mind understanding it all, comprehending it! Sitting in judgment over it before he obeys it, or goes to it to feed his hungering soul! Eternity will be none too long to fathom it, with Christ as teacher.

Read 1 Corinthians, 13th chapter, once a week for three months. Search the book of love, John's Gospel. What are the fruits of the Spirit? Find them for yourself. See if you are a branch, and abide in the true Vine.

I am not half through with this letter, but must close.
E. B. SAUNDERS.

MIDDLE ISLAND, W. VA.—The Y. P. S. C. E. maintains a fair degree of interest, our weekly prayer-meetings averaging about twelve active members. The following officers were elected August 6: President, Collie Davis; Vice-President, Miss Evie Noble; Secretary, Miss Tressie Randolph; Treasurer, Brada Sutton.
COR. SEC.

THE Roanoke (W. Va.) Society is still alive and, we think, growing. By growing we mean something better than an increase in membership. We have sent to the Treasurer our pledge to the support of Dr. Palmborg. Our Society is keeping pace with the state work. Two delegates represented us at our District Convention at Clarksburg, and one at the State Convention at Huntington. Our pastor is the state Vice-President from our district. We planned a program for the afternoon of the Fourth, to be given in a grove near the church, but, owing to rain, the exercises were held in the church, the splendid address of Pastor Stillman being the main feature of the program.
COR. SEC.

A GOOD many years ago there was a boy growing up in a home of poverty, with no advantages. He was long and lank and awkward, a most ungainly boy. He would lie on the floor at night, when his day's work was done, reading by the dim firelight. There seemed little hope that the boy would ever be a man of power. But the years pass and we see him President of the United States. One day we see him taking a pen and signing a paper which sets free three millions of slaves, and writes the name of Lincoln among the immortal names. Just go on with your daily tasks, doing the best you can in your circumstances, and wait for God's time. It takes months for the apple to grow mellow and sweet on the tree. If you are a disciple of Christ, God is going to make something very beautiful, very noble, out of your life, when his work on it is finished. You will not always be struggling with faults, fainting under infirmities, bowing beneath burdens, striving in vain against difficulties. It doth not yet appear what you will be; but there is glory in reserve for you, if only you are faithful.—Rev. J. R. Miller.

THE BEST FOOD FOR CHILDREN.

If mothers only knew how to prepare their children for the hardships of life, these conditions might be easily avoided, writes Mrs. S. T. Rorer, of "The Best Diet for Bloodless Girls," in the August *Ladies' Home Journal*. At a very early age they should be taught to eat food to build muscle, brain and nerve, and to give force and heat—not simply to satisfy appetite, a scientific rather than a haphazard operation. It is not necessary, however, to hold long conversations with the child as to what she should and should not eat. As a rule, the first dish of oatmeal the mother gives to her first child is simply covered with sugar. In a little while the health gives out, and the child has indigestion.

Then, too, the child thus trained from infancy feels that fat is objectionable, and at the age of fifteen or sixteen, when an anæmic condition comes over her, fat—the one necessary article to her salvation—is the most difficult to take, and it is frequently necessary to resort to oil baths or oil inunctions. You will no doubt call to mind that cod-liver oil is the first thing added to the ordinary dietary. Butter and cream may be used in as large quantities as the patient can conveniently digest.

All fried foods must be strictly avoided. Potatoes may be eaten twice a week, and should always be baked. Boiled rice may be taken once a day; but all bulk foods, such as turnips, cabbage, carrots and parsnips, should be avoided. I fully believe that special feeding in any disease will bring about a cure unattainable by medicine alone. By special feeding for different diseases I mean living on precisely such food as the patient in that condition can thoroughly digest and assimilate; or upon the best foods to repair the diseased tissues, rejecting all others.—*Ladies' Home Journal*.

HIGHER CRITICISM AND NAVAL HISTORY.

The *Interior* touches the question of higher criticism as applied to history in a telling manner. Writing under the title "Impossible," the *Interior* says:

This is the way it will look to the critic three thousand years from now:

It is of course evident to the unprejudiced reader that the traditional account which has come down to us of the war between Spain and the United States, has suffered at the hands of interested redactors. As it appears in what purports to be the official record, the naval battles of Manila and Santiago resulted in the destruction of two entire Spanish fleets, embracing a dozen of the finest iron-clads afloat, with the loss of but two killed upon the American side and three wounded. This is so absurd upon the face of it that it must be at once rejected. But when we remember that at the time the engagement outside Santiago was fought, with the reported death of one man as the only fatality on the American fleet, the American army lost 1,800 on shore, then the critical historian does not need to disprove the fiction, but only to search for the sources of it. Battles at sea have always been far more destructive of life than those on land, that between Lord Howe and Admiral Ushant, one hundred years before, having cost over 8,000 marines. We know, therefore, that the account of these engagements at Manila and Santiago have no historic verity whatever, but have either been retouched in the interests of the navy, or were from the first manufactured by persons engaged in the construction and sale of iron-clads. Indeed official dispatches from both of the places to the Spanish capital, Madrid, have been found, with contemporary dates denying practically that any such engagement took place. Governor-General Blanco says in just so many words that "Cervera made a sortie from the harbor and escaped." However that may be, it is simply impossible that ten or fifteen men-of-war, most of them armored with iron and steel plates, could have been sunk, and hundreds of Spaniards killed with thousands taken prisoner, and the American loss could have been "two killed and three wounded." Interested motives lie at the bottom of such a report as that, and strongly as the tradition has been maintained, it must be rejected in toto as not only impossible but absurd. Even the Book of Kings, in the Bible, with all their wretched confusion of numbers, contain nothing so palpably fictitious as that." The priestly-redactor who in his books of "Chronicles" falsified the early history in the interest of his caste was modest in comparison with this epauletted historian of the American Knave.

Wholesale condemnation of Higher Criticism is foolish. But it is equally foolish for a man to sit in final judgment on history which seems impossible, because he is three thousand years away from the time of its occurrence.

ANTICIPATION and hope are born twins.

Children's Page.

A HOLIDAY IN THE COUNTRY.

BY MARY L. WYATT.

A daintier maiden you never could find
Than little Miss Violet Lee,
As she went to the country one summer day
To visit her cousins three.
She had dressed herself up in her finest clothes,
(She had never been there before.)
And was shocked to find that each country child
Wore a calico pinafore.

The cousins were playing out under the trees,
Rosy and free as the air,
But at sight of the fine little city Miss
Each one of them stopped to stare;
But 'twas not very long ere the children four
Were playing in merry glee,
And started to run a race to the barn,
The lambs and the bossies to see.

But Violet couldn't climb over the fence,
Because of her frills and her flutes,
And she dared not walk in the meadow-grass,
For fear of spoiling her boots;
And she couldn't climb up the hay-mow stairs
To see the dear little doves,
Because she would tumble her pretty dress,
Or injure her new kid gloves.

And then on her face came a sorry look,
A quiver, and then a frown,
And, alas! with dismay her cousins saw
A big, shiny tear roll down.
They gathered around her and begged her to tell
What the cause of her tears could be.
She told them. They whispered a minute or two,
Then ran to the house in glee.

They dressed her feet in the stoutest shoes,
No hat on her head she wore,
And they covered her beautiful ruffled dress
With a calico pinafore.
Then all day long in the barn or the fields
She played with her cousins three,
And a happier maiden you never could find
Than little Miss Violet Lee.

—Outlook.

HOW LOLLIPOPS HELPED.

A funny little girl named Lollipop, with a little red dress, half on and half off, and two very small shoes each on the wrong foot, stood dancing up and down by a table that was only a little lower than her curly head.

"See, papa!" she said, "I d'essed all my own self. I'm doin' to help mamma lots to-day, 'cause she's so busy."

Then she pattered out in the kitchen where mamma was getting breakfast. A pan of milk stood upon the table.

"What can I do to help, mamma?" said Lollipop. "I'll give the kitty some milk."

"I didn't fink it would do dat way!" said Lollipop; while her busy mother washed and dried her, and changed her dress. "I'm—so—sorry!"

She felt quite bad for as long as two minutes. By the time her pretty pink dress was settled, and she climbed into the high-chair calling for "pancake-and-cream-and-sugar," the smiles had all come back, and she looked like a pink rose.

"Now what shall I do to help, mamma?" she said again, as she clambered down after breakfast. "I'll clear the table. Won't you be s'pised?"

But she dropped the pile of saucers and broke every one of them, and upset the pitcher of syrup over the clean table-cloth.

Then her mother put her upon a chair, to sit still while she washed the dishes. But Lollipop climbed from her chair onto the flour-barrel, which promptly tilted her off; and she fell on the sharp rim of the milk-pail, and cut such a gash in her forehead that the family were frightened nearly out of their wits.

An hour and a half of comforting and tending, and little Lollipop, with a great black patch of court-plaster on her forehead, was ready to help mamma again.

This time it was making beds. "I'll straight it for you, mamma," she said. But

she pulled every blanket crooked with her little soft hands, and hindered far more than she helped.

"O Lollipops! I'll tell you what will help mamma most!" said the long-suffering mother at last. "Go and clean up your plaything box."

"Oh, yes!" said Lollipops gleefully. The parlor was ready for company, and looked very inviting.

"I'll take my box in there," said the small girl. "Not bover mamma." She dragged in the box, which was just as much as she could do; and then, by way of arranging it, she poured out everything on the parlor carpet.

The marbles rolled everywhere. The paper "tickets," which Lollipops cuts by hundreds, flew all over the room; while a mixed collection of dolls, blocks, dishes, spools and everything else, filled the center of the floor. Just then the puppy came frolicking in; and helped to spread the confusion. In just three minutes the neat, orderly parlor was changed into the worst-looking room you can imagine. Then Lollipops heard the thump of the rolling-pin.

"Mamma's making pies. 'Course I must help her!" she said. And she ran, leaving everything where it lay.

She made some delightful thimble-pies "to help mamma," and spilled a cupfull of flour, ate raw dough, and burned her fingers; and it was dinner-time before mamma had a chance even to think of straightening up. Then she washed windows "for mamma;" and there was another little dress to be changed and dried. Then she ran out to the barn "to help papa," and pitched out of the buggy into a can of red paint; and her mother seeing her brought in crying, thought she was covered with blood, and let her jelly burn on the stove while she ran out to meet her. After that she dropped her mother's ring down the cistern pump, put a silver spoon in the slop-pail, and upset the jar of buckwheat batter.

Night came at last, and the tired mother breathed a sigh of relief as she drew the fourth dress down the plump shoulders, and put on the little white night-dress. Lollipop looked like a cherub, as she put her arms around her mother's neck, and cooed:

"O you de-ar mamma! Hasn't I helped you lots to-day?"

And mamma, the saint, answered: "Yes—oh yes! I couldn't get along a day without my little girl to help me!"—*Catholic Mirror*.

GOING A-FISHING.

Getting up early to milk is a chore; getting up early to see the sun-rise is an accomplishment; but getting up early to go a-fishing is a positive luxury. This is so in the first place because it puts an end to the long night spent between endeavors to go to sleep, dreams of big trout flashing around in little pools, and numberless surprises that it is not yet midnight, and certainties that the clock must have broken a wheel, or stuck a hand, probably because that fourteen-inch trout which we had just lost in our moment's nap, disappeared right through the face of it. The first part of the luxury of such a getting up is that it finishes the misery of having to stay abed.

But there is more to it. Think of a day in which we do not have to start right off for the store, or for the desk. The luxury of such a day must be as long drawn out as possible. To go up into the mountains and look down upon all that which has wearied us and

worried us—the earlier such a day begins, the greater its luxury.

And is any change more great a change than that which takes us away from our comfortable chairs, or from our formal desks and counters, and plants us down among the bare rocks and running waters? The body finds sliding around or plunging in a blessed variety on sitting still or standing about; but no more so than does the mind find, in searching the bottom of clear pools, a vast relief for seeking for the ground facts of a case, or for the basal principles of absolute truth.

The Chinese, they say, have the same word for fisherman and philosopher. They consider that the pursuit of fishing makes a man a philosopher. It may be true, but it is certainly more true that every philosopher should be a fisherman. His health will be better for it, and, what is important, as his philosophy, we are convinced, will be the saner for the experience of running up against the practical incidents of an ordinary fishing trip. The reality and absoluteness of the world's phenomena are vividly impressed upon one, for instance, by the excitement of a decided strike; still deeper to be wrought within us if we miss him. No man can view a trout as a mere abstract, or an ideal factor if that trout once gets well under way.

Furthermore, it is the most excellent discipline to patience and pride, a most earnest preacher of humility for a man to go a-fishing. Dignity must take a back seat, and ordinary, common place humanity be clearly in evidence when one's feet are standing in slippery places and the foaming water is all around. Fishing may be a kind of foolishness or insanity, but it is one which injures no other man, and for which the fisherman himself seems only the better.

August will find many of our readers at it. We wish them good success, and, with Isaac Walton of old, would have the "blessing of St. Peter's (The Fisherman's) Master upon them, and upon all that are lovers of virtue, and dare to trust in Providence, and be quiet, and go a-angling."—*Church Union*.

CHEAP WIT.

There is a class of people not otherwise objectionable to whom one feels continually inclined to recommend the study of the English language. The language they use verges on slang, but is mostly like the "White Knight's pudding," an invention of their own, which they weakly regard as humorous. Their term for the ocean is always "the mill-pond," or the "briny deep." They never step on land, but on "terra firma." They "gaze at the starry firmament" instead of looking at the sky. And they meet their friends only upon "the Rialto."

They never ask you to dinner, but "to grace the festal board." Their home is always their "vine and fig tree," and their children are only their "olive branches."

Such cheap wit is far more tiresome than slang. Slang is sometimes picturesque, and may be rebuked as the genuine article when it gets too pronounced. The misguided wretch who invariably calls his clothes "his garb" thinks he is funny. If you find him tiresome, he thinks you priggish.

For the young lady who thought it vulgar to "go to bed," and only "retired," one can feel pity. Our weariness for the man who forever "turns in" reaches at last into disgust. He considers the simple terms of the language beneath him.—*Christian Work*.

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 goods and to communicate, forget not."—Heb. 13:16.

OTSELIC, NEW YORK.—Sabbath, Aug. 6, the Rev. Leon Burdick and Rev. Perie R. Burdick, from Garwin, Iowa, met the friends and acquaintances at Otselic, and enjoyed a cheerful Christian greeting. Bro. Burdick preached an appropriate and interesting sermon in the morning, and Sister Burdick, with her usual vivacity and clearness, preached in the evening. A good audience was present. The friends seemed quite loath to leave the house of worship. In the afternoon Sister Burdick was called to Otselic Centre to preach a funeral sermon of a young man who died at Cuyler on the 4th inst. L. M. C.

WEST HALLOCK, ILL.—After an absence of about three weeks, the pastor of the West Hallock church returned home on July 28, and on the evening after the Sabbath, July 30, the people gave a cordial and brilliant reception to him and his wife. The church was arranged like a drawing-room, for the occasion, and was gay with lights and flowers. A program of music and recitations was delightfully rendered, the singers being ably assisted by the orchestra. One of the company being called upon for a speech, responded in a few well-chosen words of welcome to the pastor and wife, and gave substantial proof of the genuineness of the feeling by presenting, in behalf of the people, a large supply of necessities to assist in beginning housekeeping at the parsonage. The pastor expressed the thanks which were due for so rich a token of good-will, and the rest of the evening was spent in pleasant, social chat.

The Junior Society of Christian Endeavor held a very enjoyable picnic on Tuesday afternoon, Aug. 9, at the hospitable home of Mr. James Rice. The ride, of three miles, was taken on a hay-rack, gayly decorated with flags and banner. Each summer, for several years, this beautiful home, with its large, well-shaded grounds, has been opened to the West Hallock Juniors for their annual picnic, and they justly consider it a rare treat.

Considerable interest in the coming Conference is manifested by the West Hallock people, and quite a delegation will probably be in attendance from this church. COR.

IN MEMORIAM.

Deacon Warren N. Lewis.

Deacon Lewis was born in Exeter, R. I., Dec. 29, 1823, and died at Mystic, Conn., July 17, 1898. The funeral services were conducted by his pastor, Rev. O. D. Sherman, assisted by Missionary Secretary, Rev. O. U. Whitford.

Deacon Lewis was one of the fourteen children of John and Waity Lewis. On Nov. 12, 1843, he was married to Polly, daughter of Benjamin and Polly Burdick, of Rockville, R. I., and for some years lived at that place. April 1, 1853, Mr. Lewis moved to Mystic, Conn., upon a farm owned by George Greenman & Co., and upon which he resided until his death. Upon his removal to Mystic he and his wife became members of the Greenmanville Seventh-day Baptist church, and in April, 1856, he was called to serve the church as deacon. His wife and five children survive him. Four sons—Silas E., of Westerly; Will-

iam Ray and Ernest E., of New London, and Byron O., of Mystic, and one daughter, Mrs. D. D. Mallory, of Brooklyn, N. Y.; two brothers and one sister, all older than himself, were in attendance at the funeral. The funeral services were held July 20, 1898, and in the rare beauty of the summer afternoon he was laid to his last earthly resting place in Elm Grove Cemetery, three of his sons, his son-in-law, and two of his grandsons acting as bearers.

Deacon Lewis was universally respected and beloved. His integrity and uprightness of character, his genial, sunny disposition and his winning ways made him an universal friend, and to many, also, a confidant and adviser. He was a wise and affectionate husband and father, a loyal Christian and a faithful citizen. His voice and vote were ever on the side of justice, righteousness and mercy. His home was one of peace, hospitality and sunshine. He will be missed by all, and long remembered by many. Bro. Lewis was a firm believer in God's Word, and the power of Christ to save; and when there came to him, weeks before his departure, the conviction that his days on earth were numbered, he expressed his willingness to go, for he knew in whom he had trusted, and his soul was anchored on the everlasting promises.

The sun was sinking in the west,
When we laid him gently down to rest;
But we knew that beyond the river's line,
Was the land, and promise both divine,
Where heaven's morn shall light the gloom,
And flowers of life unceasing bloom.

O. D. S.

FLOWERS OF THE YOSEMITE.

BY KATHERINE ARMSTRONG.

How can we present the color-picture of the Yosemite—this region of marvelous beauty, this Paradise of the earth, full as it is of "God's thoughts of beauty"—the flowers? The ancestors of our old time garden posies are here, "glorified beyond recognition." The luxuriant landscape is besprinkled everywhere with the loveliest combination of color. It is said that in this beautiful valley there are no orphan flowers, for each is Nature's own child! and how charmingly and daintily she paints and dresses her children here! To the lover of flowers, the view is one fine, continuous kaleidoscope of exquisite hues, this great plateau between the mountains.

The very woods are a marvel, for there is not one here that will not take on a perfect polish as of ivory, and show an endless variety of tints. And one soon ceases to wonder at the unusual height of the trees—they are all big—"monarchs" in these forests. The small leaved oaks, so common on the last fifty miles of the stage route into the valley, are burdened with clumps of mistletoe, that so greedily absorb the sap of their foster-mother that the tree itself dies, while the strange, clinging, drooping plant, fastened upon its vitals, continues to live, and thrive, and grow. The mistletoe is a weird, peculiar growth, even among all the rare and curious growing things of the Yosemite.

White, sweet clover, six feet high and by the acre, fills the air with its sweet perfume as soon as we enter the valley proper.

The common pink medicinal herb of our provident grandmothers—hardhack—is deep yellow here, and a very beautiful flower. Long spikes of yellow bells scatter themselves along the ever-varying color line. The three-petaled spiderwort of our New England gardens is common among the low-growing flowers, and one of the few that are blue, a rare color in the Yosemite, save for the lupins, which grow too by the acre, a mass of color, and from one to three feet high—so different in habit from the Northern flowers. A labiate—lemon calce-

laria—like the hothouse plant at home, is very common, and its delicate shades blended charmingly with the deeper, richer ones of other blossoms. The children's wild flower of the North is the red honeysuckle—columbine. Here it is the most delicate yellow, and so very graceful and dainty, a bunch of them was beauty itself. Wild lilac and heliotrope, so-called, flourished under the famous "big trees," the species growing nowhere else in the world, I am told. Wee little wild roses, too, close by, were curious from their very littleness.

Then there was the Indian pink—ill named, for it is scarlet; in shape and profusion of petals it is almost a chrysanthemum. It grows in large patches, and in the distance looks like a cloth of scarlet upon the ground. Something beautiful, of mingled daintiness and brilliancy of color, seemed to salute us upon the right hand and upon the left, everywhere. Acres of azaleas were in bloom, like orchards, almost, and the very air was full of their sweet odor. The thorny but handsome mountain laural was also blooming everywhere. There is a tradition that the Saviour's crown of thorns was made from this plant. There were queer-shaped, rare blossoms, that resemble nothing I have ever seen save curious orchids at the New York flower shows. There were very full-petaled, orange-colored flowers, the exact counterpart of the old-fashioned marigold of Northern flower gardens. Lilies proper made comparatively a small show in Nature's conservatory in the Yosemite Valley. They were mostly small, stray specimens; yet we found one tall stem holding some twenty small lilies, petals a delicate pink, tipped with a tiny dash of crimson, quite unlike the lilies of our acquaintance, yet it could be called by no other name.

Some anemones, just coming into their fluffy estate, seemed like home, and a goodly variety of Solomon's-seal came to light, exactly like those of New England. The damp places were all aglow at eventide with the lovely evening primroses, "scented from afar." There were asters, double, single, purple, red and white, all uniting to make the color-tone beautiful everywhere. And a creamy little star blossom with apparently no leaves at all, a modest little posy, its attractiveness all its own, nestled in all the out-of-the-way, soft places. There are few ferns in the Yosemite, few of the family as known in the North, but one low shrub, related to the sweet fern of our fields, has a white, star-like blossom, and a pungent, spicy odor, especially when the dew is upon it.

It seems to grow everywhere, by the roadside, and on the mountain-side, under the big trees, and in the broad sunshine, as well. It thrives everywhere, its very persistence is interesting. A mauve-colored four-petaled flower, splashed with maroon, growing about a foot high, giving a bright, rich coloring to the highways and by-ways, grows also abundantly, as we go into and through the Yosemite Valley. It is a delicate flower, striking in its unusual combination of color; it makes all the way along interesting. Like the old-fashioned "noon-sleep" or "four-o'clock" of our old-fashioned flower gardens, it curls up its petals about four o'clock in the afternoon, regularly, and opens them again with the sun and the lark in the morning. This seemed to me one of the most interesting of the flowers, yet no one could be found who could give either its common or botanical name. Wild, white syringas, just such as we cultivate, ran riot everywhere, just as sweet as our own. It is reported that California flowers have little fragrance. One should ride, some dewy morning, through the grand and beautiful valley, where the air is purity and sweetness itself, and the eyes have one continual feast, looking down upon the endless profusion of flowers, and inhaling their deliciousness, and up at the grand old mountains, dressed in a thousand shades of gray and green, dotted all over with bits of color, to the very tops, where they literally "kiss the sky."

The flowers are so beautiful! the view is all too grand for mortal to try to picture it! It seems almost a mockery!

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: 1-16
Aug. 6.	Elijah's Spirit on Elisha.....	2 Kings 2: 1-16
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: 1-18
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 IX.—ELISHA AT DOTHAN.

For Sabbath-day, August 27, 1898.

LESSON TEXT.—2 Kings 6: 8-18.

GOLDEN TEXT.—The angel of the Lord encampeth round about them that fear him, and delivereth them.—Psa. 34: 7.

INTRODUCTION.

After Naaman was cured, he returned to express his gratitude to the man of God, and now Elisha graciously comes forth to speak to him. Naaman expressed the determination to serve Jehovah, and starts for home rejoicing. Now we have recorded one of the most despicable acts of history. There may be greater sinners than Gehazi, but scarcely meaner. Through his avarice he made it appear that the man of God who had shown that the favors of Jehovah were above earthly recompense, had changed his mind suddenly, and concluded to accept a great present. The coming of the two sons of the prophets could appear only in the light of an excuse. Gehazi's punishment was terrible, but his sin was great. Compare the sin and punishment of Ananias and Sapphira as recorded in Acts 5.

Immediately before our present lesson we have the curious story of Elisha's making iron to swim. It may be that the stick which Elisha cast into the water was very large and that the miracle consisted simply in hitting the axe head so that it became fast in the wood.

It is difficult to determine the exact chronological position of the paragraph from which our lesson is taken. It is usually placed in the reign of Jehoram, the son of Ahab. Israel is evidently very weak, or they would not have been thus harassed by Syrians; nor would the invaders have been likely to lay siege with boldness to a city so near the capital as Dothan. In verse 23 of this chapter we are told that the bands of Syria came no more into the land of Israel, and in the next verse there is an account of the invasion under Benhadad. It is evident that strict chronological arrangement is neglected.

NOTES.

8. *Then the king of Syria warred against Israel: and he took counsel, etc.* The R. V. has "now" instead of "then." Neither of these adverbs has any reference to the time of the preceding paragraph. A good translation would be, "When the king of Syria warred against Israel, he took counsel," etc. *His servants* means his officers and courtiers. *In such and such a place.* The king named the place; but it was unknown to the writer of our narrative, or he thought it not worth while to mention it.

9. *And the man of God sent unto the king of Israel.* Although Elisha had little love or respect for the king of Israel (if indeed the king be Jehoram as we suppose), yet he would naturally side with Israel against Syria. Compare 2 Kings 3: 13, 14. *Beware thou pass not such a place.* Literally "this place." The prophet made a definite statement of the place to be avoided and why. Josephus says that the Syrians laid an ambuscade to take the king of Israel when he was on a hunting expedition.

10. *And the king of Israel sent to the place.* A messenger to verify the words of the prophet. *Not once nor twice.* This implies that the warnings were repeatedly given and heeded.

11. *Therefore the heart of the king of Syria was sore troubled for this thing.* He was in great perplexity because his secret plans were evidently well known to his enemies. *Will ye not show me which of us is for the king of Israel?* It seemed to him that there must be someone in his own household who was telling his plans to the king of Israel. The Septuagint reads, "Will ye not show me who is betraying me to the king of Israel?"

12. *None* in A. V. is replaced by "nay" in R. V. Literally "not." The servant says, It is not as you suppose, but Elisha has knowledge of your most private plans, and tells them to the king of Israel. It is probable that the fame of Elisha had spread to Syria, especially if this incident is after the cure of Naaman, as we infer from the arrangement of the narratives.

13. *Go and spy.* The word translated "spy" is the usual word for "see," and would be well-rendered "see" in this passage, as in R. V. *That I may send and fetch him.* The king thinks he will seize this informer and thus put a stop to his interference with his campaigns. He forgets that the one who can foresee plans against the king of Israel, can as easily foresee the plans against himself.

14. *Horses and chariots, and a great host.* "Great" is a relative term. This was probably not a great invading army, but a great company to arrest one man. We notice that there was found room for them inside the city of Samaria, and it is evident that the Israelite soldiers were more numerous. *And compassed the city about.* So that the prophet would have no opportunity for escape.

15. *Servant of the man of God.* The word here translated "servant" is rendered "servator" in chapter 4: 43. It is the word so often used of Joshua—Minister of Moses. It means more than simply one who served. It is improbable that Gehazi is here alluded to. *Alas, my master! how shall we do?* This is equivalent to saying, we are undone; there is nothing for us to do. The young man could see no way out of their difficulty. Humanly speaking, he was right.

16. *For they that be with us are more than they that be with them.* One with God is a majority. Elisha counted not so much the apparent and human forces; but rather the hidden and the divine. According to the American usage, we would substitute "are" in place of "be" in both clauses of this passage.

17. *Open his eyes that he may see.* That is, give him spiritual vision that he may discern the divine forces. *The mountain was full of horses and chariots of fire.* They were there before, but the young man had not seen them until now. The language is probably not literal, but figurative, to describe the heavenly host too wonderful for earthly language to express. Compare the horses and chariot of fire by which Elisha was taken up. Compare the twelve legions of angels mentioned by our Lord in Matt. 26: 53. *Round about Elisha.* That is, apparently protecting him.

18. *And when they came down to him.* The meaning of this passage is in dispute. Some hold that "they" refers to Elisha and his servant; and "him," to the leader of the Syrian host. Others, with greater probability, think that "they" refers to the Syrian soldiers and "him" to Elisha. Elisha and his servant had gone forth from the city and were surrounded by soldiers. *Smite this people with blindness.* That is, not with a complete lack of sight, but with inability to perceive what would be readily manifest to ordinary vision, namely, that the man whom they sought was before them. They did not realize that they were thus smitten with blindness; but thought that they could see as well as ever. The word translated "blindness" is found only here and in Gen. 19: 11.

GO TO CONFERENCE.

[The RECORDER adds to what it has said hitherto, an earnest seconding of Pastor Burdick's appeal for attendance at Conference. It is more a question of duty than of pleasure. The failure to attend works evil results in many ways. Change your plans, if need be, and go.]

The time for the meeting of the Conference is upon us. Probably less than a week will elapse after these words are read, before the first session will be called to order. That may be time enough, however, to enable some who have decided not to attend Conference this year to change their decision and be present at the meeting. We must consider our responsibility in reference to the interests represented by our denomination and the bearing upon those interests of the plans formed and the proceedings engaged in at our General Conference. We ought to seek to make our efforts practical.

We at Milton Junction are somewhat anxious lest the representation from our churches, especially in the East, may not be as large as it should be. Brethren and sisters, come and help to make our gathering successful as a means of advancing the interests of the Master's kingdom.

At the suggestion of the President of Conference, a preparatory prayer and praise meeting will be held in the church on Tuesday evening, Aug. 23, at a quarter to eight o'clock. The purpose of the meeting is to seek a special blessing upon the sessions of the Conference and Societies. We hope that the delegates from abroad, and all who can, will be present and participate in that meeting.

PASTOR GEO. W. BURDICK.

MILTON JUNCTION, Wis., Aug. 9, 1898.

Popular Science.

BY H. H. BAKER.

Adulteration of Food.

The adulteration of our food products is commanding the attention of scientific experts not only in this country but in Europe. It has come to this, that almost every manufactured article is adulterated; some of them are harmless, as for instance, adulterating ground ginger, to the extent of one-quarter or one-third with yellow corn meal, or our sugar with glucose; it may do no harm, but when "Aniline," obtained from Benzol, a product of coal tar, treated with nitric acid, and then again with acetic acid acting on iron scrap or filings, producing an oily liquid, this when again acted upon by arsenious acid, potassium bichromate, stannic acid, etc., produces all sorts of colors and shades.

Aniline was discovered by Unverdorben in 1826, but Perkin, in 1856, discovered how to produce colors and shades, which at once gave aniline a commercial value; since which time it has not only furnished beautiful colors, but has gradually found its way into food, to make it look rich and tasteful, so that now every pound of butter, cheese, milk, cream, jellies, sausages, pickles and almost every thing else of an edible character contains aniline. A cents worth of aniline will change the complexion of a pound of butter from a dirty white, a 15 cent cooking butter, to a rich creamery sold at 22 cents.

It is true that in the use of these poisons we consume a very minute portion in any one article, and not enough so that a case of poison could be detected by the symptoms, yet it is steadily doing the work of undermining health, producing feebleness and a young old age. Perhaps nothing is more effective than our teas and coffee, and many other articles where only a trace of aniline can be found, yet in a day the several traces form so large a poison that nature cannot overcome it, and experiment shows that aniline interferes with digestion and assimilation.

In some sections sanitary laws have been passed to prevent adulteration of food in flagrant cases, like making the best of creamery butter out of beef fat, yet the law with its penalty has become nearly a dead letter, and does not prevent oleomargarine being sold. Adulterating the air we breathe, the food we eat, the clothes we wear, and indeed almost every thing we come in contact with appears to be the order of the day.

Is there no way to stop this murderous work? Are boards of health of any account? Must we have science and facts set at naught, and allow the avaricious scoundrels to go on and undermine the health of the people?

Sulphur.

Sulphur is an elementary substance which occurs in nature as a brittle crystalline solid. It burns in the air with a blue flame, and melts at 238° F., and boils at 824°, giving off a dense red vapor. When cast in molds it forms the brimstone of commerce.

Sulphur is found in volcanic sections in great purity, and combines with oxygen, hydrogen chlorine, and is used extensively in the manufacture of gunpowder, also in matches and for vulcanizing India rubber.

The island of Sicily contains only 98.60 square miles, yet it furnishes by far the largest amount of sulphur used in the world.

There are over 300 mines in operation in the provinces of Callanissetta, Girgenti, Catania, and Palermo, giving employment to over 28,000 people, and shipping over 4,000 tons annually. It is estimated that the island will yet yield at least 50,000,000 tons more.

Sulphur is burned quite extensively as fuel, and it is quite certain that sulphur in the eastern portion of the island, north of Catania, furnishes the fuel for the supply of Etna, that wonderful volcano near Catania, which has had more than 80 recorded eruptions since 1169 A. D., and whose elevation is 10,835 feet, apparently a mountain of sulphurous rock.

The greater part of sulphur is extracted from the gangue by heat, and in most cases that heat is supplied by sulphur. Sometimes it is extracted by superheated steam, or by a solution of calcium chloride. When sulphur is used as fuel for extracting in kilns, there is consumed one-third or more than what the rock contains, and when the rock contains less than 10 per cent, it is of no value.

Sulphur when in bars called "brimstone," is one of two metals (so far as I know) possessing the peculiar quality of expanding in cooling, hence it is most used by railroad engineers for fastening bolts in stone, or other unyielding substances. The other metal alluded to is antimony. By its expansion in cooling we are enabled to cast metal type for printing fine hair lines, such as you are now looking at.

The fumes of sulphur are poisonous, and when breathed are destructive to life. It has medicinal qualities, and is used in cutaneous diseases.

SPANISH SABBATH (SUNDAY)-BREAKING CAUSES DEFEAT.

Sylvester Scovel, the war correspondent of the New York World, gives an account of Cervera's defeat, and attributes it to liquor and "Sabbath-breaking." Temperance papers are especially delighted to copy the World, and give circulation to this Sunday trash. The following is a portion of Scovel's article:

Admiral Cervera being well acquainted with the custom on American warships, knew that on Sabbath morning religious services were regularly held on all the vessels. So he not only planned to make his rush for liberty on the Sabbath-day, but took advantage of the hour when divine services were being conducted on the American vessels. The Spanish vessel Vizcaya fired the first shot at the Texas, and the Americans turned from their morning prayers to their guns. Captain Philip made this remarkable observation to one of his officers: "The man who fires the first shot of the battle on a Sabbath-day is surely defeated. It is true as far back as history goes. These Spaniards are a godless race and their cause is unrighteous."

Repeatedly the American forces have been ordered to battle on Sunday, and have won victories. The fleet stood ready to fight on Sunday, as well as any day, if opportunity offered, and would not hesitate to fire the first shot. But here is another blind advocate of Sunday sacredness with some of the old time superstition. "The first shot insures defeat." "It is true as far back as history goes." Will the RECORDER editor tell us of notable instances where this is true. What are a few "facts in history"?

H. D. CLARKE.

[Mr. Scovel's wild statement deserves no attention beyond what Mr. Clarke gives it. Historically, as well as theologically, it is "trash." It will provoke a smile in all well-informed circles.—ED. RECORDER.]

REDUCED FARES TO CONFERENCE.

Milton Junction, Wis., August 24-30, 1898.

The Western, Central, Trunk Line, and New England Passenger Associations have granted a one and one-third rate to Conference, upon the following conditions:

First. Each person desiring the excursion fare must purchase a first-class ticket (either limited or unlimited) to the place of meeting, for which he will pay the regular fare of not less than fifty cents, and upon request the ticket agent will issue a printed certificate of purchase of the standard form as shown in the following copy:

I hereby certify to the Special Agent that one hundred (100) or more persons holding properly receipted certificates of the standard form (in accordance with the agreement) have attended the meeting of

..... (Name of Society or Convention)

held at..... (Place of Meeting) on..... (Date) 189.....

and that the purchaser named on back hereof has been in attendance at said meeting, and is entitled, subject to conditions of Special Notice stated hereon, to a continuous trip return ticket by same route, at one-third the first-class limited fare, upon presentation of this certificate, within three days (not counting Sunday) after the agreed date of adjournment of the meeting, at the proper ticket office of the initial railroad at the place of meeting.

Signature (in ink) of person authorized to endorse certificate.....

Date..... 189.....

Vice.....

Special Agent.....

Received One First-Class Special Return Ticket.

Form.....

Number.....

From.....

To.....

Stamp of Agent Issuing Return Ticket.

Purchaser's Signature (in ink).....

I have this day issued to the person whose signature, written in my presence, appears above, one first-class continuous trip ticket by the route traveled on going journey, and the word DELEGATE has been placed on face of contract and each coupon.

Ticket Agent's Signature.....

Inquire of your railroad agent in advance, and if he is not provided with such certificates he will at once apply for them.

Second. If through tickets cannot be procured at the starting point, parties will purchase to the nearest point where such through ticket can be obtained, and there purchase through to place of meeting, requesting a certificate from the ticket agent at the point where each purchase is made.

Third. Tickets for the return journey will be sold, by the ticket agent at the place of meeting, at one-third the first-class limited fare, only to those holding certificates signed by the ticket agent at point where through ticket to place of meeting was purchased, countersigned by signature written in ink by the Secretary or Clerk of the Association, certifying that not less than one hundred persons holding standard certificates are present, and that the holder has been in regular attendance at the meeting, and vided by the special agent of the Railway Association requiring the last named supervision.

Fourth. It is required that a certificate be procured, indicating that full fare of not less than fifty cents has

been paid for the going journey. It likewise determines the route via which the ticket for return journey should be issued.

Fifth. Tickets for return journey will be furnished only on certificates procured not more than three days before the meeting assembles (except that when meetings are held at distant points to which the authorized transit limit is more than three days, the authorized transit limit will govern), nor more than two days after the first day of the meeting, and will be available for continuous passage only; no stop-over privileges being allowed on tickets sold at less than regular unlimited fares. Certificates will not be honored unless presented within three days after the adjournment of the meeting. It is understood that Sunday will not be reckoned as one of the three days, either before the opening date, or after the closing date of the meeting. No certificate will be honored if issued in connection with children's half-fare ticket, on account of clergy, charity, employees, or at less than regularly agreed first-class fare.

Sixth. If the ticket agent is not able to sell to Milton Junction, purchase to Chicago, taking a certificate, and when in Chicago purchase to Milton Junction, taking another certificate.

For further information consult your ticket agent, or write to either of the undersigned.

IRA J. ORDWAY,
544 West Madison Street, Chicago, Ill.
D. E. TITSWORTH,
Plainfield, N. J.

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.

THIRTY-THREE churches have not yet paid their apportioned share of the expenses of the General Conference for last year. A word to the wise is sufficient.
WILLIAM C. WHITFORD.
ALFRED, N. Y., July 15, 1898.

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 Sabbath-keepers in Syracuse and others who may be in the city over the Sabbath are cordially invited to attend the Sabbath-school held every Sabbath afternoon at 4 o'clock, at the residence of Dr. F. L. Irons, 117 Grace Street.

ALL persons intending to come to Conference will do us a favor by sending their names to the undersigned immediately. Pastors, please call attention to this matter, and see that names are forwarded as soon as possible.
WM. B. WEST.
MILTON JUNCTION, Wis.

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.

How's This.

We offer One Hundred Dollars Reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure.

F. J. CHENEY & CO., Props., Toledo, O.
We, the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions, and financially able to carry out any obligation made by their firm.
WEST & TRUAX, Wholesale Druggists, Toledo, O.
WALDING, KINNAN & MARVIN, Wholesale Druggists, Toledo, O.
Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Price 75c per bottle. Sold by all Druggists. Testimonials free.
Hall's family Pills are the best.

MARRIAGES.

BATES-DAYE.—In El Capitan, Cal., by Judge Janson Newton, Chauncy Bates, of Halstead, Kan., and Mrs. Lydia C. Davis, of El Capitan.

DEATHS.

SHORT obituary notices are inserted free of charge. Notices exceeding twenty lines will be charged at the rate of ten cents per line for each line in excess of twenty.

DYE.—Fannie Emeline, infant daughter of Giles and Martha Dye, died in Farina, Ill., July 16, 1898, aged 7 months and 22 days. D. B. C.

GLASPEY.—At his residence in Farina, Ill., July 30, 1898, Dea. Henry W. Glaspey, in the 84th year of his age.

Farther notice will appear elsewhere. C. A. B.

WHITMORE.—Near Otselic Centre, N. Y., August 6, 1898, Glynn P. Whitmore, only child of Pearl W. and Lettie E. Whitmore, aged 2 years and 6 months.

This child was sick only a few days. His death was caused by a slight scratch on his toe, followed by blood poison. The parents and friends have our sympathies in this sad bereavement. The funeral service was held at the house of the grandparents. Burial at the cemetery of the Otselic church. L. M. C.

BATES.—Mrs. Mary Jane Bates, wife of Chauncy Bates, and daughter of the Rev. John and Purmilla Davis, was born in Harrison County, W. Va., August 18, 1823.

At an early age she removed to Ohio, where she resided until grown to womanhood. On January 24, 1844, she was married to Chauncy Bates. With her husband she has made many changes, living in many states between her native state and Kansas. At the age of twelve years she united with the Seventh-day Baptist church at Fort Jefferson, Ohio. She remained a member of that denomination until her death. She did a good work in life and has left a worthy Christian record, which will be enduring. She died at Halstead, Kan., Friday, October 22, 1897.

GREENE.—James G. Greene was born in Berlin, N. Y., February 14, 1818, and died at Adams Centre, N. Y., August 6, 1898.

He was a son of the late Joseph J. Greene, and of six children who in an early day made their home in the Adams church he is the last but one, Mrs. Roswell Clarke. In 1841, he married Eunice Lee, by whom he had two children, who survive him. She died in 1861, and he married Alvira Burdick, by whom he had one daughter, who died at the age of ten years. The last wife died about four months ago. Bro. Greene was a quiet man, but a valued citizen, a true friend, and loyal to the church and to Christ. He became a member of the Adams church in early life and died in its fellowship. A. B. P.

Dr A. J. SMITH, a Wabash physician, reports a well-defined case of a homesick cow. The doctor two weeks ago bought a fine milker from a Wabash County farmer. She was brought in and placed in his stable, but from the first day refused to eat, and spent the days and nights in melancholy lowing. She the first day or two gave an abundance of milk, but soon afterward became "dry," and the doctor became fearful she would die. Day before yesterday he returned her to the farmer. She appeared overjoyed to get back to the old home, began to eat voraciously, and is again giving milk. The doctor attributes it all to homesickness.—*Indianapolis News.*

Royal makes the food pure, wholesome and delicious.



ROYAL BAKING POWDER CO., NEW YORK.

LYING BY THE CLOCK.

Many a man who would not for any money go into the kitchen at seven o'clock in the morning and say to the cook, "Do you know it is half-past seven o'clock? Well, it is, and more; it is just thirty-five minutes past seven, and my train goes in twenty-five minutes!" will quietly and in cold blood put the clock up to telling this lie for him. This isn't fair to the clock. It is bad enough when a man, or even a woman, in a sudden gust of anger, swears at a tramp, or peddler, or irritating caller, with a slamming door or a banging window. This is done in a frenzy of temper, and has sometimes the excuse of great provocation. But lying by the clock is always done with calm deliberation and malice aforethought, and it is persevered in day by day. It's too mean on the clock. Vocal as the big clock at Doctor Dombey's, speaking to poor little Paul, these martyred clocks should sit heavy on the conscience of the teacher, saying all day long, in staccato tones, "My, mas, ter, makes, me, lie. My, mas, ter, makes, me, lie."

Friend Staylate makes a call in the evening. Conversation blithe and joyous, and repeated requests for him to remain yet a little while, lead him, not at all unwillingly, to prolong his visit. He looks at his watch with a gasp of genuine dismay, and hurries away slowly at last with profuse apologies for keeping us up until such an unearthly hour. "Oh, indeed, no!" choruses the entire family. "This is early for us! We never think of going to our rooms until an hour later than this." Friend Staylate loiters a moment after he gets outside the gate. Slam goes the door; bang! wang! slam! go the shutters, calling harshly to each other, "Thought that fellow would never go!" Bang! "Why didn't he stay all night?" Slam! And the rattle of the chain cries, "Gone at last!" The darkness of the dungeon settles down on the house; the family has gone to bed, having relieved its mind by doors and shutters that are ready to tell the truth any time they are given a chance.—*Ladies' Home Journal.*

A MIMIC SEA.

To start an aquarium sounds a rather formidable undertaking from a financial stand-point; yet it costs nothing to collect the treasures of the sea, and once intelligently collected, months of pleasure are secured. The expensive glass globes called aquariums are not necessary, nor even desirable. A top will live in a bottle, and a sea-garden grow in a preserve-jar. Instead, substitute a small, new tub, unpainted inside, or a glass box, made of window-panes set in a framework of wood and cement. Into this tank put two inches of well-washed sea-sand, avoiding all worms and fleas, which would die and poison the water. This layer of sand is for the benefit of the crabs and burrowing snails. Then with small clean stones, free from all vegetable growth, and a little cement, build a mimic arcade in the center of the tank, which will provide a shade, without which your sleepless fish would soon die. Little lumps of cement, stuck irregularly about the sides of the tub, afford root-room for weed, and so vary its monotony. Having prepared the tank, fill it with deep-sea water, to guard against the possible impurities of the shore. As this water evaporates renew with fresh water, since the original salt never evaporates. The tank must be placed where it will have plenty of light and air, while guarded against heat and dust. Sunlight is necessary for the plant life of the aquarium, but if the water ever becomes tepid the fish will die. Now deposit in the tank half a dozen stones or shells, to which are attached the finer varieties of growing weed, as sea-lettuce and ulvæ. It is well to first wash these carefully, lest decayed matter lurk in the fronds.—*Harper's Round Table.*

WHERE NOAH KEPT HIS BEES.

Dr. James K. Hosmer, while recently visiting Boston, had occasion to visit the new Public Library. As he went up the steps he met Edward Everett Hale, who asked the Doctor's errand.

"To consult the archives," was the reply.

"By the way, Hosmer," said Doctor Hale, "do you know where Noah kept his bees?"

"No," answered Hosmer.

"In the ark hives," said the venerable preacher as he passed out of earshot.

CHILDREN are not so much to be taught as to be trained. To teach a child is to give him ideas; to train him is to enable him to reduce those ideas to practice.—*H. W. Beecher.*

Sterling Sewing Machines. Reduced to \$19.00.

Fully Warranted. 30 Days' Trial. Read what Rev. E. H. Sowell, of Welton, Iowa, says: "We have a Sterling Sewing Machine, purchased of Mr. E. D. Bliss, and are thoroughly satisfied with it and cheerfully recommend it to Recorder readers." If not as recommended you can return at my expense. Made also in drop head model. Send for circular. E. D. BLISS, Milton, Wis.

LARKIN SOAPS AND PREMIUMS.—FACTORY TO FAMILY

The Larkin Idea fully explained in beautiful free booklet. Free sample Soap if mention this magazine. The Larkin Soap Mfg. Co., Buffalo, N. Y.

THE LITTLE BLACK MEN OF THE PHILIPPINES.

The *negritos*, or little black men, who are to be found in the northern part of the Island of Luzon, are supposed to be direct descendants of the Philippine aborigines, and to represent the ancestors of the Manila boys, or "Filipinos" of to-day. They are little, dwarfed creatures, with enormous heads of frizzly hair, very dark in color, with most brutal features. Too ignorant even to build huts, they wander in bands through the forests, sleeping wherever darkness finds them, subsisting upon fruits and what game they can secure by means of bows and arrows. Their language consists of whistles and chirps, not unlike the voices of the parrots and monkeys by which they are surrounded. At the same time it is said that they are monogamous, and those of them who have been captured as children and brought up amidst civilization, have developed all the characteristics proportionate to the refinement by which they are invested. The only trace of resemblance between the *negritos* and their distant cousins, the so-called "Filipinos" of Manila, is the curious meeting of the eyebrows over the nose, giving the latter a peculiarly lowering, savage cast of countenance, quite at variance with their genial temperament. This, strangely enough, is particularly noticeable among the women, who are otherwise very attractive in appearance, with their plump figures and magnificent hair often falling to their ankles; though their habit of washing the aforesaid hair in unfragrant cocoanut oil and of chewing the blood-red betel nut is conducive to admiration at a distance.

The Christian life is the only life that will ever be completed.—*Henry Drummond.*

We should set God always before us and ourselves always before him.—*Henry Church.*

THERE is only one stimulant that never fails and yet never intoxicates—Duty. Duty puts a black sky over every man—up in his heart, maybe—into which the skylark, happiness, always goes singing.—*Lamartine.*

Seventh-day Baptist Bureau

of Employment and Correspondence. T. M. DAVIS, President. L. K. BURDICK, Vice-President. Under control of General Conference, Denominational in scope and purpose. FEES. Application for employment..... 25 cents. Application to Correspondence Dep..... 25 cents. One and two cents stamps received. To insure attention enclose stamp for reply. Address all correspondence, SECRETARY BUREAU EMPLOYMENT, ALFRED, N. Y. Box 207.

For Sale at a Sacrifice.

A Business Building in Milton Junction, Wis. Solid Brick Walls 28x46 feet, well built; two floors above basement, all neatly finished, and in good condition. Good location for business and a splendid opening for a Seventh-day Baptist. Apply to or address, A. B. JONES, Milton Junction, Wis.

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