

# THE SABBATH RECORDEE.

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## BE PATIENT.



HEART of mine, be patient!  
Some glad day,  
With all life's puzzling problems  
Solved for aye,  
With all its storms and doubtings  
Cleared away,  
With all its little disappointments past,  
It shall be thine to understand at last.  
Be patient; some sweet day  
The anxious care,  
The fears and trials, and the  
Hidden snare,  
The grief that comes upon thee  
Unaware—  
Shall with the fleeting years be laid aside,  
And thou shalt then be fully satisfied.  
Be patient; keep thy life-work  
Well in hand;  
Be trustful where thou canst not  
Understand;  
Thy lot, where'er it be, is  
Wisely planned;  
Whate'er its mysteries, God holds the key;  
Thou well canst trust Him, and bide patiently,  
—*Presbyterian Messenger.*

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BABCOCK BUILDING

PLAINFIELD N J

# Sabbath Recorder.

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J. P. MOSHER, - - - - - Business Manager.

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## CROSSING THE BAR.

Sunset and evening star  
And one clear call for me!  
And may there be no moaning of the bar  
When I put out to sea.

But such a tide as moving seems asleep,  
Too full for sound or foam,  
When that which drew from out the boundless deep,  
Turns again home.

Twilight and evening bell  
And after that the dark,  
And may there be no sadness of farewell  
When I embark.

For though from out this bourne of time and place  
The flood may bear me far,  
I hope to meet my Pilot face to face  
When I have cross't the bar.

—Alfred Tennyson.

THE RECORDER is in receipt of a letter from Rev. J. C. D. Blackdavis, a Seventh-day Baptist minister, hitherto unknown to us, of Salt Pond, Gold Coast Colony, West Africa. We hope to give our readers further information concerning him and the Seventh-day Baptist interests there as soon as the mails will permit.

MEN are hungry for God and truth and help, sometimes, without being fully conscious of the cause of their unrest. They may refuse to unite with the church, or even to attend its services. They may scoff at creeds and deride forms and ceremonies. But the ever-present need of the soul will still make them want God. The feverish restlessness of men in sin is produced, in many cases, by the hunger for something better which they vainly try to appease by sinful indulgence. Righteousness alone is truly restful. Augustine was right, taught by his own wild life before conversion, when he declared that the soul is made for love and communion with God, and that it must be restless until it rests in his love.

It is told of the late German Prince Bismark, that he went hunting bears on one occasion in company with six other hunters. On their return, in answer to a question as to their success, a disgusted member of the party told how the first bear that appeared fell a victim to Bismark's accurate aim. Another came. The complainer fired and missed him, and again Bismark was successful. A third bear rushed out of the bushes. Another member of the party fired twice and missed, and Bismark again brought down the game. We have often noticed that the man who shoots poorly, complains most about the man who shoots well. The successful man is always the object of envy and complaint on the part of the inefficient man. To all such we suggest this bit of good advice, learn to shoot better, and stop complaining.

THERE will always be many things we cannot know in this life. Many times I stood on the shore of the Atlantic, and wondered what lay beyond the horizon. I tried to picture it. One day I sailed away from the shore, out and out and out; I saw the waters by day and night, in storm and calm. I studied the "log" of the ship day by day, and made note of the distance. I knew when we were in mid-ocean, and at length my eyes were gladdened by the other shore. I crossed and recrossed

once and again. Now I know the Atlantic in a good degree. We start from the shore of life, gradually sailing farther away, out into larger experiences, through storms and sunshine, all the time learning more of self, of life, of God. So we learn and learn. By and by another door will open, we call it death, and all we have learned will seem as naught compared with that which will then be revealed, in the land of the Redeemed, on the other side.

THE Bureau of Statistics at Washington has just made public the year's export record. It surpasses anything in the past. In breadstuffs, pork, beef and other provisions, and in cotton and mineral oils, the highest figures in our history have been reached. The breadstuffs aggregated \$324,706,060 in value; cotton, \$229,907,477; mineral oils, \$55,171,001; provisions, \$154,454,074. In these staples the increase over the exports of last year was \$135,717,301. Our commercial standing abroad will be improved by the publication of these returns. Our position as a debtor nation is being rapidly changed into that of a creditor nation. If exports go on increasing—why should they not?—the United States will rule the foreign markets, and we shall have supplied one of the most solid guarantees of enduring peace. Never before in the world's history has such an extraordinary advance in wealth and prosperity been known by us. With our great growing responsibilities there has been vouchsafed to us the means of meeting every financial obligation. If we will, we may meet the new and surpassing moral obligations that are pressing upon us. If that be done, wisely and well, greater blessings await us.

## MANILA ROPE.

It will be of interest to our younger readers, if not to others, to know that the city of Manila, in the Philippine Islands, gives the name to the hemp plant from which Manila rope, binding twine, paper, etc., etc., is derived. The most important agricultural product from those islands is what is known to commerce as Manila hemp. Thousands of tons of this fibre are raised annually on the Pacific slopes of the southern islands, where it also grows wild. Its cultivation requires the least effort. With only careless attention, it is possible to raise many tons to the acre. The fibre is obtained from a species of plantain called *abaca*, a tree which grows to the height of from fifteen to twenty feet, and is from eight to twelve inches in diameter. The trunk may be as easily separated as a stalk of celery. An ordinary knife will cut down the tree, and a rude instrument is used to press out the juice and shred the fibre. After a little drying in the sun, and packing in bales of 240 pounds each, it is ready for shipment. The United States and England take almost the entire crop. Hemp of this kind is grown nowhere else in the world. It is said that a fortune awaits one who can invent a machine which will improve the process of pressing out the juice and pulp, leaving fibre. A rude knife and a lever for holding it strongly in position are the instruments now in use.

## FINANCIAL FACTS CONCERNING LIQUOR.

In 1896 Congress ordered certain investigations made by the Department of Labor, concerning the liquor traffic. Some of the results

now announced are startling along lines which have been claimed in times past by the friends of the traffic, but which have been denied by the enemies of the trade. If these facts shall serve to strengthen the pernicious business, we shall deeply regret it. It is said by the reports that the taxes now paid by the liquor business—or rather through it—not only far exceed the cost of all our courts, police systems and asylums, but nearly equal the National expenditures for public schools. The United States government receives \$121,000,000 a year. The state governments, \$10,000,000, the county governments, \$5,000,000, and the municipalities, \$35,000,000. Besides these sums, which are paid into the various public treasuries through special taxes, the Commissioner estimates that about \$10,000,000 are paid in by reason of the general tax upon the property employed in the liquor business. This estimate is probably exaggerated, for it implies that about a billion dollars of capital is invested in the liquor business—or \$3,000 for every person in any way engaged therein. But, cutting it in two, there still remains \$176,000,000—or fourteen dollars for every family in the country—which the public treasuries certainly receive from the liquor traffic.

Of still greater interest to us are the facts that show how abstinence from drinking increases under the demands of business. This is shown by the returns made by employers in different industries regarding the drinking habits of their employees. Of seven thousand employers who answered the question whether, in engaging employees, they discriminated against those who drank, forty-four hundred replied in the affirmative, and only sixteen hundred in the negative. By industries the returns were as follows:

	Yes.	No.
Mining.....	56 per cent.	44 per cent.
Agriculture.....	72 "	28 "
Manufactures.....	79 "	22 "
Trade.....	88 "	12 "
Transportation.....	97 "	3 "

About two thousand of the employers forbade any use of intoxicants whatever by employees of certain grades, and fifteen hundred more forbade it when employees were on duty. It is worthy to note that the grades of work in which employers required that no liquor should be used are always those entailing great responsibility. For example, in agriculture it was the foremen, managers, etc., who were required to be abstainers; in manufactures it was the engineers, firemen, etc.; and in transportation, the trainmen, motormen, conductors. Perhaps the business side of the traffic will at length become a powerful agent in curtailing it. We devoutly hope it will. Meanwhile we trust that the government will go on gathering facts of all sorts, for lasting reform must be based on facts rather than fancies or sentiments.

## OUR NEW FOREIGN POLICY.

Surely, events have hastened. The first gun of the war was fired on the first day of May, in the far-away harbor of Manila. August is not ended, and peace is declared. The war has brought unceasing victory to the United States; victory has brought territory with new and immense responsibilities. A complete schedule of policy for the future cannot be drawn in a moment. Discussion must come. It is already begun. It is needed. The whole people need to weigh the

situation, and to become informed concerning it.

Much that has come to us was not sought or expected. A sense of our duty to the oppressed Cubans led us to interfere in their behalf. Our plea was that of humanity, the right of one nation to defend and protect a neighbor, and the same reasons of humanity must forbid our deserting those whom we have set free. It is now evident that in the Philippine Islands Spanish mis-government has been far worse than in Cuba. That was beyond our sphere of influence, and we had no intention of interfering for the relief of those islands. We were turned out of Asiatic ports. Self-protection and Providence forced Dewey to Manila and to victory. Under the circumstances we cannot leave the people there to the fate which awaits them under the renewal of Spanish mis-rule. True, they are barbarous, heathenish and in many cases unlovely. But something is due from us, with our power and enlightenment, to the weak and ignorant children of our common Father, in the Philippines, as well as in Cuba. To deny that, or to shirk the duty it involves, would be illogical and selfish. What we must do in detail cannot be said to-day. This must be said: We cannot allow Spain to renew her sway over the islands, after former methods, if at all.

Porto Rico, and Cuba, for the present, must be treated essentially as our "territories" are; as Hawaii is. But the dominant question must be our duty to the people we have gained. It is not territory, but men, that we must consider first. The war was unwarranted and wicked, except on the ground of our duty to the wronged. Our conquests will lead to evil unless the same high purposes which prompted the war are kept to the front. Our conquests must be for the extension of Christian civilization. It is not that we may gain revenue from new lands, but that we may carry the riches and blessings of Christianity to them. Not the coffee from Porto Rico, but the character we may develop in the Porto Ricans, is the first question; not sugar from Cuba, but sweetness and light for the Cubans, must control in all our plans. We shall merit the curse of God if the Philippines mean no more to us than a field for cheaper hemp and new business enterprises.

The plans we formed before the war must be modified now. What the RECORDER pleads for, is that we shall recognize a Providence in passing events. Are we not being led out into larger views of national duties and destiny? He who believes that "God rules in the affairs of men," can see his hand in the events of the past few months. Without our will or purpose, a tremendous task has been given us, and tremendous responsibilities are now placed upon us. The persistent wrongs of Spain made inevitable a war which we had long tried, by every honorable means, to avoid. The war involved the attack on the Spanish fleet at Manila, and its destruction obliged us to assume the virtual oversight of those far distant lands. Instead of rebelling against the leading of Providence, let us rather ask what the events mean, and to what God is leading us. And if we find, after full and free discussion, after prayer and diligent endeavor to know the right, that former ideas must be revised, and new and arduous duties assumed, let us not fear to enter the

path marked for us. The war and tumult of our time shall yet be overruled for good, and the triumph of our flag and our cause shall help to bring in

"That one far-off Divine event  
To which the whole creation moves."

THINGS WORTH KNOWING.

CHRISTIANS in Scotland look with alarm at signs of religious decline in that country, which has long been a stronghold of faith. It is said that of late the Scottish Sunday-schools have increased only one per month, as compared with one hundred per month in England and Wales. Even in Edinburgh the tendency is strong to ignore the Sunday, which used to be so sacredly observed, and it is probable that the Town Council will soon provide music on Sunday in the public parks.

A YOUNG Brazilian, Alfred Jose, who enlisted in the Second Massachusetts and was wounded in the battle at El Caney, July 1, fought side by side with John Malone, an Irishman. Jose is now in the hospital at Springfield. He reports that Malone, after he was shot, cried, "Mamma! Mamma! Mamma!" so long and so pitifully that it almost broke the hearts of the men around him, who were either fighting or lying *hors de combat*. How the heart of a man returns to its childhood loves in the hour of its peril and dire extremity.

A TELEGRAPH line through the heart of Africa, from Cape Town to Cairo, is in a fair way to become a reality at an early day. Last Christmas the line was completed as far north as Zomba, the headquarters of the British Central Africa Protectorate. The natives frequently send messages over it in their own dialects. The northernmost station, at last accounts, was sixty miles north of Kota, an important point on the west shore of Lake Nyassa. The advance agents of construction were then on the road between Lake Nyassa and Lake Tanganyika. Within a few months telegraphic communication between the Tanganyika country and Cape Colony and the rest of the world will be established.

THE following explanation concerning the terms used by boys in playing "tag" seems reasonable. Without some explanation there is little meaning in the phrase used, when, at the end of the counting, it is said of the last boy, "you are it," especially as the words are accompanied with a definite question by the one who does the counting. This is the explanation: When the little English boys who were our great-great-grandfathers years and years ago were having grand times in their games, they kept dropping their "h's" from the words they were shouting. So, when they played tag, as boys do now, whenever one boy hit another, he at once shouted out, "You're it!" for he could not say "hit." And all the generations of boys who have since then been playing the game have continued to say "it" instead of "hit," even after our fathers learned to put the letter "h" in other words where it belongs.

ONE striking feature of the reports of officers commanding United States war vessels engaged in the battle with the Spanish fleet off Santiago is the splendid tribute which they

pay to the members of their crews. Captain Evans, of the Iowa, writes:

I cannot express my admiration for my magnificent crew. So long as the enemy showed his flag, they fought like American seamen, but when the flag came down they were as gentle and tender as American women.

Commodore Schley, of the Brooklyn, says:

I have never in my life served with a braver, better or worthier crew than that of the Brooklyn. During the combat, lasting from 9.35 until 1.15 P. M., much of the time under fire, they never flagged for a moment, and were apparently undisturbed by the storm of projectiles passing ahead, astern and over the ship.

Captain Clark, of the Oregon, reports:

I cannot speak in too high terms of the bearing and conduct of all on board this ship.

The American officer has made this high standard for the American sailor possible, and the crews have shown their confidence and affection by their splendid response to the call of their commanders.

THE following table includes the more important articles of domestic manufacture exported in the fiscal year 1898, compared with those of 1888. It shows large and healthful gain in our foreign trade:

ARTICLES EXPORTED:	1898.	1888.
	VALUE.	VALUE.
Starch.....	\$ 1,850,353	\$ 202,932
Flax, hemp & jute manufactures.....	2,557,465	1,391,216
Instruments for scientific purposes.....	2,770,803	714,514
Cars, carriages, etc.....	3,424,419	2,243,756
Fertilizers.....	4,359,834	1,255,028
Tobacco, manufactures of.....	4,818,493	3,578,457
Paper, & manufactures of.....	5,494,564	1,078,561
Paraffine & paraffine wax.....	6,030,292	2,169,252
Cycles & parts of.....	6,846,529	.....
Agricultural implements.....	7,609,732	2,645,187
Chemicals, drugs, dyes & medicines.....	9,441,763	5,633,972
Cotton, manufactures of.....	17,024,092	13,013,189
Leather, & manufactures of.....	21,113,640	9,583,411
Copper, & manufactures of.....	32,180,872	3,812,798
Mineral oil, refined.....	51,732,316	47,042,400
Iron & steel, manufactures of	70,367,527	17,763,000

THE Klondike mining excitement has largely faded out from the public mind because of war news. Interest is revived just now because of the arrival at Seattle of the steamship Roanoke from St. Michael with about \$1,400,000 of gold, and of other boats at Seattle and Victoria with perhaps \$2,000,000 in all. These sums seem large, but it must be remembered that they represent the fruits of many months' work of many hundreds of people. Already there is talk of a call upon the United States government to bring back the many stranded miners who have reached the end of their resource without "striking it." It is almost impossible to form any idea now of the ratio between the amount spent in the Klondike region and the amount of gold taken out. Joaquin Miller the poet-miner, who braved the dangers of the Klondike very inadequately equipped, has returned. He says, "The Klondike mines are certainly the richest ever found on the face of the earth, but the gold is tenfold harder to get than in any camp I have ever known." About \$3,000,000 altogether has been brought to Seattle since spring. The total output of the Yukon region this year is placed by well-informed men at more than \$10,000,000 and less than \$15,000,000—a result decidedly below the estimate of last winter. Reports indicate that the new claims in American territory are yielding better than the new ones on British ground, apart from the deduction for royalties in the latter case. The probability is that, while skilled and

hardy miners will continue to find Alaska a good field, the future will not again see another such rush of men with little or no knowledge of mining and slender outfits. Here, as elsewhere, experience alone teaches prudence and wisdom.

#### MORE PEACEFUL.

The strained diplomatic relations between England and Russia in China, of which we have spoken before, present a more favorable aspect this week. Russia is reported to have indicated to England that she seeks nothing but the protection of the interests she already has in China, and that she does not mean to intringe upon the rights of England, nor to extend the sphere of her influence over the Chinese government. We trust that this is the true state of the case, and that no shadow of rupture will appear between these two great powers. Whatever Russia might do, if nothing but her own interests were concerned, it is evident that she will be slow to break peace with England, not only because of England's strength, but of the endless complications which would confront Russia in connection with other boundaries, and with her home interests. If the fear of worse things shall preserve peace, it will be well.

#### WAR IN TIME OF PEACE.

The vast extent of territory covered by the operations of the late war with Spain, and the rapidity with which events have crowded each other, have given, since our last issue, the somewhat contradictory picture of sharp fighting after the declaration of peace. It is a principle in international law that military commanders are not bound by a proclamation of peace until they are officially informed by the authorities whom they serve. Cable communication being broken between Hong Kong and the Philippines, our forces there could not know of the announcement of peace until some time after it was made here. In keeping with matured plans, Manila was attacked and soon carried by bombardment and storm on the 13th of August, after peace was declared, not taking into account the difference in time. The surrender of the city had been demanded on the 6th of August and time granted for the removal of non-combatants. Surrender being refused, the attack was made on the 13th. The defense was sharply sustained for a time, and the American forces on the land lost eight men killed and thirty-four wounded. There were no casualties on board the war vessels, since they were able to bombard the city, lying beyond the range of the Spanish artillery. The former commander of the Spanish forces, in what seems a very cowardly way, slipped out of the city, it is said, at the moment of surrender, and sought safety on board a German war vessel, by which he was carried to Hong Kong. It is reported that the insurgent forces, under Aguinaldo, attacked the Americans after the surrender of the city. They were easily defeated. This leader, Aguinaldo, has shown himself both self-important and unreliable, and the surrendered city must be protected by American troops from the cruelty and barbarism which he and his forces would gladly inflict upon the Spaniards. The fall of Manila before our arms will simplify the future settlement of the Philippine question, for, although the surrender according to the adjustment of time was a few hours after the signing of the peace protocol, the

international law spoken of above places the Philippines in the power of the United States as conquered territory.

The peaceful surrender of towns and cities in Porto Rico and in Cuba goes forward each day. Preparations for the civil government of these two islands under military supervision are also going forward successfully. The troops, especially those about Santiago, have been brought northward with a good degree of rapidity, and are being established in a large camp at the eastern end of Long Island. The treatment of those who are ill, and the protection of those who are not, can thus be greatly improved. The boys who have done such excellent work in Cuba, and under very trying circumstances, are welcomed everywhere, and the rest and recuperation which they have earned is gladly granted to them. The volunteer forces will be disbanded as rapidly as is consistent with the interests of the country and the demands for garrisoning new territory. The war ships are being placed in dry-dock for cleaning and repairs, the blockade has been removed at all points, and peace and commercial interests are assuming their normal channels. Everything indicates an immense volume of business during the coming autumn.

The Peace Commissioners and the Commissioners for arranging with reference to the evacuation of Cuba and Porto Rico are already appointed or selected, and the country is returning to a peace basis as rapidly as it went upon war footing three or four months ago. Judge Day, Secretary of State, has resigned to accept a place upon the Peace Commission. John Hay, late representative at the Court of St. James, has been appointed to succeed Judge Day. The appointment is a most excellent one, although the people of England have expressed great regret at losing Mr. Hay.

The joy with which peace is hailed, and the rapidity with which the nation is turning from the paths of war, is gratifying to every patriot, and doubly so to every Christian. The RECORDER joins in this rejoicing, and trusts that we may now give attention to the moral and humanitarian questions which have been thrown upon our hands by the results of the war. It is now eminently true with the United States that opportunity is duty. If the nation shall rise with its opportunities and meet the consequent duties, there can be no doubt but that the final results of the war to ourselves and the conquered territory, and to poor broken Spain, will be in the highest degree beneficial and blessed.

We reprint in this connection the following prayer of thanksgiving from the *Congregationalist* of August 18. It beautifully expresses the desires and petitions of every lover of the country and of a righteous peace.

Blessed be thou, O Lord of hosts, who hast given us return of peace and quietness. Thine is the power, and by thy might alone the nations of the earth are uplifted or cast down. By thee our fleets have triumphed and our armies marched to victory. Thy care has been over them to sustain and spare, and thou hast kept our shores from the coming of the foe. We praise thee for the hope of quietness, unvexed by any thought of fear, and for an end of strife. Teach us to use our vic-

tory for an enduring righteousness. Direct our hearts that in peace, or war, we may ever be instruments of thy righteous purpose of judgment, if it please thee, but of help and blessing, also, not in bitterness toward any foe; not with delight in wounds and death, but asking grace as thou hast taught us for our enemies as for ourselves. Guide thou the thoughts of those who plan the terms of peace, and those who rule. Bless especially our President, the Secretary of State, and all who work with them in this high ministry. Whatever burdens thou shalt lay upon us for the help and government of alien peoples, teach us to bear them as thy children should in love and duty, fearing no man upon earth, but seeking truth and righteousness and peace—And to thee, O God, most high Father, and Lord of all the sons of men, be praise through Jesus Christ, the Prince of Peace—Amen.

#### LIFE AND HEALTH.

Every individual has either inherited or acquired a manner of living composed of habits, to which he or she gives very little thought. It is to these that I would direct your attention, rather than to the grosser habits which have been the theme of moralist and preacher year in and year out. Examine your habits of eating, for instance. The process of taking food at regular intervals through the day has become a habit. The amount of food that you take is regulated more by habit than by judgment. The human animal has healthy instincts to begin with. To prove this, think of how many things one eats that the liking for has come only through persistent education of the palate. The taste for olives, limes, pickles, beer and many other things which do not increase the bodily health is only formed after a process of education. People get in the habit of eating much more than they need. The many and rich courses of a dinner lead them to do this. Others eat whatever is before them, not because of appetite, but because it is within reach; so with drinking. Many people take great quantities of bread with their meals in this absent-minded manner, and grow stouter than is good for them. So they continually drink water. The kind of food one prefers is much more largely a matter of habit than one realizes. I have known those who, through long use of an inferior kind of coffee at a boarding-house table, preferred that to any other. So in the matter of having food hot or cold. Certain wells and springs yield water impregnated with mineral waters. At first the taste is very disagreeable, but afterwards the taste for it is acquired, and only that kind of water satisfies the thirst. Clothing is also a matter of habit. The kind, the thickness, the amount of clothing, depend for comfort largely on what one has become accustomed to. Space forbids my elaborating the subject as it might be along these lines, but you will be both interested and amused to examine your everyday habits and see what you have inherited and acquired in these directions, and the influence they have upon your life and health. Man, like the animals, has been born with healthy instincts, and those things which act against his well-being in eating, drinking, sleeping, clothing and living are the modes and customs which have been acquired through a persistent training and imitation. —Grace Peckham Murray, M. D., in *Harper's Bazar*.

## Missions.

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

In a letter from Evangelist D. W. Leath, he informs us that he is with Bro. Godsey in Cross County, Ark., holding meetings. He closed his meetings in Little River and Miller Counties with good results. The attendance was large, many were interested in the salvation of their souls, much prejudice against Seventh-day Baptists was broken down, some came to the Sabbath and many were influenced to investigate the Sabbath question. Bro. Leath is on his way to Conference.

EVANGELIST E. B. SAUNDERS is preaching and holding conferences with the Endeavor Societies in Wisconsin. He was at Albion, Utica, Rock River and Milton speaking in the interest of evangelism and the young people's work. He has also been resting and recuperating for the fall campaign of evangelistic labor.

REV. L. C. RANDOLPH, assisted by some Milton College graduates and students, is holding a series of gospel tent-meetings in Chicago, on the West Side. The meetings are increasing in attendance and interest. It is hoped that a great awakening in that part of the city will result from this gospel tent effort, and an interest aroused on the question of the Sabbath. May the blessing of God and the presence of the Holy Spirit, with great power, be upon these meetings.

BRO. J. H. HURLEY closed his gospel tent work in South Dakota the middle of July. He returned to his home in North Loup, Neb. He was engaged to labor only to the close of that work. He is now resting from his earnest and wearisome labors of nearly six months. We hope to see him at the Conference.

MR. JOSEPH BOOTH, Field Secretary of the African Baptist Industrial Mission, Philadelphia, Pa., has been with us a few days. He has been a missionary among the natives of Eastern Africa, carrying on a mission of his own on an industrial basis. He purchases land, puts it into coffee plantations, employs hundreds of natives, brings them under the influence and teachings of the gospel, and makes the industrial mission self-supporting and self-propagating. Villages of native Christians are in this way built up, with pleasant homes, school-houses and churches. This work was begun as his own, but he has interested others in it. He came to this country a little over a year ago to interest the Baptists in it. He has succeeded, hence the African Baptist Industrial Mission, located in Philadelphia. He met the Seventh-day Adventists in South and Eastern Africa, and came in touch with the Sabbath question, and became interested in it. While laboring as Field Secretary he came to Plainfield, N. J., and met with Dr. Lewis and Dr. Main, and spoke to our people upon Industrial Missions. His attention was called more directly to the Sabbath truth, began to investigate, and the result is that he and his wife have accepted the Sabbath and are observing it. Mr. Booth is an Englishman, a clear-headed, conscientious, devoted man; seldom meet a man so single-purposed and consecrated. He had two parlor-meetings with members of our Missionary

Board, and met them at their homes and places of business, explaining and setting forth the system and workings of Industrial Missions. He would like to see Seventh-day Baptists engage in this self-supporting and self-propagating mission method of carrying the gospel to the millions in Africa who know not Jesus Christ and the Christian civilization he brings to men. The method is well worth our study and attention. It was a great pleasure to meet and entertain Mr. Booth.

[Brother and Sister Booth were at Plainfield on Sixth-day, Aug 19, and spoke at the prayer-meeting in the evening. They expect to unite with the Plainfield church at its next communion. Bro. Booth will attend the Conference at Milton Junction.—ED. RECORDER.]

It is a sad commentary upon a Christian nation that its people spend \$1,000,000,000 for strong drink and give only \$5,000,000 for foreign missions. That is what our nation is doing. What an interest in our nation for world-wide evangelization!! How much of the billion dollars can be charged up to Christian homes and church-members for ale, beer, wines and kindred drinks? Look at the canteen business in our army. It is a foul shame upon the nation. While we, as a nation, take such an interest in humanity and liberty for other people, so much so that we are willing to sacrifice the lives of our brave young men, and spend millions of money, would it not be better for us to free our citizens from the slavery and curse of the saloon and strong drink, rather than abet it and become a partner in the accursed business?

### THE GRACE OF GIVING.

Dr. A. T. Pierson wrote some pointed truths on "The Ministry of Money," in a recent number of the *Missionary Review of the World*. The following portions of it I hope the readers of this page will carefully note.

"The fact is that the ministry of money has never yet been appreciated by us. The vast power latent in consecrated wealth is one of the great dormant forces of the moral universe. Wealth belongs to the material world, but once consecrated it becomes a moral and spiritual motor, a motive power in the realm of the unseen. Out of the mammon of unrighteousness we may make friends, coining money into souls saved, and into good works done for God. Money is the lever of all good enterprises, and represents values of all sorts. It not only provides home comforts, and drives the wheels of industry, but it relieves poverty and misery, promotes education and art, is a great civilizing force, and the handmaid of evangelism. And its abuse is as mighty for evil as its use is for good; indeed, the best, perverted, always becomes the worst.

"Extravagance saps the very foundation of honesty and virtue, and removes all the base-blocks of individual and family life. Decline of marriages, which was one of the chief causes of the fall of the Roman Empire, was due to the cost of living, which made it too expensive for a Roman young man to marry. Thus the middle classes were crushed out—which in every nation supply its backbone. The same causes are now contributing to the ruin of two of the foremost nations of the earth, and they call themselves Christian nations, too! The wedding ceremony itself is often an enormous outlay. While China

was appealing to the world to help her starving millions in famine, the emperor's wedding festivities wasted millions of dollars. Modern extravagance seems to outstrip even ancient waste.

"The churches, alas! lead the way in a wrong standard of expenditure. What shall we say of a well-known church that spends \$3,000 a year on the choir, and averages \$150 a year for foreign missions! No wonder Bishop Coxe found a man in his diocese who put five cents a Sunday into the church box, and \$800 a season into the opera box. A millionaire could be named who gives a dollar a Sunday, but stops even this payment when he takes his annual excursion to the South, where he spends thousands for his own enjoyment! Where is our zeal for God?"

"One of the awful facts is that there has been a decline and decay of liberality in the churches. While the membership increased in thirty years three and one-half times, there was a decided falling off in the rate of giving, and while the total of gifts increased four times, the amount given by each converted believer went down to about one-half.

"God wants self-denying giving. Who can look at the Japanese temple, with its coil of rope, larger than a ship's hawser and weighing a ton and a half, made from the hair of Buddha's worshipers, and used to lift timbers and stones to their places in the temple building, without feeling the rebuke implied to our self-sparing gifts? The wealth of church members in Protestant communions is, by the census, at least \$10,000,000,000. Their contributions average one-sixteenth of a cent for every dollar, or one dollar in about \$1,600.

Scriptural giving is worship, and so every worshiper of God must be one of God's givers, whether rich or poor. The mites God values as much as the millions, if they mean prayerful and devout, worshipful giving. Dr. Howard Crosby used to say, 'The poor man should no more omit giving, on account of his poverty, than the illiterate his praying because of his bad grammar.'

"When we understand our stewardship, we shall see that every dollar belongs to God. Dr. William Kincaid says: 'A friend of mine was receiving some money at the hands of a bank officer the other day, when he noticed, depending from one of the bills, a little scarlet thread. He tried to pull it out, but found it was woven into the very texture of the note, and could not be withdrawn. 'Ah!' said the banker, 'you will find that our government bills are made so now. It is an expedient to prevent counterfeiting.' Just so Christ has woven the scarlet thread of his blood into every dollar that the Christian owns. It can not be withdrawn; it marks it as his. My brother, my sister, when you take out a government note to expend it for some needless luxury, notice the scarlet thread therein, and reflect that it belongs to Christ. How can we trifle with the price of blood?'"

HISTORY is full of transformations wrought by the heart. It was a new enthusiasm that changed Augustine the epicurean into Augustine the church father. It was a new enthusiasm that turned Howard the pleasure lover into Howard the prison reformer. It was a glowing heart that lent power to Mazzini and Garibaldi and gave Italy her new hope of liberty—*The Advance*.

A PAGE digested is better than a volume hurriedly read.—*T. B. Macaulay*.

## Woman's Work.

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

### SOME GEMS.

Let us be content to work,  
To do the thing we can, and not presume  
To fret because it's little. 'Twill employ  
Seven men, they say, to make a perfect pin,  
Who makes the head consents to miss the point;  
Who makes the point agrees to leave the head;  
And if a man should cry, "I want a pin,  
And I must make it straightway, head and point,"  
His wisdom is not worth the pin he wants.

—Mrs. Browning.

A nameless man amid a crowd  
That thronged the daily mart,  
Let fall a word of hope and love,  
Unstudied from the heart;  
A whisper on the tumult thrown,  
A transitory breath,  
It raised a brother from the dust,  
It saved a soul from death.

—Charles Mackey.

"Little by little," sure and slow,  
We fashion our future of bliss or woe,  
As the present passes away.  
Our feet are climbing the stairway bright,  
Up to the regions of endless light,  
Or gliding downward into the night,  
"Little by little, and day by day."

—Anon.

### DOROTHEA LYNDE DIX.

It has been said that as the "founder of vast and enduring institutions of mercy in America and Europe, Dorothea Lynde Dix is a woman who has no peer in the annals of Protestantism." Her life, which developed into so remarkable a career of philanthropic beneficence, began in 1802, and continued through the long period of eighty-five years. She came of good, old Puritan, New England stock, but her father being of a roving disposition she was cut off from the advantages which permanent relations in church and school give, and at the age of twelve she became convinced that she must make her own way in the world; that she must acquire an education so thorough as could command a position in which she would be able to support and educate—fit for usefulness in life—her two younger brothers.

This noble purpose became her ruling motive thus early in life; and so determined and faithful was she in following it that we find her teaching successfully at fourteen, and a few years later carrying on a boarding and day school at the home of her aged grandmother, in the Dix mansion, Boston, with her brothers in her charge. Strict attention to the minutest details of her work, severe mental discipline, high spiritual aspirations, and a reaching out after the unfortunate with intense desire to benefit them, are her prominent characteristics. What shall be their fruitage?

It would have taken tongue of true prophet to forecast what should be accomplished by this one woman, physically frail, but with such spiritual and mental endowments as could overmaster bodily weakness and disease with what seemed superhuman strength. The persistent thoroughness with which she trained her natural abilities won for her, as it will win for all, recognition and place. She was an enthusiastic student of natural history, particularly of botany, and collections of tropical and marine flora and fauna laboriously made by her, and presented to such scientific men as Audobon and Prof. Silliman, elicited the most cordial thanks and praise. Her biographer says of her that "all through life the prospect of snatching an hour from pressing cares for the criminal and insane to devote to studying in its native habitat a new plant, new seaweed or new shellfish, or

for observing anything before unseen in a Bay of Fundy tide, or a remarkable geological formation, excited in her an enthusiasm that nothing could call her from but the cry of human misery."

For herself, there were two grand objects to which she set herself with the indomitable energy that knows no defeat: the first, to secure pecuniary independence, that she might be unhampered in carrying out her life plans; and the second, though by no means least, to work for the highest good of her pupils, although the execution of this ideal involved such an extra outlay of time as to subordinate to it every moment of leisure and of even necessary rest. We find, accordingly, that while the intellectual problems must be wrought out to a nicety, the emphasis of her school work lay in the formation of elevated moral and religious character. In both these cherished purposes she was eminently successful. Besides educating her brothers and making a home for them until they were prepared for worthy work in the world, she gained for herself a competence, and impressed her own high ideals upon many young minds; but extreme intensity of effort and unflagging, unremitting application proved too great a strain upon her always delicate constitution. At the age of thirty-three she was sent abroad by her physicians to try the benefit, upon a pulmonary affection, of a sea voyage and of entire change of scene and climate. It had cost the keenest pain to renounce her chosen vocation, and in England she lay prostrate for many long months, tenderly cared for by strangers, who became her most devoted friends.

Apparently, her life-work was done; and yet what she had already accomplished was but the tiny germ destined to develop into magnificent proportions and a colossal fruition. It was a year and a half before she was sufficiently recovered to return to America, and this return is said to have been the saddest period of her life. Her continued ill-health positively forbade her again going into school, while some form of work was to her an actual necessity. What remained for her to do?

At this time her attention was directed, providentially, to the pitiable condition of the insane, and the inhumanity of their treatment. Overhearing, accidentally, conversation upon the subject, her sympathies, always quick to respond to any form of distress, were instantly aroused. She resolved to find out for herself, and her investigations are described as a "Descent into Inferno." How little she dreamed of the patient years that were to be spent in those same Tartarean regions, and of their transformation, through her agency, into a very paradise.

These investigations led her to a profound study of the whole subject of insanity: the interdependence of mind and body, the origin of insanity, its stages of development, treatment, moral and legal rights; and all this, as proven by after events, that she might become the champion of the helpless; powerful enough to awaken and cultivate public sentiment in their behalf, and to move legislatures for their protection, and to the provision for such humane and scientific care as should result in their deliverance from what had been considered the thralldom of Satan—the possession of devils.

Her work began in the immediate neighbor-

hood of Boston; in jails and almshouses, where she found innocence and guilt, insane and criminals, indiscriminately herded and crowded together in the most abject wretchedness. Then, note-book in hand, she went through the whole state of Massachusetts, visiting every jail and almshouse, collecting facts of misery and outrage sufficient to appal the stoutest heart and to enlist the mightiest energy toward measures for immediate relief. With these she proceeded to memorialize the Legislature of Massachusetts in a paper, which, though not pleasant reading, in its cumulation of statistics, its personal histories and its final impassioned appeal is a model of convincing logic and subtle, irresistible eloquence. The terrible arraignment brought upon her a fierce storm of invective from parties responsible for the existing state of things; but public indignation had been aroused to an extent that could not be withstood; and the bill for immediate action in ameliorating the condition of the insane passed the Legislature by a large majority.

A word as to her method, which she continued throughout her wonderful career. Personal publicity was extremely distasteful to her, and she called no conventions, made no addresses, but with a peculiarly clear insight into human nature, individualized, she made selection of those who could take her work and carry it to a successful issue with her own eager, enthusiastic, virile strength. She led the leaders. Dr. S. G. Howe was then in the Legislature, and managed her bill admirably, though he wrote her, "If I touch off the piece it will be you who furnish the ammunition." "There were giants in those days," and among those who rallied around her, unflinching in the defence of her and her cause, were Dr. Wm. Ellery Channing, Charles Summer, the Hon. Horace Mann, and others, among the most eminent men of their time.

She herself possessed a personality at once winning and commanding, which impressed itself powerfully upon those whom she sought to influence: tall, dignified, reposeful of manner, with large, blue-gray eyes, that flashed and dilated in her intense desire to touch heart and conscience; but apart from the pleading of the truth itself, her power to persuade rested largely in the quality of her voice: "sweet, rich, low, perfect in enunciation, its every tone pervaded with blended love and power."

During the two years of investigation in her own state she had, repeatedly, to cross its boundaries, and it was borne in upon her that the same conditions for the pauper insane held throughout the whole country. The real magnitude of the work she had undertaken grew upon her, and with her first victory in the Massachusetts Legislature she accepted the inborn challenge to go from state to state, repeating her exhaustive, cruelly trying labors, that by them helpless creatures in the depths of misery and despair might be humanely cared for and, when possible, reclaimed to newness of life. During these self-sacrificing labors she became associated with physicians, notably Drs. Butler, Bell and Woodard, engaged in studying the scientific treatment of the insane and in experimenting upon the most hopeless cases, with the result of many marvelous restorations to sanity. From these noble men she received great help and encouragement.

(To be continued.)

## SEVENTH-DAY CHRISTIANS.

BY W. E. MELLONE.

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

(Concluded from last week.)

What a scene was this! The little congregation—some of whom were prisoners themselves for refusing to take the oath which they believed to be forbidden by Christ—gathered around their pastor for the last time; his wife, constant and faithful unto death, standing by his side; and on the outskirts of the little group a crowd of other poor prisoners, some of them no doubt brutalized by vice and crime, grinning at the scene; some of them, perhaps, "more sinned against than sinning," touched with the tragedy and pathos of it, their eyes lighted with a gleam of hope as they listened to a sermon from a dying man. Not many days after, the little minister was led out from Newgate into the midst of a howling and blaspheming mob who were waiting for his appearance. Then, guarded by soldiers on every side, he was placed, bound hand and foot, on a sledge to which a team of horses were attached. He was thus dragged through what is now Holborn and Oxford Street to the place of execution, the soldiers riding on each side of him and half suffocating him with the mud from their horses' hoofs; and the crowd bordering all the route with their hard and cruel faces. Only here and there did a look of pity or sympathy light upon him, and none dared speak a word of cheer. So the first minister of the Whitechapel Seventh-day Baptist church went to his death, "not at all dismayed or terrified, but with a sweet, smiling countenance." When the cavalcade reached Tyburn he was made to mount the scaffold, a sort of platform raised some feet above the heads of the immense crowd that thronged around, pushing and trampling upon one another in their eagerness to get a good view of the tragedy about to be enacted upon that stage. On this platform the gallows was erected, which generally, as old prints show, was constructed with two stout posts and a strong cross-beam at the top; but sometimes there was only one post, or tree, with an arm extending a few feet from the top. Against the cross-beam or the arm of the "gallows-tree" a ladder was placed which the doomed man had to ascend, and on the top of which he stood till the executioner, who followed him up the ladder, had adjusted the rope about his neck; when he was literally flung off by the hangman's hands.

Standing on such a scaffold, the fire burning near ready to receive his bowels, and the rope dangling above his head, John James asked and obtained leave to say a few last words to the people. He first of all repelled a foolish charge that had been made against him of being a Jesuit in disguise. Then he declared that he was a baptized believer, owning the "six principles" mentioned in Heb. 6: 1, 2. Next he acknowledged that he was bound by the commandments and ordinances of Christ, including the Decalogue; and that he "durst not break one of the commandments to save his life." "I do own," he went on to say, "the Lord's holy Sabbath, the seventh day of the week."

He declared once more his belief in the coming kingdom of Christ, and that it would not be merely a spiritual kingdom; but he solemnly averred his entire innocence of any seditious or treasonable intent. "The Lord

before whom I stand," he said, "and with whom I shall shortly be, knows that I am innocent of that with which I am accused, as to matter of fact." Then he prayed, and the words of his prayer were taken down and have been preserved. We read how he besought the Lord, among other things, that he would "bless the poor witnesses, and, as they had sought to imbrue their hands in his blood, so might they be washed in the blood of the Lamb." Then he entreated the Lord "for the poor executioner who was to destroy him;" and, finally, he prayed God to bless "our righteous Redeemer, and give him the heathen for his inheritance, and the kingdoms of the earth for a possession."

With that extraordinary prayer to God for his Son Jesus Christ, John James finished his earthly course.

It is comforting to read that the sheriff and the executioner were "civil to him." The very hangman was more merciful to him than his judges. He let him die before cutting him down, and inflicting upon him the indescribable barbarities of the full sentence. His head, as if to complete the tale of horror, was fixed upon a pole planted opposite the alley in which his chapel was situated.

The story of the Sabbatarian congregations and of the sufferings of their confessors does not end with the death of John James. It was only about twenty years after that time that a still more notable man was committed to Newgate for holding the same opinions, or rather for teaching them openly in London. This was Francis Bampfeild, who, from being a distinguished scholar at Oxford, and then a cavalier and high Tory clergyman, became a Seventh-day Baptist, and preached the doctrine with extraordinary power and success. He was a member of one of the oldest and most respected families in Devonshire. Prince, in his "Worthies of Devon," tells us that "the honorable family of Bampfeild hath matched into several noble families, as Beauchamp, Cobham, St. Maur, Clifford and others." In Exeter there is a "Bampfeild Street," with a fine old mansion in it, once the city residence of the family and called Bampfeild House. It is now much decayed. Prince further tells us that "the Bampfeild family had always been very eminent on account of hospitality and zeal for religion." Francis was the third son of James Bampfeild of Poltimore, and was destined for the church by his parents from his childhood. At the age of eighteen he matriculated at Oxford, and entered Wadham College. In one year he took his degree of B. A., and proceeded M. A. at the age of twenty-one. He was distinguished especially for his knowledge of Hebrew. He was ordained on leaving college, and in 1640 was presented to the living of Rampisham in Dorset. In 1641 he was made a canon of Exeter. In his parish he labored with so much devotion, assiduity and faithfulness, that he overcame all opposition, and the village became a model one for sobriety, virtue and religiousness. In 1653 he accepted the living of Sherborne, although the income was much less than that of Rampisham, which he resigned. And here, in the grand, old abbey church, he preached for some years to crowds of people, who gathered every Sunday, drawn by his eloquence and earnestness. On the passing of the Act of Uniformity in 1662, he declined to conform, and was ejected from his living. It was not long, as

we might expect, before he was arrested for breaches of the penal laws against Nonconformist ministers, and consigned to Dorchester jail. But here he was allowed to preach to his fellow-prisoners, many of whom, no doubt, were such as, like himself, were sufferers for conscience' sake. There must have been, however, many persons in the north and west of England who held Sabbatarian principles, as there is extant among his writings a sort of circular letter addressed to the Seventh-day churches of the south and west of England. Indeed, he formed a congregation on the same principles in the jail itself. Soon afterwards he was set at liberty, and removed to London, where he had a congregation in the neighborhood of Shoreditch. I have not been able to ascertain the precise locality of the first congregation, but it afterwards met in Pinner's Hall. There is evidence of his great power and success as a preacher, which I cannot reproduce here. That he was an eccentric and somewhat fanatical man is shown by his books. One of these is entitled "All in One," and the sub-title sets forth its doctrine that "all useful sciences and profitable arts are comprehended and discovered in the fullness and perfection of Scripture knowledges." According to him the technical "knowledges" for even such arts as music and carpentry are contained in the Bible; and within the literal sense of all its contents there is a spiritual and celestial meaning. The best teaching of the work is that all men in all kinds of offices, high or low, ought to regard their duty as spiritual or religious service rendered to God and man. He is said to have baptized himself by immersion at Salisbury. He not only believed in extempore prayer, but also in extempore praise. Why should men sing to God, any more than pray to him, in set forms? Wood, in his *Athenæ Oxoniensis*, tells us that Bampfeild "was at first a churchman, then a Presbyterian, afterwards an Independent and a Baptist, and at length almost a complete Jew." The latter part of the statement only shows how blindly a prejudiced mind could distort facts. Bampfeild was a thorough believer in Christ; but, of course, held that the fourth commandment was binding on Christians, and accepted many other precepts and usages of the Jewish religion. In London he was too active and powerful to remain long undisturbed by the authorities in church and state. He was thrown into Newgate prison, and there he remained, refusing to take the oath of allegiance, the condition on which he might have been released, not because he was disloyal or rebellious, but because he believed oaths to be direct acts of disobedience to Christ.

He died in prison February 16, 1683. He is described as a man of noble and gracious manners. A just and candid mind, with all due allowance for excesses of zeal and curiosities of opinion, will see in him one of the heroes and martyrs of faith. More than a decade of his life spent amidst the loathsome horrors of an English prison as it was then was a protracted martyrdom. He wrote his own epitaph, which I transcribe for its pathetic epitome of his life:

While I on pilgrimage did sojourn here,  
Reproach and captive bonds did still attend me.  
I spent in prison more than twice five years;  
A full seventh part of the time my God did lend me.  
But now, made free of New Jerusalem,  
I've changed my prison for a diadem.

The subsequent history of the "Sabbata-

rian" movement in England must be very briefly told, and it is one of gradual decline. Our only sources of knowledge are a few scanty references in Nonconformist congregational records and biographies. All we know is that, from the Commonwealth down to the beginning of the present century, there were a few churches in London which were distinguished as Seventh-day congregations. They met for worship regularly every Saturday, and their members, of course, were at liberty to work or carry on business on Sundays. As a matter of fact they generally made Sunday a day of rest and recreation. Among these was the congregation founded by Bampfeld, and one of his successors was the Rev. Jos. Stennett, a man of considerable attainments and poetic talent. He was the author of the well-known hymn:

Another six days' work is done,  
Another Sabbath is begun;  
Return, my soul, enjoy thy rest,  
Improve the day thy God hath blest.

In beautiful words this hymn sets forth the spiritual meaning of the Sabbath, to which the cessation of all labor and earthly business is subservient:

This heavenly calm within the breast  
Is the dear pledge of endless rest,  
Which for the church of God remains,  
The end of cares, the end of pains.

In holy duties let the day  
In holy pleasures pass away;  
How sweet a Sabbath thus to spend,  
In hope of one that ne'er shall end!

The day Stennett was thinking of was the seventh day of the week.

#### EDWARD B. TITSWORTH.

Mr. Titworth was born in New Brunswick, January 1, 1817, died at Plainfield, Aug. 14, 1898. In 1838 he was married to Miss Ann Dunn, daughter of the late Hon. David and Mary Holton Dunn, of New Market, who went to the other life in 1863. Four children were born to them, three daughters and one son, three of whom survive—Mrs. Halsey B. Greene and Mr. David E. Titworth of this city, and Mrs. Truman W. Saunders, of Williamstown, Mass. There are five grandchildren to remember their affectionately interested grandfather; and two sisters remain—Mrs. Phoebe D. Ross, in her 89th year, and Mrs. Cornelia M. Dunn, in her 85th year.

He became a member of the Plainfield Seventh-day Baptist church in 1852; was an Odd Fellow for over forty-nine years; and belonged to the G. A. R., with its ever thinning ranks. In his earlier business life he was prominently connected with the manufacture of clothing for the Southern trade, an enterprise that, in those days, was a very important one here.

In the war for the Union he took an active and honorable part. He was a devoted lover of music; and for many years was a recognized leader in musical affairs. In home, church, and society; in camp, and even in battle, this gift served him and his companions.

Before the days of trained nurses he was often the tender and helpful friend of the sick and suffering. It may have been this that gave him the well-known title of "Uncle Edward."

He was abundant in expressions of God's goodness and mercy to him; and of loving concern for his kindred—his own, and her's who, about two weeks before, passed to the better land.

A resident of this beautiful city for over

fifty-five years, it is ours to hope that, by divine grace rich in Christ, he will be an inhabitant of the City of God forever and ever.

The funeral services were conducted by the writer and his former pastor, Dr. A. H. Lewis, assisted by sweet singing.

PASTOR MAIN.

PLAINFIELD, N. J., Aug. 16, 1898.

#### CREDULITY, OR IMPOSITION?

The stories of sacred relics which come to us from the Middle Ages are easily understood, as belonging to the shadows and ignorance of those times. That similar stories find circulation and credence in the most enlightened Catholic circles now seems almost incomprehensible. The following extracts are from an editorial in the *Catholic Mirror* for August 6, 1898:

#### The Holy Winding Sheet of Turin.

FAC-SIMILES OF THIS PRECIOUS RECORD ARE BROUGHT FROM ITALY.

Much interest has lately been excited by the permission given a photographer to reproduce for the first time the sacred winding-sheet, in which the body of Christ was wrapped when taken from the cross, and prepared for burial in the Holy Sepulchre.

This precious relic has for many years been preserved in the Cathedral of Turin, and at intervals exposed to general veneration. The last occasion of its exhibition to the general public was at the great exposition held in Turin from May 23 to June 2, and it was then the ecclesiastical authorities were prevailed on to allow photographs to be taken of the sacred sheet.

The first copy, printed on fine linen, brought to this country, is to be presented to His Eminence, Cardinal Gibbons, by Mr. Giovanni Schiaffino, of this city, brother of the Italian consul, lately knighted by the king of Italy. Mr. Schiaffino has lately returned from Italy, where he personally inspected the original. Mr. Schiaffino also kindly presented the *Catholic Mirror* with a copy of the precious relic.

The fac-similes reproduce on a small scale the original with faithful exactness, and display the rich embroidery design which encloses the original. There are three of these sheets in existence, the one which is at the Cathedral of Turin, and the others at the Cathedrals of Campiegne and Bensacon, France.

It was photographed by electric light. When the plate was put into the bath and the photograph began to develop, a strange fact became evident. There appeared on the plate what is described as "the perfect and complete design of the sacred face, of the hands, of the limbs, as if, instead of depicting the sheet in which it was wrapped, the Divine Martyr was depicted directly. The Sindone was then an exact negative, although apparently undecipherable, of the bleeding corpse which had been placed within it." This strange impression of our Lord's body on the winding-sheet was never noticed before. It may have been there, but it was too indistinct and faint to be perceived by the naked eye.

The dimensions of the sheet are: length about nine feet, and breadth about three feet, and the semblance of the Redeemer is about five feet six inches long.

Mr. Schiaffino has secured from the fortunate photographer the exclusive rights to any reproduction of the photograph in this country. He has made arrangements with the *Catholic Mirror* to act as his agents. Copies of the relic are for sale at the *Mirror* office, 5 West Mulberry Street, Baltimore, Md.

We give this much space to the article from the *Mirror* that our readers may see, without change or paraphrase, what Roman Catholics still teach about relics. If the reader is curious to find the source of the worship of relics in Christian history, let him consult the index to "Paganism Surviving in Christianity," by the Editor of the RECORDER.

#### FROZEN TO AN ICEBERG.

While the Peary expedition steamer Hope was lying in Boston Harbor recently, the writer had a long chat with a young Newfoundland scientist, who had already made several trips to the northern regions. Among other interesting experiences he related to me the following:

"Off the coast of Labrador, two years ago, we sighted one of the largest icebergs I had ever seen. It was, in fact, a perfect island of ice, with bays and promontories, tremendously high cliff, and caves and grottoes innumerable. The ice island was divided into almost equal parts by a great valley running through its center, and this valley was half filled with snow. Near the top of the berg—it must have been 400 feet up—there was a vast, smooth, glassy plane, inclining rather steeply toward the sea, and terminating abruptly in a great overhanging precipice. As we gazed at the plane we observed upon its surface a small black spot. The captain turned his telescope to the object, and presently exclaimed, 'Good heavens, its a man!'

"Instantly all was excitement. Orders were given to approach the iceberg as near as possible, and all eyes were strained to catch any motion that might be made by the solitary figure. Going as near as we could to the iceberg without having our view of the plateau shut off by the overhanging cliff, we hove-to. The man was now plainly visible. He lay on his back, with one arm folded in an unusual manner under his head, his attitude being one of easy repose. Except for the marble look on his face and hands, as seen through the telescope, we could have fancied he was simply taking a quiet nap. He was dressed like one of the better class of seamen, in rough blue pilot cloth, with large horn buttons. He had no hat, and by his side lay a small boat-hook, to which was tied a strip of red woolen stuff, apparently a piece of the same that he wore around his neck. This, no doubt, he had intended to plant on the heights as a signal. In the thin, clear atmosphere, the glass showed the man's features distinctly, and we could even see his iron gray hair moving in the wind. Our second mate stoutly declared that he recognized the man as an old chum and shipmate of his. He was quite sure of it, he said, because of the peculiar manner in which the dead man's arm was stowed away under his head—his shipmate always slept so, even in his hammock.

"We turned our eyes to the base of the iceberg, looking for a landing place, but quickly saw that the idea of landing was out of the question. The thing would have been difficult enough in a calm; in a heavy sea, which was now on, it was impossible. We saw no sign of boat or spar or wreck of any kind. It was a picture of utter desolation.

"Turning our gaze once more to the solitary figure, we asked ourselves: Who and what is he? How long has he been up there? The general conclusion was that he was one of the crew of some vessel which had dashed into the iceberg in the dark and gone down like a stone.

"Perhaps," suggested one, 'he was aloft when she struck, and got pitched up where he is now.'

"As like to be pitched into the moon,' rejoined another contemptuously. 'Why, that precipice is three times as high as the loftiest mast ever rigged.'

"Mabe, now,' said a third, 'it's some awful cruel skipper, who's been ill using his crew till they couldn't stand it no longer, and was drove to mutiny, and put him ashore all alone to die.'

"But the speaker whose opinion commanded the most respect was the old boatswain. He said: 'I'll tell ye! That there ice island



warn't launched yesterday, nor last year, nor the year before, perhaps, and by the looks of him, he's been for a pretty long cruise in warm latitudes—last summer, maybe—and then come back home for the winter. If you look away yonder—there—just this side of that high point like a church steeple, only lower down, there's a place looks darker than the rest. Now, it's just there I expect that a great piece has broken off and drifted away; and I calculate 'twas lower and moreshelving off—not so steep and rocky-like as it is now. 'Twas there that poor chap was cast ashore from ship or boat. He was trying to make his way up to the heights to look around and hoist a signal, when he lay down and went to sleep, and never woke up again; only, where he lay, you see, must have been covered with snow then, or he couldn't have kept his footing.

“Having said this, the old boatswain walked forward.

“There was no earthly use in lingering round, and yet the captain seemed loath to start away. ‘If the poor fellow had a spark of life in him I suppose he would have moved before this,’ he said, ‘but supposing he did move, it would only be to slide down over the precipice, unless his clothes are frozen fast to the ice. I don't see any more of 'em, and we couldn't get 'em off if we did.’ Then a thought struck him, and he gave orders to get the forward gun ready. When it was loaded he said ‘Fire!’ and in a few seconds a loud echo resounded from the icy wall. For an instant afterward all was still, and then came a noise like rattling of loud thunder, proceeding from the center of the berg.

“The danger of our proximity to this vast object now became more and more apparent, and the captain put on full speed for a good offing. We had barely proceeded a quarter of a mile when the same noise was heard again, only louder, more prolonged, and accompanied by a rending, crushing sound. The huge ice island was parting in the middle, down the course of the deep valley I have already mentioned. Slowly and majestically the eastern half rolled over into the sea, upheaving what had been its base, in which were imbedded great masses of rock covered with seaweed. The other part of the berg still remained erect, but was swaying to and fro as if it also must capsize. The convulsion caused less foam and tossing than might have been supposed, but raised a wave of such tremendous magnitude that when it reached our steamer she seemed about to be overwhelmed by a rolling mountain of water. But our good ship rose upon its crest, and before again sinking into the hollow we saw the man upon the iceberg—still in the same posture—glide swiftly down the slippery incline, shoot over the edge of the precipice and plunge into the raging surf.

“A sensation of inexpressible relief was experienced by all of us. It had seemed so dreadful to steam away and leave him there unburied and alone, but now, at any rate, the poor sailor had been given a grave in the sea, the sepulcher of so many of his fellows.”—*Exchange*.

It may be truly said that no man does any work perfectly who does not enjoy his work. Joy in one's work is the consummate tool, without which the work may be done, indeed, but without its finest perfection.—*Phillips Brooks*.

ROMANIZING ANGLICANS.

Recent utterances of the Bishops and church journals in England remove all doubt that there is serious trouble in the Anglican church. The *Guardian* declares that the condition of things is “only anarchy under a less alarming name.” Dr. Ryle, bishop of Liverpool, recently moved a resolution in the Convocation of York, declaring that “the increase of lawlessness on the part of many of the clergy in the conduct of divine worship in their churches, and especially the introduction of unauthorized services in the celebration of the Holy Communion, and the growing dissatisfaction of the laity in consequence of such lawlessness, demand the active interference of the bishops.” This resolution, somewhat mitigated on the tender point of episcopal authority, was carried, five to two. The bishop of Sodor and Man, in his charge to the Manx Convention, insists on the need of an authoritative ruling whether certain doctrines, practices, and ceremonies are to be permitted in the National church. With this reference to the Romanizing clergy he says that in cases without number the laity forsake their parish church, and are either driven into Dissent or absent themselves from public worship altogether. He is persuaded that this lawlessness is eating the very life out of the Establishment. Dr. Talbot, the bishop of Rochester, has also in his diocesan conference recognized the existing alarm and grievance as tending to the withdrawal of people whom the church ought to keep. The gist of the trouble was described by a speaker in the Lower House of the Convocation of York as a drifting of the church from the Holy Communion to the sacrifice of the Mass. The subject has already come up in the House of Commons, where, according to the *New York Times'* London letter of June 25, Sir W. Harcourt, in discussing a bill regulating the sale of church patronage, made “a passionate assault upon these ‘Romish innovations,’ in the Established church.” The course of recent events has fully verified the declaration of Dr. Horton, of London, a few years since, that the recovery of the English church to the Papacy, which failed in Queen Mary's time, is in these days being again attempted by a strong party in the church itself. The discussion how this is to be effectively withstood seems thus far to have elicited no adequate answer.

The seriousness of the situation appears in the fact that a member of Parliament has given notice of the following resolution:

That, in view of the rapid spread of Roman Catholic doctrine and ritual in the Church of England, and the apparent inability of the bishops to grapple effectually with this evil, it is expedient that there should be appointed a royal commission to inquire fully into the subject and to report on the best means for maintaining the Protestant constitution of the church as defined by its articles and formularies and by the coronation oath of the sovereign, who is by law the supreme governor of the Church of England, and who must answer in the affirmative the following question: “Will you, to the utmost of your power, maintain the true profession of the gospel and the Protestant reformed religion established by law?”

The Romanizing movement has some imitators in the Episcopal church of America. But the strong reinforcements which the thoroughly Protestant core of the church is constantly receiving from other denominations seem to warrant the belief that that movement can attain no such strength here as it evidently has gained in England.—*The Outlook*.

THE WAY OF LIFE.

What should we live for? What is the proper aim of life? Is it pleasure? Is it wealth or fame? Is it culture? All these have been tried, but have never yielded satisfactory results. A theory of life must work out satisfactorily and meet all the conditions, or it is false. When Galileo set himself the task of discovering the orbits of the planets and their relation to the sun, he started out with a certain hypothesis. His first hypothesis was that the orbit of the planet was a perfect circle, and that the sun occupied the center of this circle. With this theory as a basis he took his observations, made his calculations, and watched the journey of the planet. But it refused to move in the path he had calculated. His theory would not work, and he knew it was wrong. Then he abandoned it, and tried another and another. At last he tried the ellipse. Supposing the orbit of the planet to be an ellipse, and the sun to occupy one focus of the ellipse, he made his calculations and followed the planet in its journey. To his exceeding great delight he found the planet keeping to the track he had marked out for it. Then he knew that he had discovered the right hypothesis, for he had demonstrated it.

No hypothesis of life is true which will not work. Jesus has furnished one which works perfectly. Here it is: “He that will save his life shall lose it, and he that will lose his life for the kingdom of heaven's sake shall save it.” “It is more blessed to give than to receive.” This is a strange theory to a worldly mind. It contradicts all man's ideas of life. But Jesus demonstrated it in his own life. We know it is the true one, for he walked in it, and his was a perfect life.

What was his aim? Why did he come into the world? Was it that he might better his condition? Was it that he might have a good time? Was it for gain or pleasure? Was it to find more congenial society? No. He came because he saw here an opportunity to give what he had for the benefit of the needy. He came to lift up the fallen, to rescue the perishing, to save the lost. “Though he was rich, yet for our sakes he became poor, that we through his poverty might be made rich.” “He suffered for us, leaving us an example that we should follow in his steps.”

This is a new theory of life, but it works well in practice. It meets the conditions. It solves the problem of life. It leads to the goal. It answers the question, “What shall I live for?” Humanity is at its best, not in luxury and pleasure, but in toil and sacrifice for others. We are here to give rather than to receive, to serve rather than to be served, to enrich others rather than to be enriched.

Strange as it may seem, this is the way of happiness. It is sometimes said that the Christian religion makes men miserable, because it is a religion of self-denial and cross-bearing. But those who say such things show plainly that they do not know what real happiness is. The religion of Christ is a religion of self-denial, but herein is the purest joy. The Christian does not live for pleasure, but he is happy in the highest sense. One who seeks only his own gratification can never be happy, but one who seeks to give up his own pleasure for the good of others can never be otherwise than happy.—*Christian Advocate* (N. Y.)

## Young People's Work

### HAVE YOU TO-DAY?

BY GEORGE KLINGLE.

Have you and I to-day  
 Stood silent as with Christ, apart from joy or fray  
 Of life, to see by faith his face;  
 And grow, by brief companionship more true,  
 More nerved to lead, to dare to do,  
 For him at any cost? Have we to-day  
 Found time, in thought, our hand to lay  
 In his, and thus compare  
 His will with ours, and wear  
 The impress of his wish? Be sure  
 Such contact will endure  
 Throughout the day: will help us walk erect  
 Through storm and flood; detect,  
 Within the hidden life, sin's dross, its stain,  
 Revive a thought of love for him again;  
 Steady the steps which waver; help us see  
 The foot-path meant for you and me.

### GLIMPSES OF A CHINESE MISSION.

Down a short side street, up a long flight of stairs and on through a hall with rooms on either side, brings one to a large room, the main portion seated with chairs, while tables are at each end used for studying. On the walls are mottoes, texts, blackboard and Chinese charts. This is the mission room or school room.

The occupants of the room claim one's first attention. Some adhere to the Chinese customs in dress, while others have adopted the American dress. The change in dress with the cues off so transform them in appearance, that often they are not recognized by those who were familiar with them before, thus causing much merriment. The boys gather around the tables, having usually a primer in English and Chinese; a first, second, or third reader. The teachers take one scholar at a time, having them read, write and spell; being particular that each word is understood.

To-night you begin with a pupil who is learning to spell cat and rat, and to tell which is which; your next pupil is reading an easy version of Ancient History, is making good progress and much interested; next is one deep in the mysteries of multiplication, addition, subtraction and division, and so on through the evening. A good interpreter is employed, who is also a devout Christian, and has a wonderful influence over the boys.

Although a few of them do not understand but little English, yet by simplicity of speech and patience they soon understand what you wish to tell them, and all are anxious to learn, appreciative of the efforts of the teachers, and faithful in their attendance. They are fond of reading the Bible and Bible stories, some never reading in other books. While from seven to nine each evening is devoted to lessons, every opportunity is improved to tell them of Christ; for first and last this is the object of the school. From nine to nine-thirty is the gospel service—hymns and prayers in English and Chinese; the Sabbath-school lesson two evenings; a general Bible lesson two evenings, and a Christian Endeavor service one evening each week, closing with the Lord's prayer in English and Chinese, and the mizpah benediction.

While a number have realized Christ's love to them and are striving to serve him, yet it is not easy, with so much superstition and their unelevating surroundings, for them to stand for Christ, and some of the most interesting scholars are not Christians. Two of the boys recently went to China to tell others the glad tidings of Christ's love. The attendance has increased from sixteen to twenty-

five each evening, while there have been nine conversions since the Chinese New Year, or about the first of February. Owing to the lack of funds the school would have to be closed four months this summer unless the money could be raised by those in the city interested in the school, so in consideration of so many encouraging features a strong effort was made to secure the funds, which was crowned with sufficient success as to warrant the continuance of the school. While there are many missions in this country, this is but a few glimpses of one of them.

RETA I. CROUCH.

CHRIST never asks for anything we cannot do. But let us not forget that he always does expect and require of each of us the best we can do. The faithfulness Christ wants and approves implies the doing of all our work, our business, our trade, our daily toil, as well as we can. Let no one think that religion does not apply to private life. It applies to the way you do your most common work just as really as to your praying and keeping the commandments. Whatever your duty is you cannot be altogether faithful to God unless you do your best. To slur any task is to do God's work badly. To neglect it is to rob God. The universe is not quite complete without your work well done, however small that work may be.—*Rev. Miller.*

### IN MEMORIAM.

It is said, "Precious in the sight of the Lord is the death of his saints." He takes an interest in their lives, watches over them, graciously cares for them, providing for every need; and when they come down into the valley of the shadow of death he is with them still, and they go over the last river safely leaning on their beloved. It is blessed to live doing his holy will and trusting in him, and then when death comes, all is well; all is peace. A rest and peacefulness that will suffer no disturbance.

The subject of this sketch is our late lamented and worthy sister, Lavinnia Satterlee Lanphier, who passed away from this life on the 23d of July. She was born at Alfred, Feb. 19, 1814. It is a little peculiar that she began this life on the Seventh-day and ended her mortal career on the Seventh-day also. She was the daughter of David Satterlee, who was the oldest son of Elder William Satterlee, for many years the able and successful pastor of the Berlin, N. Y., Seventh-day Baptist church. Her mother's maiden name was Cynthia Saunders. In her father's family there were thirteen children, of whom she was the fourth, eleven being girls.

The early days of our venerable sister's life were spent very pleasantly at her father's home in Alfred, which was then, as now, it is said, a lovely place. She was the subject of early religious impressions, and in her fourteenth year a precious work of peace was made manifest under the labors of Elder Daniel Babcock, when a large number of persons were brought to feel the powers of the world to come, professed to have found salvation through Jesus Christ, and were subsequently baptized and united in gospel fellowship with the church in Alfred. It was a happy day for her, she being one of the number.

She had reached her nineteenth year when she was married to the late Rowlan Lanphier, of Berlin, and removed immediately to her future home, a cosy spot among the hills for

which this place is famous. It was in the same house into which she came after her marriage that she spent 66 years of a beautiful Christian life, and here she finished her course in joyful hope. Some little time ago she said, from the time of her removal to this place she had never seen a home-sick day. In those days, when she came here to reside, much of the traveling between Alfred and Berlin was done by horse teams and sometimes by oxen. What a change! We are living amid the swiftness of electricity and steam.

Our departed sister was the mother of seven children, all sons; only two are living, William J. Lanphier, of Hornellsville, N. Y., and Oscar, who lives on the homestead.

Sister Lanphier was a devoted Christian, a strict Sabbatarian, a good neighbor and a great Bible student. She had read the Scriptures of the Old and New Testaments through eight times, and was in course of reading it the ninth time when her last illness set in. She leaves an only sister, living at Hornellsville, Mrs. H. C. Pettibone, who, with many other relatives mourn her loss. The tender hands and loving hearts of her family cared for her till she was laid to rest, in the hope of glorious resurrection, when Jesus comes. Her pastor attended the funeral. A goodly company of mourners followed her dust to the grave.

GEORGE SEELEY.

BERLIN, N. Y., August, 1898.

### GLORIOUS PEACE.

To-day the key-note of every passing breeze, of every rippling bird-song; every rill, rivulet and river; every cascade; every swell of the ocean wave, all over and up and down this fair, free land, is Peace. We thank God, and our eyes are suffused with tears, as we read the President's Proclamation of Peace to the people. Peace! The same sweet refrain sung by the angels to the watching shepherds on the starry plains of Bethlehem, when Jesus was born. "Peace on earth, good-will to men." Peace in the heart, in the life, in the home, in the nation, in the world. Peace and good-will toward men. Good will, not ill will; harmony, not discord. "Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you." Oh blessed words, Christ's own words to the disciples, and also to us; as calm, restful and unruffled as a summer evening sunset. I heard a lady once say, in a conference-meeting, that she desired more than anything the peace of God in her heart. The good pastor said, "Are you striving for that peace?"

The striving in the human heart for this peace is sometimes long and hard; but faint not, for the attainment of it is sweet and divine. "Content yourselves with your daily findings, for appreciation of to-day's lessons and gifts is the chief preparation for to-morrow's advances." Seek peace and pursue it. "Acquaint now thyself with God and be at peace." "The Lord will speak peace to his people." He will bless his people with peace. "Have peace one with another." "And be at peace among yourselves." "Let the peace of God rule in your hearts." "Thou shalt thy peace be as a river." "Thou wilt keep him in perfect peace whose mind is stayed on thee." And within the depths of the soul is a peaceful calm that no earthly storm can reach; even the peace which passeth understanding.

I. F. L.

AUGUST 13, 1898.

## Children's Page.

### THE CHILDREN'S KINGDOM.

I hear of a wonderful Paradise,  
A garden of bloom under luminous skies—  
Where summer lasts all the year.  
I know not where such a fair land may be;  
But a Paradise kingdom lies close to me  
In the hearts of the children dear.  
It is blessed and blithe and shining,  
And never knows aught of sin;  
But except ye become as the little children,  
Ye cannot enter in.

I hear of a country where angels dwell,  
Where rapturous melodies cast their spell,  
And gladness and peace endure.  
I know not where such a fair land may be;  
But a kingdom of angels lies close to me  
In the hearts of the children pure.  
It is blessed and blithe and shining,  
And never knows aught of sin;  
But except ye become as the little children,  
Ye cannot enter in.

I hear of a heaven of glory, where  
No sorrow can enter, or pain or care,  
And life and its love are complete.  
I know not where such a fair land may be,  
But a Kingdom of Heaven lies close to me  
In the hearts of the children sweet.  
It is blessed and blithe and shining,  
And never knows aught of sin;  
But except ye become as the little children,  
Ye cannot enter in.

—Rev. L. W. Allen.

### BILLY'S CRUTCH.

"Will you please buy my geranium, sir?"

If a musical voice, a bright face and a beautiful plant, all belonging to a young girl with dimpled cheeks and laughing blue eyes, will not bring a man to a standstill, then it must be that he is hurrying through the world too fast, and wants nothing to come into his life that will gladden his heart and renew his youth.

I came to a full stop, and would not have missed that sight for a great deal. As the girl stood there on that bright October morning, it was difficult to tell where the sunshine left off and where the girl began. They seemed made for each other; it was a perfect match, with the dividing line hard to discern.

"Have you any objection to tell me your name?"

"O, no, sir! My name's Gertrude Wilson."

"What a beautiful geranium you have there."

"Isn't it lovely?"

"Indeed it is, and the finest I ever saw. Where did you get it?"

"About three years ago a lady left a slip lying on the seat in a horse car. I took it home, got the richest dirt I could find, put it in this old paint can, and then set the slip in it, and it began growing right away. I've given it plenty of water to drink, and kept it in the sunshine as much as possible."

"Why, I should think you would love it very dearly."

"Love it! I guess I do love it. It seems just like a part of myself."

"Well, my dear, if you love it so much, pray tell me why you want to sell it?"

"O, I wouldn't let it go, if I did not want to help God answer Billy's prayer. Don't you think it splendid to help answer somebody's prayers?"

"How do you know I believe in prayer?"

"O, I am sure you do, for you have such a prayerful look."

She broke out into a merry laugh, and I joined her in it, as I said:

"Yes, I do believe in prayer. Now tell me who Billy is?"

As I made this request, a joyous look came into her face, and her large blue eyes shone with delight; and as the dimples deepened in

her cheeks, I beheld a picture that was worth going a long way to see.

"What! Billy? O, he's the nicest and best little fellow in all the city! Why, he is goodness, sunshine and music all in one lump. Somebody let him drop when he was quite young and broke his hip, and ever since he has been a cripple. But his leg is the only crooked thing about him. My mother says that Billy's mother was the best Christian she ever knew. Well, when she died last year, everybody in our tenement house wanted to adopt Billy; so, you see, he belongs to all of us. He pays his way by selling newspapers, and no one with good legs can get around livelier than Billy can with a crutch. But yesterday his crutch caught in a hole in the sidewalk, broke in two, and let him fall. He managed to get in the house, and was not hurt. Well, last night just as I was going to bed, I heard Billy praying. His room is next to mine, and only a board partition between, so I could hear it all. O, I shall never forget his words, as he said: 'Dear Lord, I've never complained about my broken hip, and I am willing to go through life with it, but I can't get on without a crutch. I've no money to get another, and I don't know who to ask; so please, dear Lord, send me another one. Mother always told me to go to you when I was in trouble, and so I come now. Please, dear Lord, answer my prayer, for Jesus' sake. Amen.'

"I laid awake a good while thinking of that prayer, and it was the first thing I thought of this morning, and I began wondering if I couldn't do something to help God answer Billy's prayer. Well, while I was wondering, I saw my geranium, and then I said, 'O, maybe I can sell it and get enough to buy another crutch!'

"Now you know who Billy is, and why I want to sell my geranium. Won't you, please, buy it?"

I was greatly moved and interested, and I'll own up to a great deal of moisture about my eyes, as I inquired: "How tall is Billy?"

"O," she quickly responded, "I've got the measure of his old crutch, if that is what you mean."

"Yes, that is just what I mean, so, if you please, Gertrude, we'll go and see about a crutch."

It did not take us long to find a store where such things were to be procured, nor a great while to get the keeper of the store as much interested as I was in the girl's story. Just the right kind of a crutch was found, and a minimum price put upon it.

"Well," I said, "I'll give you that much for the geranium, Gertrude, and it is very cheap at that."

"O, thank you," she said, and her eyes fairly danced with gladness. "I'll take the crutch, please, but Billy mustn't know a word about where it came from. Isn't it just splendid to help God answer Billy's prayer?"

The moisture in my eyes didn't subside one bit, as I said:

"I want you to do me a favor, Gertrude. I am hundreds of miles away from the place where I live, and I can't carry this plant around with me. Would it be too much trouble for you to keep it for me?"

"What, do you want me to take care of it for you?"

"Yes, my dear, if it will not be too much trouble."

"O, you splendid man, you! I'll be glad to do it, and I'll take just as good care of it as I did when it was mine."

I carried the plant, while she carried the crutch, and, after reaching the house, Billy was called in to see me, while Gertrude smuggled the crutch into his room, and came back with a face as happy as a face could be, but never betraying to Billy, by word or look, that she had been answering Billy's prayer.

To sum it all up, Billy has a new crutch, and he is the happiest cripple in the big city. Gertrude helped answer his prayer, and a happier girl doesn't live. I own the handsomest geranium bush I ever saw, and the one who takes care of it for me is as proud as I am of that plant.—*Exchange*.

### HOW WE LOOK TO A CHINAMAN.

One of our exchanges publishes the following from the *Frankfurter Zeitung*, of Frankfurt, Germany. It was furnished that paper by a Chinaman living near Shanghai. It is worth while "To see ourselves as others see us" sometimes:

"We are always told that the countries of the foreign devils are grand and rich, but that cannot be true, else what do they all come here for? It is here they grow rich. But you cannot civilize them; they are beyond redemption. They will live weeks and months without touching a mouthful of rice, but they eat the flesh of bullocks and sheep in enormous quantities. That is why they smell so badly; they smell like sheep themselves. Every day they take a bath to rid themselves of their disagreeable odors but they do not succeed. Nor do they eat their meat cooked in small pieces. It is carried into the room in large chunks, often half raw, and then they cut and slash and tear it apart. They eat with knives and prongs; it makes a civilized being perfectly nervous. One fancies himself in the presence of sword swallows.

"The opium poison, which they have brought us, they do not use themselves. But they take enormous quantities of *weskichu* and *shang ping-chu* (whisky and champagne). The latter is very good. They know what is good, the rascals. It is because they eat and drink so much that they never rest. A sensible, civilized person does nothing without due consideration; but the barbarians hurry with everything. Their anger, however, is only a fire of straw; if you wait long enough they get tired of being angry. I worked for two of them. The one we used to call the 'Crazy Flea' because he was always jumping about; the other we named the 'Wooden Gun,' because he never went off, though he was always at full cock.

"They certainly do not know how to amuse themselves. You never see them enjoy themselves by sitting quietly upon their ancestor's grave. They jump around and kick balls as if they were paid to do it. Again, you will find them making long tramps into the country; but that is probably a religious duty, for when they tramp they wave sticks in the air, nobody knows why. They have no sense of dignity, for they may be found walking with women. They even sit down at the same table with women, and the latter are served first. Yet the women are to be pitied, too. On festive occasions they are compelled to appear almost naked before every man who likes to look at them, and then they are dragged around a room to the accompaniment of the most hellish music."

## 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.

BERLIN, N. Y.—The Seventh-day Baptist church of Berlin, N. Y., will hold its annual reunion service on the first Sabbath in September (D. V.). Absent members are expected to report themselves by letter, and former pastors are cordially invited to send letters of brotherly love. PASTOR.

BERLIN, N. Y., August, 1898.

FARINA, ILL.—Our pastor, Eld. Coon, has nearly recovered from a severe spell of sickness, and is again in his accustomed place, presenting to us rich feasts in the way of sermons and prayer-meeting topics.

Since our last report we have had the pleasure of a visit from Eld. T. J. VanHorn and his bride, who, by the way, captured the hearts of all who became acquainted with her while here.

On the evening of the last Sabbath in July, the community was startled by the news of the death of Dea. H. W. Glaspie. He ate his dinner, did his noon chores, and about two o'clock he taken suddenly ill. The doctor was called in, but did not think there was anything to be alarmed at, and went away leaving him fairly comfortable; but about five o'clock he turned partly over on his side and breathed his last without a struggle.

Yesterday two willing candidates were buried with Christ in baptism, both the ladies being heads of families and converts to the Sabbath.

Our Y. P. S. C. E. closed their meetings at the school-house a week ago. Two have professed to be reclaimed from sin, and others have manifested an interest in the cause of Christ and a determination to be Christians sometime. We are about to send quite a large delegation to Milton College from among our young folks. We are having more wet and cool weather than is usual for this time of year. We are hoping for a rich feast spiritually at the Conference, and will send a full list of delegates. C. H. W.

AUGUST 14, 1898.

LONDON, ENG., MILL YARD CHURCH.—On July 28 the "Mill Yard Case" was announced as the 8th in Mr. Justice North's paper for the day. It was not reached and was 5th in his paper for the next day, Friday, July 29. At noon that day we were informed that an application had been made on behalf of the Attorney General to postpone this case till after what is known as the "long vacation." It will have to wait, therefore, till next month or later.

Last Sabbath the pastor baptized a young man, Mr. Alfred G. Marks, who has for some time been an attendant at our services and who has joined our Bible-class. He has been a Sabbath-keeper for two years and wishes to unite with the church. At the service at which Bro. Marks was baptized, we had the pleasure of the presence of Bro. Harry Jaques, of Alfred, whose cheerful earnestness brought a blessing with it. Such visitors from the United States are always welcome.

It has been our pastor's wish to call a meeting of the churches in Europe to form a "European Association." Brother Lucky

made a suggestion of this kind sometime ago, and our pastor talked about some such plan with the brethren from Holland when they were here a few weeks ago. A letter has just been received from the Secretary of the Harlem church saying that, while we thought before that this meeting should be left till another year, the friends in Harlem are quite willing to have the first meeting sooner. We rejoice in the hospitality of our friends in Holland, and it is quite possible that such a meeting may become a fact in the not distant future. M. Y. C.

### TRACT SOCIETY—EXECUTIVE BOARD MEETINGS.

The Executive Board of the American Sabbath Tract Society met in special session in the Seventh-day Baptist church, Plainfield, N. J., on Sunday, July 31, 1898, at 2.15 P. M.

In the absence of the President, First Vice-President J. F. Hubbard occupied the chair.

Members present.—J. F. Hubbard, D. E. Titsworth, J. D. Spicer, A. H. Lewis, A. E. Main, F. E. Peterson, C. C. Chipman, A. L. Titsworth and Business Manager, J. P. Mosher.

Visitor.—H. H. Baker.

Prayer was offered by Rev. F. E. Peterson.

The Business Manager, J. P. Mosher, presented his annual report of the Publishing House, which, on motion, was received and referred to the Supervisory Committee for auditing.

The Corresponding Secretary, A. H. Lewis, presented his annual report, which, on motion, was adopted.

On motion, copies of the report, with certain excerpts, were ordered printed for distribution.

Minutes read and approved.

### REGULAR MEETING.

Board met in regular session Aug. 14. Vice-President J. F. Hubbard presided.

Members present.—J. F. Hubbard, J. D. Spicer, A. H. Lewis, A. E. Main, J. M. Titsworth, J. A. Hubbard, A. A. Titsworth, A. L. Titsworth and Business Manager, J. P. Mosher.

Visitor.—Thos. S. Alberti.

Prayer was offered by Rev. A. E. Main, D. D.

Correspondence was received from President Potter and J. C. D. Blackdavis, of West Africa, neither of which demanded any official action.

It was reported that the Fifty-ninth Annual Report of the Executive Board had been printed, and copies would be ready for distribution at the Annual Meeting.

The Treasurer presented his monthly financial statement

Minutes read and approved.

Adjourned.

A. L. TITSWORTH, *Rec. Sec.*

### LIVING EPISTLES.

All men are living epistles. The wicked show forth the deformity of sin. In all those who live unto themselves the world may see the wretchedness of selfishness. No other argument, no further explanation, is necessary. So also every true Christian is a living witness to the power and excellency of the gospel of Christ. No epistle written with ink, even though it be written by an inspired apostle, can set forth so clearly and forcibly the truth, the beauty and value of Christianity as the life of a genuine Christian.

The highest and best representation of spiritual truth ever given in this world was given in Jesus Christ. He is called "the Word." By him God expressed his thought, his love, his truth, his life. Never before did things unseen find so clear and full an expression, and never since has so perfect an epistle been given to men.

As God sent his Son into the world to show forth his truth and love, so he sends his people, not to hide in caves or conceal their light under a bushel, but to live among men and show forth his truth and grace. Living epistles have many advantages over those which are written with ink.

They are easily intelligible. Parts of the Bible were written in Hebrew and other parts in Greek, but all cannot read these languages. When the Bible is translated into our own tongue there are many of our fellow-citizens who cannot read it. When a missionary goes to India he cannot make the people understand his speech. He may write letters and deliver sermons filled with gospel truth, but they are unintelligible to the natives. He must learn their language, or teach them his language, or employ an interpreter. But they can understand the language of a living epistle. Love, patience, kindness, goodness will express themselves through word and deed, so that every one can understand. Let a man go to any part of the world and live a good, pure, loving, honest Christian life, and he will not need to learn the language of the people, nor to teach them his language, nor to employ an interpreter to make them understand the meaning. The language of the Spirit is the universal language.

Living epistles are attractive. It is a hard task for some men and women to read good books. Parents have found it necessary to use many devices to induce their children to read the Bible. But no one complains that his children do not read his character and conduct. Even those habits which he seeks most industriously to conceal from his neighbors and his children they know full well. Men watch one another closely, and read every sign. It is well; for while wicked men are watching saints they are reading the epistles of Christ. The Bible translated into the lives of Christians will be read and known of all.

Living epistles are convincing epistles. The apostles have written well concerning the new birth, Christian charity, self-control, patience, consolation in death, and all other spiritual gifts and graces, but even these inspired words do not impress men so deeply as the living example.

Everyone may be a living epistle. Few men can write an epistle equal to that of Paul to the Romans, but every one can be an epistle as divine and true and powerful as that. The same Spirit that dictated that epistle will write his law of love, his message of grace, on each heart that is yielded to him. Few men can write an argument so powerful as Butler's "Analogy," an allegory so charming as Bunyan's "Pilgrim's Progress," or a poem so rich as Wesley's "Jesus, Lover of My Soul," but every one may be a message from God far more intelligible than Butler's "Analogy," more attractive than Bunyan's "Pilgrim's Progress," more impressive than Wesley's "Jesus, Lover of My Soul," and more convincing than even the Bible itself.—*Christian Advocate, N. Y.*

# Sabbath School.

## INTERNATIONAL LESSONS, 1898.

### THIRD QUARTER.

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

### LESSON X.—THE DEATH OF ELISHA.

For Sabbath-day, Sept. 3, 1898.

LESSON TEXT.—2 Kings 13: 14-25.

GOLDEN TEXT.—Precious in the sight of the Lord is the death of his saints.—Psa. 116: 15.

#### INTRODUCTION.

If the time of last week's lesson was in the reign of Jehoram, the son of Ahab, as is usually supposed, there is a period of nearly fifty years of troublous times before our present lesson. In all this time Elisha is not mentioned except at the beginning of the period. When Samaria was besieged by the Syrians and there was the direst famine within the city—so that a mother had even cooked and eaten her own child—Elisha foretold the great plenty which should be in less than one day. Elisha practically carried out the commission to Elijah to anoint Hazael as the king of Syria, by telling that general of his destiny when he came to ask of the prophet a question in behalf of his master, Benhadad. Elisha also perceived the fitting time to fulfil the charge of Jehovah to Elijah concerning the anointing of Jehu as king over Israel. When King Jehoram was resting in Jezreel, having recovered from his wounds, and Jehu was with the army at Ramoth-Gilead, Elisha sent one of the sons of the prophets to anoint Jehu. This warrior was ready for the task of vengeance upon the house of Ahab. He made a great slaughter of the sons of Ahab, and of all the Baal-worshippers in Israel. He spared not the king of Judah, whom he found with Jehoram, the king of Israel, and he slew forty-two of the princes of Judah.

The period following the reign of Jehu was one of the greatest degradation. The people were oppressed by foreign enemies and corrupted by idolatry. The famine mentioned in 2 Kings 7 is thought by many to have been in the reign of Jehoahaz, the son of Jehu. Judah was ruled for six years by Athaliah, the daughter of Jezebel. The youthful Joash, grandson of Athaliah, reigned well at the beginning; but his end was deplorable. After an ignominious defeat at the hands of the Syrians, he stripped the temple to bribe the invaders. A little later he was murdered by his own sons.

Under Jehoash, the grandson of Jehu, the tide of misfortune for the northern kingdom began to turn. It is in his days that we find the aged Elisha coming to a peaceful death.

#### NOTES.

14. Elisha was now an old man, past eighty years, and possibly more than ninety. *And Joash, the king of Israel, came down to him.* "Joash" is the shortened form for "Jehoash." The coming of the king indicates the esteem in which the aged prophet was held. *And wept over his face.* "Face" is often put for the person himself. Compare Gen. 19: 21. The rendering of the R. V. is therefore better, "wept over him." Well might the king of Israel weep at the death-bed of him through whom God had often wrought deliverance for Israel. *My father, my father, etc.* Compare the same words in Elisha's mouth at the ascension of Elijah. 2 Kings 2: 12. R. V., omits the word "O," as does the A. V. in the former passage. [One of the chief faults of the Authorized Version is the translation of identical expressions with slight variations, thus obscuring the identity.]

15. *And Elisha said, Take bow and arrows.* The later prophets often used objects of various kinds to illustrate and enforce their sayings.

16. *Put thine hand upon the bow.* That is, as the archer grasps his bow ready to shoot. *And Elisha put his hands upon the king's hands.* The verb "put" is different from the word so rendered in the first clause. This means simply to place. It is a symbolical act of the prophet to show the king that Jehovah would be with him in his attacks upon Syria.

17. *And he said, Open the window eastward.* This command was evidently given to some servant. A window in those days consisted of no transparent substance; but was usually nothing more than a lattice shutter. "Eastward" means toward Syria. The main part of this kingdom was toward the northeast; but the king

would naturally begin operations in the country east of the Jordan, formerly the possession of the tribes of Reuben and Gad. *And he said, The arrow of the Lord's deliverance.* R. V., "The Lord's arrow of victory." The word translated "deliverance," or "victory" is literally "salvation." The prophet meant, this arrow is a token of the triumph which God shall bring to you; and thereby give deliverance to his people. *Aphak.* A city east of the Sea of Galilee, where Ahab had defeated the Syrians. Compare 1 Kings 20: 26-30. *Till thou have consumed them.* This utter destruction of the Syrians was not, however, accomplished, owing to the inefficiency of Jehoash. God's promises are usually conditional. Here there was dependence upon the zeal of the king.

18. *Smite upon the ground,* or "toward the ground, as beating down an enemy." *And he smote thrice and stayed.* The king's lack of earnestness now was but the sign of his lack of faith and energy in the coming campaigns in the field.

19. *And the man of God was wroth.* The Septuagint says grieved. How many a man of God since that time has been angry and grieved because of the lack of earnestness in nominal Christians when great opportunities are before them!

20. *And the bands of the Moabites invaded the land.* Israel was so weakened by her conflict with Syria that she was an easy prey even to the Moabites, who had been subjects of King Omri and of his son, Ahab. *At the coming in of the year.* The reference is not exactly obvious; probably it means in springtime. From the expression in 2 Sam. 11: 1, and similar passages, it is evident that a certain season of the year was particularly suited to military campaigns.

21. *And they cast him into the sepulchre of Elisha.* They were in a hurry, so as not to be caught by the marauders. Elisha's tomb was at hand. They cast the body in there, as the first available place. *And when the man was let down and touched the bones.* Literally, "and he went and touched the bones." That is, the body, as it was thrown, hit against the remains of Elisha. No coffins were used. We do not know whether this was a few days or a few years after Elisha's burial. The word "bones" may be used by metonymy for body, as in 1 Kings 13: 31. *He revived.* That is, he lived. *And stood up on his feet.* This is mentioned as a sure token of life. Whether he lived but a few minutes, or many years, we are not told. Probably, however, he lived for a long time, as the miracles of God are not merely for show. There is no miracle like this in all the Bible, suggesting wonderful power in the bones of the prophet.

22. Hazael was a usurper who killed Benhadad. He, however gave the same royal name to his son, who was the third king to bear the name Benhadad—son of Hadad, a divinity of the Syrians.

23. *Because of his covenant with Abraham, Isaac and Jacob.* Compare Gen. 17: 2, 5; Ex. 32: 13, and other passages. Of themselves the people of this generation deserved no mercy. *As yet.* The author of this paragraph was probably writing in the time of the exile, when Jehovah had rejected Israel and cast them from his presence.

25. *And Jehoash . . . took again . . . the cities.* This was a great turn in the fortunes of Israel. Compare the scant force left to the subject monarch, as mentioned in verse 7 of this chapter. Some have supposed that Israel had the help of Assyria. *Three times did Joash beat him.* Thus fulfilling the prophecy which we noted in the early part of this lesson.

#### SAINTLY FACES.

Sometimes, in passing through a crowd, we see a face that attracts us by its sweetness of expression. Perhaps it is an old face, crowned with a glory of hoary hairs; yet love, joy, and peace shine out of every dot and wrinkle in it. Sometimes it is a young face that beams with health and purity and beauty. But, whether old or young, when we see that unmistakable soul-light in a face we know that the heart behind it is pure, the life is good, and that the body thus illuminated is the temple of the Holy Spirit. To keep the mind occupied with good, pure, useful, beautiful, and divine thoughts precludes the possibility of thinking about, and thus being tempted by, things sinful, low, or gross. It is because Paul knew this that he says so earnestly, "Finally, brethren, whatsoever things are true, whatsoever

things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are of good report, . . . think on these things." In the well-formed habit of thinking pure thoughts lies the secret of being pure in heart; and in the daily and nightly meditation in the law of the Lord is a safeguard against many of the sins which defile the carnal heart and debase and blacken the countenance.—*Scottish Reformer.*

#### JOY OF DISCIPLINE.

There is a pleasure in having one's ease, but a joy in discipline. A city youth, surfeited with good things at the table, sleeping softly, and clothed delicately, enlisted recently in the national service. His friends suggested that he would find the hardships of camp too much for him. He replied that he found no hardship in it. He was clothed now as was best for him; he had got over all his fastidiousness as to his fare, ate only what was good for him, and had a plentiful appetite. The prompt requirements of time, the duty of taking care of himself, his equipment, and his clothes, the morning ablution to the waist in the cold water of a creek, and the drill duty were no hardships to him because he was more alive, in better health, and in fuller harmony with his surroundings, than when his mother and sisters were petting him at home. The best of life does not come to the coddled and the pampered. It is better in every way for a man to face discipline, and accept it like a man.—*S. S. Times.*

FELLOWSHIP with God means power as concerns our relation to our fellow-men. Value in this life depends upon what a thing is worth in usefulness to others. The gold hidden in our mines has no value until it is taken out of the mines and put to use. Courage as it slumbered in the heart of Lieutenant Hobson had no value. It received a value, which all the world recognizes, the moment it bore fruit in the heroic deed of daring which will ever be associated with the name of Hobson. So your value and mine depends upon our usefulness to God in helping to bring the world where God wants it. For this work we need power. We need the power that Christ had in order that we may do his work. How shall we have more power? There is only one answer to this question: By submitting to and co-operating with God's Spirit. In other words, by coming into more perfect fellowship with God. We must *have* before we can *give*. Our own lives must become reservoirs of power before we shall be able to apply powers to others.—*Dr. A. S. Gumbart.*

HE was on sentinel duty and not to be caught napping, either by the enemy or by an inspecting officer. "Do you know your orders, sentinel?" he was asked.

"Yis, sor."

"Know the points of the compass?" continued the officer.

"Yis, sor."

"If you face the rising sun, your left hand would be on the north of you, and your right hand on the south of you. What would be behind you?"

"Me knapsack, sor."

HE lives long that lives well, and time mis-spent is not lived, but lost. Besides, God is better than his promises if he takes from him a long lease, and gives him a freehold of a better value.—*Richard Fuller.*

## Popular Science.

BY H. H. BAKER.

### Handling Grain.

A new and very rapid method of handling grain has been devised for transferring it from one vessel to another, from a barge to an elevator, or removing it from place to place. It is the invention of a Mr. Duckham, of Millwall, England. The grain is carried in connection with the movement of air, or rather what may be called a tornado; to be more "scientific," by a pneumatic process.

Aside from the air compressors, or exhausters, the chief feature consists in a cylindrical tank, to which any number of flexible tubes of proper size are attached, and taken to any place where the grain is to be deposited, whether near by or more remote. On its way, it passes through an automatic weighing machine which gives and records its exact weight.

One end of the cylinder is placed on the surface of the grain to be removed, the pneumatic machinery is set in motion; exhausting the air from the cylinder sets the grain in motion, filling the tubes, when the flow of air from the compressed chamber sends it on to its place of destination.

By this method the grain is moved without loss by abrasion, as every kernel is surrounded and cushioned in air, and is thoroughly permeated with it, thus preventing it from damage by either dampness, moths or mould. This apparatus will remove from one ship's hold to another at the rate of one hundred and thirty-five tons per hour. It is deemed to be the most efficient system for handling grain now in operation.

### Singing Sands.

One of the strangest phenomenon in nature is that of singing sands found on certain shores and beaches of the ocean, which, when stirred or walked over, at particular times, give off musical sounds, hence they are called "singing sands." Why this singing should be heard in one place on the shore and not at another, on the same shore, is a mystery. The sands having exactly the same appearance, and why they should sing, when stirred, at one time and not at another, has long remained mysterious, even among scientific people.

Various theories have been advanced, from time to time, as to the cause of these musical sounds, but only to be met by objections fully as cogent as the theories set forth. Recently I have seen the result of an examination, which, to my mind, renders the cause that produces the sound more clear than any I have heretofore seen. This last theory is based upon the results of an investigation on the spot, at different times and under different circumstances as to the winds and weather. These investigations were aided by a first-class microscope. The investigation showed that the sands, by the action of the water, were taken from a bed of quartz and had the sub-concoidal fracture of the vitreous varieties; that the particles were very nearly of uniform size, and every one had hackled edges that were very thin and sharp.

The singing is believed to be caused by friction between the myriads of corners and edges as they impinge against each other, when they are walked upon or stirred, by the snapping or cracking of their brittle edges. In proof of this, when the sands are damp or

wet no singing will be heard, because the presence of moisture causes cohesiveness, and they thus lose elasticity.

Very many things in nature appear to be mysterious, and excite our wonder, when, if we could but see the minute causes that produce the mysteries, everything would be plainly revealed and no wonder excited.

### SACRIFICE.

Nothing that is really worth having is obtained without sacrifice. Great victories are reported from the scenes of war, and the people as a whole rejoice. But the news of victory brings with it the news of sorrow to the homes of those whose lives have been sacrificed that the victory might be won. The great good is obtained only by sacrifice.

Success in business comes to those who devote themselves to the details of business, and who thus become masters of that which they undertake to do. In order that such results may follow, temptations to run into other fields, or to abandon the plain path of duty for the by-way of pleasure, must be resisted, and the sacrifice of temporary delights is required in order that the fruits of ultimate success may be reaped. Business success is only won by sacrifice.

The same is true in professional life. Men buy the knowledge possessed by those who have devoted their lives to the study of special subjects because those specialists have resisted the temptations to take for granted that which can be mastered only by effort, and thus have obtained the knowledge of which their fellows have not come into possession. Minor delights have been forced into the background to make way for the greater results.

In the preparatory work of life this rule of sacrifice is unquestioned. The student or the mechanic who hopes to master his subject will need many times to turn a deaf ear to the enticements of pleasure, and to keep constantly before him the demands of duty. But the rule holds equally true in the affairs of later active life. Fortunate it is that no man is ever permitted to put his hand on final success, and say with confidence that the goal is reached. Always that which at first seemed to be the ultimate goal becomes, when it is attained, but the beginning of another trial. For a person to continue to succeed, or to hold his own in the battle of life, he must constantly sacrifice immediate pleasure for the greater results. The physician or the lawyer or the tradesman is successful only as he labors for and serves others.

One of the first lessons for a young man or woman to learn, if they aim toward usefulness for others and success in their callings, is this one of sacrifice. To accomplish what others have failed to accomplish is success, and that can be done only by giving the matter in hand a devotion which has not been given by the unsuccessful one. It is devotion to a cause which brings the successful termination. Sacrifice of the lesser for the greater is an unailing rule in life. We sow the seed, and sacrifice it, in order that the harvest may be sure and abundant. Sacrifice is not loss; sacrifice is gain.—*Westerly (R. I.) Sun.*

### GREAT THINGS OFTEN EASIEST.

Great things are, as a rule, easier done than little things. It is often easier to resist a great temptation than a little one. If it is a temptation to do a great wrong, the very magnitude of the evil causes the tempted one

to start back, and refuse its performance. But if it is only a slight evil, the temptation is stronger and the power of resistance seems less. Rarely does one do a great wrong until his conscience has been hardened by a repetition of lesser wrong acts. It is much the same in brave efforts at doing and enduring in the right path. It is a well-known fact that many a man who has marched boldly up to the cannon's mouth, or moved forward steadily under musketry fire, shrinks from the lancet's scratch in a new vaccination. The great peril summons all his strength and courage, while the little hurt is not enough to call forth his real powers of endurance. It is often the case that a man will fail in an effort to leave off a quarter of his daily supply of liquor or tobacco, but will succeed in the endeavor to abstain entirely from drinking or smoking. It is well to have this great truth in mind, and to act on it in practical matters. Undertake great things for God and your fellows. You may succeed in them because they are great. Look out for the little temptations to go astray. Their power is often increased by their smallness.—*S. S. Times.*

## 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 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.**

**GREENE-TITSWORTH.**—At the home of the bride in New Market, N. J., July 27, 1898, by the Rev. Frank E. Peterson, Prof. Frank L. Greene, of Brooklyn, N. Y., and Miss Lucy Maud Titsworth.

**BOND-TRUMAN.**—At the home of the bride's parents, Mr. and Mrs. Alvin M. Truman, Alfred, N. Y., August 14, 1898, by the Rev. Boothe Colwell Davis, Mr. Samuel Brumfield Bond, of Weston, W. Va., and Miss Carrie Antoinette Truman.

**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.

**BENJAMIN.**—At Plainfield, Leroy H., infant son of Charles J. and Jennie Anderson Benjamin, born December 15, 1897, died, August 15, 1898. Theirs is the kingdom. A. E. M.

**TITSWORTH.**—Edward B. Titsworth, one of ten children of Lewis and Keziah Dunham Titsworth, was born in New Brunswick, January 1, 1817, and went to rest, at Plainfield, August 14, 1898. A. E. M.

THE greatest canal in the world is the Suez, opened on November 16, 1869. Its length is 95 miles, its depth is 26 feet, its annual revenue is \$15,000,000, its cost was \$100,000,000. Its stock is five times its par value, and the average time taken to pass through it is 20 hours, less eight minutes. The depth of the canal is being increased, at a cost of \$40,000,000. The world's longest canal is the Imperial Canal of China, with a length of 1,000 miles.

THE largest city of the world is London, lying in four counties and having a population of 4,250,000, equaling the combined populations of Paris, Berlin, Saint Petersburg and Rome. To walk through all the streets, avenues, lanes and alleys of the city, never traversing the same one twice, would require a ten-mile walk every day for nine years. The streets, placed in a row, would reach round the world, and leave a remnant that would stretch from London to San Francisco.

AN amusing anecdote is told of the celebrated Chief Justice John Marshall, by his descendants, in illustration of his curious lack of practical sense. Returning one afternoon from his farm near Richmond, Va., to his home in that city, the hub of his wheel caught on a small sapling growing by the roadside. After striving unsuccessfully for some moments to extricate the wheel, he heard the sound of an axe in the woods, and saw a negro approaching. Hailing him, he said: "If you will get that axe and cut down this tree, I will give you a dollar." "I c'n git yer clear 'thout no axe, ef dat's all yer want." "Yes, that's all," said the judge. The man simply backed the horse until the wheel was clear of the sapling; then the whole vehicle went safely around it. "You don't charge a dollar for that, do you?" asked the astonished chief justice. "No, massa; but it's wuf a dollar to larn some folks sense." The quick witted negro got his dollar from the great lawyer without further questioning.

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**Literary Notes.**

**General Greely's 278 Days of Death.**

The true story of those 278 days of suffering by Greely's heroic little band of explorers in the Arctic region has been told by General Greely himself, for the first time, for the October *Ladies' Home Journal*. For years General Greely has kept an unbroken silence about his fearful experience and that of his companions, as they dropped dead one by one at his side, and it was only after the greatest persuasion that the famous explorer was induced to write the story.

**IN THE PHILIPPINE ISLANDS.**

Oiled rags are used for brooms. Cattle are no larger than goats.

Hats are worn only by foreigners.

All the women smoke cigars. The natives bathe three times a day.

Water buffaloes are used for plowing.

Manila was founded by Legaspi in 1571.

All the inhabitants fall asleep at midday.

Manila is pronounced Mah-nee-la by the natives.

A fashionable delicacy for the menu is the grasshopper.

The common laborer receives as much as ten cents a day.

Mosquitoes are more formidable than Spanish gunboats.

The poorer classes robe themselves in one yard of cloth.

Electricity is used for illuminating purposes in Manila.

The high quality of the indigo is acknowledged throughout the world.

In 1897 the United States took 41 per cent of the Manila hemp exported.

The oil of cocoa is used for lighting purposes throughout the islands.

Horses are a curiosity. The few that are raised in the islands are too small to brand.

The capital of the Philippines is Manila. It has a population of 200,000 and over 60,000 in the suburbs.

In the Philippines they have butterflies as large as bats. Their color is fawn and they have ruby eyes.

The typhoon and earthquake have been the most frequent and dreaded enemies until Dewey came.

**SHOPPING IN ITALY.**

The American finds much to try her in shopping in Italy. In the first place briskness is unknown. The Italian always produces the impression of feeling that he has the whole day ahead of him. Two of his favorite phrases illustrate this: "*Ce tempo*" (there is time), and "*Ci vuol pazienza*" (one must have patience). Whether one agrees with the first expression or not, she has ample cause and opportunity to exercise the second. The leisurely bearing with which the salesmen bring forth their wares drives the hurried and unphilosophical shopper to the verge of desperation.

The very manner in which goods are kept stored in Italy is a fruitful cause of anguish. Suppose, for instance, that one is searching for spring underwear. With us such articles are kept in boxes or drawers, and it is an easy thing to whisk them out and display them to the buyer. In Italy, on the contrary, each style and size is wrapped in paper and the package tied with a string. To make a selection it is necessary to have an endless untying and spreading out of parcels, during which lively would-be purchasers suffer from the fidgets. It is the same way with stockings and a variety of other necessary articles, and the buyer must either say and practice "*Ci vuol pazienza*," or render herself bankrupt in cellular tissue.

Another source of trial is what appears to us the outlandish method of having things that apparently belong together sold in different establishments. Silks are found in one shop, woollens in another, and ribbons in a third. At none of these can one buy needles and thread. If a woman wishes to hang a pair of curtains, she purchases the materials at one shop, the rod and rings at a different place, the iron fixtures at a third, and has to go to a fourth to find an upholsterer to put them up. She must visit a tobacco shop for salt, and cannot find, as with us, vegetables, fruit or bread at a grocer's. It may thus readily be seen that one must travel a good deal to do her marketing or shopping. Add to all this the confusion incident to the fact that the standards of measure and weight are different from ours, a metre exceeding a yard, and a pound containing but twelve ounces, and a faint idea may be formed of the mental complications of the traveler. There is also a certain amount of beating down to be done in nearly every shop; and even after half an hour's bargaining, the purchaser cherishes awful doubts lest she might not have bought the thing cheaper. Shopping is really almost equal to the contemplation of faded frescoes for lowering the mental tone, and it is hard to say which has the more to answer for in the exhausted state in which most travelers leave Italy.—*Christine Terhune Herrick, in Harper's Bazaar.*

**HIS CREDENTIALS BURNED.**

The case of the dog in the express car who had eaten his tag is almost equalled by the following instance of retroactive misfortune.

"I hope, sorr, you will assist a poor man whose house and everything that was in it, including me family, sorr, were burned up two months ago last Thursday, sorr."

The merchant to whom this appeal was addressed, while very philanthropic, is also very cautious, so he asks: "Have you any papers or certificate to show that you have lost anything by fire?"

"I did have a certificate, sorr, signed before a magistrate to that effect, but it was burned up, sorr, in the house with me family and the rest of me effects."

**APPLYING AT HEADQUARTERS.**

"I beg your pardon," said the passenger in the skull-cap, leaning over and speaking to the young man on the seat immediately in front of him; "but are you not just returning from college?"

"Yes, sir," replied the young man; "I am one of the graduates. In fact, I was the valedictorian."

"I was sure of it," rejoined the other. "I would be greatly obliged if you would tell me, in a few words, who wrote 'Junius,' who the man in the iron mask was, what was the origin of protoplasm, explain the Schleswig-Holstein question, give me the reason why republics are superior to limited monarchies, and tell me why evil is permitted on the earth."—*Chicago Tribune.*

THE greatest bell in the world is in an edifice before the great temple of Buddha, at Tokio. It weighs 1,700,000 pounds, and is four times greater than the great bell of Moscow, whose circumference at the rim is nearly 68 feet, and whose height is 21 feet.

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