THE SABBATH RECORDER.

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THE GREEN LANES OF THE PAST.

BY JAMES NEWTON MATTHEWS.

CARE not to gaze at the years coming on,
Thick-mantled in mist and with doubts overcast,
But would rather stray back to the days that are gone,
Along the green lanes of the past—
Across the cool meadows of memory, where
The birds ever sing, and the wild waters fall,
And the laughter of children is borne on the air,
And love shineth over it all.

The painter may picture the future in dyes
The rival the rose and the rainbow, and still
It may leave him at last but a guerdon of sighs,
And a hope that it failed to fulfill;

The poet may sing of the splendors supreme
Of the opulent ages, far-coming and vast—
I question him not, yet I ask but to dream
On the old quiet hills of the past.

The past is my own—there is nothing uncertain
In all its wide range, and my title is clear—
While the future, at best, is a face on the curtain,
That fades as my feet draweth near;
Then give me the blossoms, the birds and the bowers,
And every loved scene where my soul clungeth fast,
But would rather stray back to the days that are gone,
Along the green lanes of the past—
Across the cool meadows of memory, where
The birds ever sing, and the wild waters fall,
And the laughter of children is borne on the air,
And love shineth over it all.

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The past is my own—there is nothing uncertain
In all its wide range, and my title is clear—
While the future, at best, is a face on the curtain,
That fades as my feet draweth near;
Then give me the blossoms, the birds and the bowers,
And every loved scene where my soul clungeth fast,
Like an evergreen ivy that mantles the towers
And feeds on the dews of the past.

—Ladies' Home Journal.
Sabbath Recorder.


THE FIRE OF SORROW.

In this cruel fire of sorrow Cast thy heart, not fear, nor wall; Let thy soul be firm and steady, Do not let thy spirit quail. Work not till the trial hours, Take then thy heart again, For as gold is tried by fire, So the heart is tried by pain.

-Frances H. Havergal.

Very few, comparatively, who complete the classical course in our colleges and universities, keep up their study of the dead languages after leaving school. The clergy are supposed to have a fair knowledge of Greek and Hebrew, the original languages of the Scriptures; but even they soon become "rusty," and read the Old and New Testament Scriptures with more or less difficulty. To aid in overcoming so slight a handicap "tongues" of the Bible, an interlinear translation of the Greek New Testament has been published by Messrs. Hinds & Noble, 4 Cooper Union, New York, which is proving a real luxury to those who love the Greek language, but for some reason neglect to keep sufficiently fresh in its use to read it as readily as they do the English. This valuable work is advertised in another column of this issue, to which all interested are referred.

We ask our patrons of the Helping Hand to be patient with our Sabbath-school Board, for they have labored under difficulties in getting material for the printers. Just before going to press with this issue of the Recorder we will fill part of the orders which should have been ready fall ten days ago. Of course, the Helpers will be a week or more late in reaching their destination. Our faithful Board could not foresee the failures that would occasion this delay, and hence could not avoid it. None will welcome the proposed change in the method of securing valuable lesson preparations more than will the present Board, judging from their expressions to the editor. Some of the advantages coming from the employment of a agent for this work will be prompt service, unity of plan, greater care in preparing comments, and graduation of preparations to suit the age and qualifications of scholars.

The police court of Philadelphia has made known a recent decision, that the crying of any article of merchandise in the streets of the city on the Sabbath, is a "breach of the peace," and the policemen are directed to stop it. Won't some of the savants be so considerate as to define what particular day of the week is meant by "sabbath"? Is it the Lord's Sabbath, or the Sabbath of the Pope that they hope to protect? In the absence of any specific mention, there is likely to be some delay. Men for this work will be prompt service, unity of plan, greater care in preparing comments, and graduation of preparations to suit the age and qualifications of scholars.

The Roman Catholic church rigidly discourages the general circulation of the Scriptures among its laity. It maintains that the Bible is for the House of God, because it is accompanied by the commentaries and explanations of the church; just the opposite of the Protestant view of the case. The Orthodox Greek church does not openly hold with the Roman Catholics that the Bible is an unsafe guide, or possesses a strong tenacity in that direction. A strong body of Greek priests exist who look upon its circulation as fraught with peril to their church. That may all be, and still be nothing against its free circulation. The church is at a loss for an explanation that is worth the taking. The question is being earnestly discussed in the "Holy Synod of the Russian church," whether to encourage the circulation of the Scriptures in the Russian Empire or not. Whenever the question is settled adversely to the general dissemination of the Word of God, no matter what may be the name of the church or the professions of Protestantism, it may be accepted as certain that there are cherished doctrines maintained which such people are unwilling to come under the light of the truth as it shines forth in that best of all books, the Bible.

The conviction of Commander Booth-Tucker, in New York, on the charge of "keep­ ing a disorderly house," is called forth a variety of comments from public speakers and from the press. There is no doubt that both parties in this controversy have been at fault. The great noise and uproar which sometimes characterize the Salvation Army movements are not infrequently a source of great annoyance to many citizens, and undoubtedly ought to be so modified as not seriously annoy those of a sensitive nature. Very few people would prefer to have the noise and confusion of the Fourth of July kept up every day of the year. There is always a feeling of relief experienced when such rollicking days are over.

But in the form of the indictment and the specifications of the conviction of Commander Booth-Tucker, there seems to be a degree of inconsiderateness and injustice that will certainly react in his favor. If the real offense consisted only in being too noisy while holding religious services, so that some of his nearest neighbors were disturbed thereby, it certainly was not in the interests of fair play to charge him with "maintaining a certain place, ill-gained, house," and that he "unnecessarily did cause, procure, suffer and permit the said men and women in the said house and place of public resort... making great noises, and otherwise mis­ behaving themselves."

As soon as efforts to secure peace and good order degenerate into m i errepresentation and persecution, the counter-current sets in and sweeps away the structure which had not enough truth in itself to give it permanence. The Salvation Army ought to keep itself from a quarrel with those who do not choose to adopt its methods, but let it have fair play and a fair hearing, especially before the courts of justice, where all citizens should have equal rights.

It seems to be a settled fact that the notorious socialist, Eugene V. Debs, who has recently been released from confinement in the penitentiary, is planning on a large scale to colonize some state, probably Washington. Several prominent sociologists are associated with the latter. Debs, in this enterprise, plans to select 5,000 men from all trades and professions, and go as soon as arrangements can be made to the place chosen, and make their beginning. All the necessary industries will be represented by the new colony, and this community will be quite self-sufficient, with all things in common, so there will be neither the rich nor the poor, but the fullest utilization of their earthly visions. They hope soon to be able to control legislation, in whatever state they may select, on this plan of a new social commonwealth. Then it is hoped that their success will be so marked that other states will, in time, see the beauty of this Utopian system, and fall in line. Mr. Debs believes that a hundred thou-
sand men will soon be ready to unite in this experiment. Now, we have not a discouraging word to offer against this enterprise. It is far better that those who believe in Mr. Deb's theory of economics and government should have a chance to become associated in some way with the laborers of the country, or "some vast contingency of shade, where rumor of oppression and deceit shall never reach them more."

"General" Coxe should be invited to head the line of march. The long roll should be sounded loud enough to reach the ears of all malcontents and anarchists, and they should at once "fall in." All friends on the border line should gladly extend the parting hand, and bid them "good speed." Give them every favorable opportunity to try their cherished, but bitterly to be very peaceful, theory. If the sequel shall prove to be a repetition of the story of the "Kilkenny Cats," many people will not be greatly surprised. But give way for the trial. Let us see how long these men, who cannot agree with anybody else, can agree among themselves.

BREVITIES.

SPAIN is now having internal broils enough to make grave apprehensions. The excitement in financial and political circles runs high. The entire Cabinet has resigned.

A KILLING frost was reported from various points in New York State last Monday morning, causing much damage to fruit and vegetables. The summer thus far continues remarkably cool.

SEVERE earthquake shocks were felt in San Francisco, and at other points in California, June 29. Buildings were shaken and seriously damaged in many places. There were two distinct shocks, occurring about mid-day.

The earliest living graduate of Harvard College is Samuel Ward Chandler, of Philadelphia. He graduated in 1822. Wm. L. Russell, of Barre, Mass., is the oldest living graduate of Harvard. He is now in his 90th year.

A DESTRUCTIVE tornado visited Kansas, about 10.30 P.M., June 23. Three persons in one family were killed and considerable damage to property was done. The storm was confined to a narrow belt about fifteen miles north of Salina.

The cable cars in New York have almost daily trouble. First the grip catches the cable in a way that cannot be disengaged; then the car runs away and smash up and injure passengers. At other times they kill people around the "deadly curves," and so the work goes on.

By means of the X-rays a man in Clinton, Mass., who has lived five years with a dislocated vertebra in his spinal column, has had the trouble distinctly traced, and is now to submit to a surgical operation by which it is expected that the misplaced bone will be restored to its natural position, and the man will be completely restored to health.

SENTENCE on Commander Booth-Tucker has been suspended by Judge Newburger. This was a matter but he is still liable to meet the sentence hereafter if others complain of continued disturbance. In one case complained of in the recent trial the meeting was held from 8 o'clock in the evening until 4.30 the following morning, with all the accompanying music.

It is not a surprise that President William B. Harper, of the University of Chicago, is at last compelled to take a respite from his arduous duties. Under advice from his physicians he is soon to sail for Europe. He is a most indefatigable worker. But the great responsibilities and unremitting toil of his position since assuming the Presidency of the University are proving too much, even for his iron constitution.

At last the tariff bill seems to be making good time. While many complain that the bill goes slowly and time is wasted, it must be remembered that the two great parties are at work upon it, and trying to get tariff measures that will come as near to satisfying the demands of all classes as possible. This is no easy task. Moreover, it is said that if this schedule is adopted by the last of July it will be in the quickest time that any administration has settled its tariff plan since George Washington signed the first tariff act on July 4, 1789.

There has been a great uproar recently in the State University of Texas. There was a demand for the prompt dismissal of all Northern professors on account of their teachings and influence which was imagined to be out of harmony with "Southern principles." But a committee of the Legislature, after a careful investigation, has pronounced the charges wholly untrue, and declares that the professors are teaching nothing at variance with Southern principles.

There seems to be more humbuggery about the case of the renowned pretender and "healer," Schlatter, than any one who has come into the papers in many a day. Hundreds of thousands of dollars have been raised to send him to Denver a year or two ago when he was reported to do such wonders of healing. Then he suddenly disappeared, since which time he has been reported as still pursuing his work in different places, as already starved and found by cowboys in New Mexico, and, last of all, it is said he has recently turned up in Detroit, Mich.

About fifty clergymen of Philadelphia accepted the proposition of Hon. David Lubar, and memorialized Congress "for the removal of the inequalities of the present protective system." Many of these clergymen preached, by a concert of plan, on the subject in their respective churches on Sunday, April 11. The burden of these messages was the necessity of relieving agriculture as well as manufacturers of the pressure of present hard times. They maintained with a good show of reason that the government, while protecting manufacturing industries, should also provide by an appropriation of at least $50,000,000, for paying bounties on exports. It is urged that an export bounty secures the same measure of protection to the agriculturist against the competition of the lowest paid pauper labor of the world, as does the protective tariff for those employed in other American industries. A tariff on imports benefits one class but does not relieve the other. Hence it is proposed by the plan of export bounties to encourage the farmers. "A bounty on exports would have the effect to raise the price of the farmer's products in the home market. Then he could buy the manufacturer's products at their advanced price and thus be on an equality of protection.

BOOK NOTICE.

A First Book in Writing English, by Edwin Herbert Lewis, Ph. D., Associate Professor of English in Lewis Institute, and in the University of Chicago.

The above is found on the title page of one of the best books, of its class, on the market. The author is a recognized authority in English Literature; and while he has given the public what he modestly calls a "First Book in Writing English," still, one who masters this, even though he shall never reach the second book, will be well equipped for understanding and writing the English language. The book has nearly 300 pages, is well indexed, printed and bound in the most approved and substantial manner. For private study or as a school text-book, for the place and purpose designed, it has no superior.

A CREDO OF GUIDANCE.

I believe absolutely that having been bought with a price, I belong to Christ, and that every particular of each day has been foreseen, planned, and prearranged for me with perfect love, perfect wisdom, perfect power. The "covenant is ordered in all things, and sure."

I believe the Saviour's promise, "If any man will do his will, he shall know," and I believe that he has left his footsteps as a way for us to walk in.

I believe that the Holy Spirit dwells within me, to be my Teacher and my Guide. I believe to it his office to lift up for me God's Word as the living word containing directions for every step of the way; and I believe that he will enable me, if I listen to his voice, to apply divine principles to the minutest details of my life. I believe that the living word of God is the mirror, and the very hairs of your head are all numbered.

I believe that "all things work together for good to them that love God." When I see no definite guidance, let me not doubt that it is there. My circumstances, my calling, my resources, my health or lack of health, are providences. The possibilities of my present position are indications for service, whether in suffering, waiting, or working. "An ability and an opportunity to do good ought to be considered as a call to do it."

If I am to follow in the path of God's guidance this day, let me beware of five things:

1. Of losing sight of the glory of God as the object of my life.
2. Of substituting my own will for God's guidance, and of mistaking a so-called "feeling led" for "I delight to do thy will, O my God."
3. Of looking to second causes.
4. Of burdening myself as regards the results of any steps which it may be my clear duty to take.
5. Of any indulged sin, or neglect in maintaining habitual communion with God, lest, in emergency, there be any drawback to actual and immediate telegraphic communication with, and direction from, the throne of grace (1 Sam. 14: 37; Neh. 1: 4; 2: 1). "The Lord shall guide thee continually." A Day's Time Table.
LITTLE THINGS OF LIFE.

Why is it that we so easily forget that the little things of life are what make it easy or hard? A few pleasant words, a warm handshake, a cordial letter, are simple things, but they are mighty in their influence on the lives of those about us, adding a ray of hope to the dreary, quenching hearts, giving a bit of courage to disappointed weary ones, and helping to make our own lives sweeter at the same time.

Few people realize how much the little attentions of life mean to their Mother or as they wish. Child of God, listen to your Teacher. He tells you that when you go to private prayer your first thought must be: The Father is in secret; 1 Cor. 14:29.

1. The Creed. - Edgedorton, June 18, 1897.

We felt confident in 1 Cor. 14:29, when the statement was this morning recalled, as, one year later, I met that mother with beaming face, and saw her boy, a picture of health, bounding by her side. And thinking of it, I was reminded, too, of how a few weeks more patience, the child, now going with a hop, skip and jump, would surely be a cripple for life.-Helena H. Thomas, in New York Observer.

PRAYER IN SECRET.

It is as if they have so little to pray for, and in that little no faith or joy. They are discouraged and kept from prayer by the thought that they cannot come to the Father as they ought or as they wish. Child of God, listen to your Teacher. He tells you that when you go to private prayer your first thought must be: The Father is in secret; 1 Cor. 14:29.

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The Sabbath Recorder.

Tract Society Work.

By A. H. Laws, Cor. Secretary, Plainfield, N. J.

NORTH-WESTERN ASSOCIATION.

New Auburn, Minn., where the session of the North-Western Association for 1897 was held, is about seventy miles southwest of Minneapolis. The journey from Alfred Station and the Western Association consumed the time from 3:30 A. M., on Second-day, until 2 P. M., on Fourth-day, including one night at Minneapolis. The thermometer was “cavorting round” between 98 and 100. The dust was abundant, until the last day, when mud took its place. All told, it was not difficult to realize the maximum of distance and the minimum of comfort. New Auburn is on the north point line of the Seventh-day Baptist churches of Minnesota. It is a “roomy” village of four or five hundred people, and finely situated on the shores of a lake, one by three miles in extent. The soil is good, and the present prospect for soil raising. The New Auburn church was organized in 1865; A. G. Crofoot is pastor. Rev. Zurd Campbell was the first pastor. His dust lies in the beautiful cemetery on the bank of “High Island Lake.”

OPENING SERVICE.

The Fifty-first annual session of the North-Western Association opened at New Auburn, June 22, by an afternoon devotional service, led by Pastor H. D. Clarke, of Dodge Centre. Pastor Crofoot, of New Auburn, gave a happy “Welcome” to the delegates, and Pastor L. C. Randolph, of Chicago, was elected Moderator. The opening sermon was preached by the Rev. C. R. Randolphi, of Neillsville, Wis. “The duty of our churches to call and send more laborers.” The sermon was a plea by Pastor Sower, of Milton, for the Seventh-day Baptist churches to do all that can be done by our resources, in the work of evangelism. Christianity and anarchy are running a race for mastery. We need to increase our efforts in order to save ourselves from spiritual decay, and it would be well if individual churches would send out men in addition to all that can be done by our general boards.

AFTERNOON SESSION.

The first half of the afternoon was occupied with communications from churches, and from other Associations. These were followed by a season of devotion led by Pastor Witter, of Allison, Wis. Then came “The Sabbath-school Hour,” conducted by Dr. Platts, of Milton, Wis. The nature and purpose of Sabbath-school instruction were set forth by an analysis of the Parable of the Sower. The sermon was a plea for more aggressive work along the line of evangelism. Christianity is nothing if it is not aggressive and “applied.” The Book of Acts is the germ of all church history. It shows the church pushing the conquests of truth under the guidance of the Holy Spirit. We need more workers, more power, more occupied fields and more help from the people. If laborers are not called out, the churches must be abandoned. In natural matters Christianity and anarchy are running a race for mastery. We need to increase our efforts in order to save ourselves from spiritual decay, and it would be well if individual churches would send out men in addition to all that can be done by our general boards.

AFTERNOON SESSION.

After a few items of business, Riley G. Davis, delegate from the South Eastern Association, presented from Mark 6: 6: “God’s Revelation of good to men.” Disobedience led men away from innocence and communion with God. Infinite love began at the work of restoring men by revealing the way of life and pleading with men to walk therein. From that time there has been a long history of the increasing revelation of his love and mercy to win men back to harmony and obedience. It is our greatest duty and our highest good to yield to these calls of God.

WOMAN’S HOUR.

The provisions for this were very inadequate. Dr. Platts read a paper by Emma Thomas Jordan on “How Women Should be More Interested in the Work of the Woman’s Board.” The paper was full of good suggestions. No other item was provided for.

EDUCATION SOCIETY HOUR.

This was conducted by President W. C. Whitford, of Milton College. Dr. L. A. Platts spoke of “The Relation of the Education Society to the Denomination.” T. J. Van Horn spoke of “The Educational Spirit of Our People as seen in the other Associations.” R. G. Davis spoke of Salem College and its work. Martin Sillard spoke of the “Present Condition and Influence of Alfred University.”

L. C. Randolph and F. E. Peterson spoke of Milton College as to its “Spirit of Evangelism,” and of its “Ability to give a thorough education.”

President Whitford spoke of all three schools, of their struggles and successes, and of their value as a fundamental factor in our future history.

A. H. Lewis spoke of “The duty of parents to give their children higher education, and to send them out in their own special work.”

The hour was full of good things; the cause of education was highly commended, and many deserved tributes were spoken of teachers through whom men and women have been led into broader and higher life and culture.

SIXTH-DAY EVENING.

With the coming of the Sabbath, the house was filled with singing worshippers. T. J. Van Horn and a full choir led the praise service. A. H. Lewis spoke a few words concerning ("The rest of faith and of communion with Christ.” The Holy Spirit conducted the meeting. This is not too much to say. It was indeed a hour of sitting together in an “Heavenly place.”

SABBATH MORNING.

First came a sermon by Pastor Sowell, of Welton, Iowa. Isa. 32: 20: “Blessed are ye that sow beside all waters,” “True Gospel seed-sowing by Seventh-day Baptists.”

The sermon commanded deep attention. Some of its leading thoughts were: No soil is unpropitious for the growth of truth, when it is watered by the Holy Spirit. The treesless Yellow Stone Valley is most productive when irrigated. We must sow the seed of a complete gospel. There can be no Gospel except for the condemnation which follows broken law. There can be no complete conception of God’s law without the Sabbath; hence the Sabbath is needful to a complete gospel of peace. Our work is one, and we must talk less of “Mission work,” “Evangelistic work,” and “Educational work,” but rather of Seventh-day Baptist work. I fear that some pastors are too nearly asleep on these questions. Like pastor, like people; there is no time for delay. Our work demands immediate action. Our work and our gifts must be enlarged, and these must be used as Seventh-day Baptist churches. If pastors and evangelists are unapt to defend the Sabbath, they must fit themselves. Silence as to the Sabbath is at best but half faith in it. We must take care lest “Evangelism” by too great silence is made to antagonize “Sabbath Reform.” Should not evangelists be examined by a competent committee, as much as candidates for the pastorate are? We must be better Sabbath-keepers. We need churches that will hold more than we need preachers that will “draw.”

The sermon was clear, strong, and sweet. The place and value of Sabbath-keeping and Sabbath Reform were well and forcibly set forth. There was a strong trend in all the sessions toward the idea that our evangelistic work must not be separated from Sabbath work. To send the evangelist first and the Sabbath Reformer next is undoubtedly a failure.

SABBATH-SCHOOL.

The Sabbath-school followed under the leadership of Pastor Crofoot, Superintendent of the New Auburn School. Lesson, Rom. 14: 10-21. Taught as follows:
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"Judging Others." Dr. I. A. Platts.


"Responsibility for Others." T. J. Van Horn.

Practical Obligations." E. A. Witter.

Each point was treated with commendable brevity and clearness, and the session was concluded by appropriate music.

THREE P.M., Mr. B. E. Fisk, delegate from the Western Association, preached from Luke 19: 10. "God Seeking the Lost." All have sinned. Salvation includes redemption from sin and development in righteousness. Christ has full ability to save and is abundantly willing to save. We must come in faith, and if we are not saved, the fault is with ourselves. God seeks a "Peculiar People" fully redeemed unto himself.

CHALK TALK.

The sermon was followed by a "Chalk Talk," or better, a chart talk, on Junior Education, by Pastor Clark of Dodge Centre. He described methods of work, and illustrated by charts and pictures of his own making, the methods pursued at Dodge Centre. Special prominence was given to practical points, especially, "Cruelty to Animals." It was enjoyed by young and old.

SEMINAR.

A sermon by F. E. Peterson followed. He chose, wisely, to preach a sermon on character building; building for God and righteousness, in society, in the state and in the church. An outline of the sermon has lately appeared in these columns. It will repay for the re-reading which it deserves. It was forcible, practical, and full of inspiration toward higher living.

EVENING SESSION.

The services of the Sabbath were concluded by an evening service of praise and a sermon by Dr. Platts, pastor at Milton, Wis. Text, John 12: 20-23. Theme, "Bringing Men to Jesus," as may be brought to Christ. Many are more willing to come than we suppose. Those who know Christ must show him to those who do not know him. The world expects to learn of Jesus, to "see Jesus," through us if we are his disciples. We must remember that in the New Testament the Sabbath-keeping Christ. We must so live that men may see him truly and clearly in our saved and sanctified lives. Let Christ be revealed in you that you may reveal him to others.

FIRST-DAY MORNING.

The morning hour was taken up with business, reports of committees, etc. At 10 A. M. came the YOUNG PEOPLE'S HOUR, conducted by Pres. W. C. Whitford, for the Associate Secretary, Prof. Edwin Shaw, of Milton, Wis. The Secretary's Report was read by Prof. D. L. Coon. He reported 22 Societies, with a total "Active" membership of 486; "Associate," 85; "Affiliate," 72; total, 625. Eleven Junior Societies reported, 110 "Active" and 57 "Associate," total, 167. Grand total, 792. Money raised, Seniors, $359.00; Juniors, $61.91. Juniors, 37c per member; Seniors, 57c.

Then came an ADDRESS by Prof. D. B. Shaw. This paper ought to be read entire, and we here ask the Editor of the Young People's Department of the Re- corder to secure it for publication. One thought rung out like a bugle-note in the address, "Seventh-day Baptists must live and die on conscience!"

Rev. Dr. Platts spoke of "The Preparation Our Young People Must Have for Coming Duties." Martin Sindall pictured the ideal young man, or woman, as being possessed of "Soundness," "Sweetness" and "Squareness," meaning by the last right and honest relations with God and with men. President Whitford spoke in conclusion of the fact that "Young People can be trusted to carry forward religious work intelligently and successfully."

SEMINAR.

At 11 A. M., A. H. Lewis preached, setting forth the place of the Sabbath and the duty of Seventh-day Baptists to exalt it, to spread the truth concerning it, and to rejoice in a duty so great, and a mission so glorious.

AFTERNOON.

Business and reports of committees filled the opening hour.

SEMINAR.

At 3 P. M., A. H. Lewis preached on "Decay of Sunday-observance as Opening the Way for Sabbath Reform." The sermon was followed by an "Open Parliament Question Box." Much interest was evinced in the Sabbath Reform as part of our denominational work. The entire Association evinced a growing interest in the Sabbath question, and in the future of denominational work. Here, as in the preceding Associations, evidence was abundant that clear and bold denominationalism, which leads to the high ideals of the Sabbath and of Sabbath Reform work, fosters and cultivates spiritual power. A strong spiritual uplift was one of the prominent features of the Association.

The Committee on Ordinaries presented a deserved tribute to Pastor Huffman. The report of the Committee on "State of Religion" was encouraging and full of interest. Pursuant to the action of Conference last year, the Association took action relative to the Conference in 1896, by voting to support the request of the Milton Junction church for that session to be held with it.

EVENING.

The closing sermon was by E. A. Witter, Albion, Wis. Luke 10: 30. Theme, "Helping Men who are on the Jericho Road." Priest and Levite represented those who ought to be helpful. "A certain man," stands for all who are unfortunate from whatever cause. All who are the victims of sin. Indifference is a crying sin, when men "pass by on the other side." The Good Samaritan is the true Christian. Various classes of unfortunate ones were described. The evils that assail children, and leave them "half dead," on the Jericho Road, were set forth sharply. The sermon closed with a tender appeal to all to be helpful. Many testimonies followed, tender with the shadow of the closing hour, but joyful and praiseful for the days of concourse and of instruction. "Blest be the Tie That Binds" came from hearts and lips, and "Ad - journerment."}

GOLDEN WEDDING.

The friends and relatives of J. P. Dye and wife assembled at their residence June 21, 1897, to celebrate the 50th anniversary of their marriage. Mr. and Mrs. Dye responded with tearful eyes and trembling voices, feeling the love and sympathy which prompted the gift. After the following poem by Mrs. J. A. Lyon, all joined in singing, "God be with you till we meet again."

Good-bys were said and the aged couple left alone to ponder the events of their golden wedding-day.

ONE WHO WAS THERE.

RICHBURG, N. Y., June 22, 1897.

Fifty years have sped away
Since your happy wedding-day;
The world was full of love
Your hearts were blest and gay.

You set out on life's journey
Together, side by side;
Young and strong and hopeful,
You and your happy bride.

Two years go by.
A baby girl
The Father sent to bless
Your home with her sweet presence;
You felt her soft caress.

And, as you looked into her face,
So innocent and fair,
You consecrated her to God,
And trusted her to prayer.

That she might live to honor him,
And that her heart might be
Early given to the One
Who died on Calvary,
You watched her grow to womanhood,
And knew the Lord had heard
And answered prayer in her behalf,
And thus fulfilled his word.

And when she left your home with him Who claimed her as his child,
Your hearts were sad and lonely;
She was your joy and pride.

You gave to them your blessing,
And as the years passed by,
Your fondest hopes were realized
In her, your daughter.

Her life was one of service;
She revered and honored you;
Her sons rose up and call her blessed,
Blessed are the mothers, kind and true.

Dear friends, you mourn her loss to-day;
She was your hope and stay.
Remember that he who gave,
Is the same who called away.

And look up through your tears and say,
"Thy will, not ours, be done."
Thou hast left in life a dear lost thee still,
Thou blessed, holy One.

We know that thou wilt care for us;
Thou hast said it in thy word.
We just believe thy promise,
And fully trust thee, Lord.

We know that thou hast called her;
We have sorrow and reproach.
Where shall we meet her by and by,
When we hear thy sweet "Come.""

Your friends extend their sympathy,
And hope the coming years May bring you richest blessing,
With a sight of paradise.

Now, may our heavenly Father Guide, comfort, and abide,
Sustain and keep you near,
Ever closely at his side.

To abstain from liquor is moral and commendable. To remove the cup from a weak brother's lips is divine.

F. G. Holland.
One of the very encouraging features of our Associations is the interest our young people take in our denominational lines of work. In the Young People’s Hour they discuss a comprehensive basis our mission as a people and are taking hold of our work with intelligence and energy. They are up to date in thought and methods and show commendable zeal and consecration. We were once afraid that the fathers and mothers and leaders of to-day should pass away, we would not have strong men and women to take their places and grandly carry on the work, but such fears are all gone. We have a class of young men and women, of good material, broader culture and greater gifts who will advance the cause with greater power and success than we have, and do honor to their parents and the “work committed to their charge. May God raise up many of them who will raise the banner of Evangelism and Sabbath Work on high and lead to glorious victories.

We trust the brethren and sisters who have attended the Associations and have returned home brimful of interest, resolution, and enthusiasm, will let it all flow out into earnest personal work. There are souls all around you out of Christ. Lead some one to Jesus by personal effort. There are many wanderers away from Christ and the church. Lead them back to their first love and to renewed and loyal service in the church.

There are many indifferent ones who are not interested in religion, church and denominational work, who have ability and means but are doing nothing. They are starving their souls and are poor and lean. There is a grand field for personal work. Thaw out their cold, selfish souls with love and wake them to interest activity for the Master and consecrated service in the church and in the denomination. What opportunities you have for good work! To win the approving smiles of your dear Lord and Saviour. Work, pray, give, till your souls are all aglow and you behold Christ’s kingdom coming with wonderful power to the children of men.

Evangelist S. H. Babcock, who is conducting gospel tent work in South Dakota, Bro. O. W. Pearson assisting him, reports that they held 27 meetings at Dell Rapids, Bro. Pearson preaching 6 times and be 20 times. In connection with these meetings praise services and prayer and conference meetings were held, also much visitation among the people. Two young men were baptized and joined the D. S. Grove Seventh-Day Baptists church, and others expressed the desire to live a Christian life. The people were greatly interested in these meetings and have been spiritually strengthened. Bro. Babcock reports preaching two sermons on the Sabbath under a large tent with much interest and good attention. The closing meeting at Dell Rapids was one of deep spiritual interest.

The tent is now at Smyth, South Dakota, with the Pleasant Grove church, where gospel meetings are being held with increasing interest.

The first purpose of the Christian religion is to save man from the terrible ruin and death of sin, by implanting a new life in him by the regenerating power of the Holy Spirit through repentance and faith in Jesus Christ. The second purpose is to develop and mature that new life in his soul a Christian manhood. The mission of the Christian church, acting under divine appointment, controlled by Christ its Head, permeated by the Holy Spirit, is two-fold; namely, to evangelize the world, and to have a pure and holy Christian character. No disciple of Christ should have the idea that salvation is all there is in religion. It means growth, development, culture of man’s powers unto the measure of the stature of the fulness of Christ. Our Saviour presented many exhortations to the disciples to become strong, to grow in grace and knowledge, to increase in faith and love, and cultivate the graces of the Spirit. Our Lord and Redeemer expects his followers to unfold such a manhood and live such lives as shall truly represent and honor his cause, and advance his kingdom in the world. He gives, first, the inner life to produce it and the means to develop it. These are the Word, the Holy Spirit, fellowship with Christ, the communion of saints, and the church, educated and equipped for this work. Christian character, not heaven, is the fruit to be gathered from the tree of life in Jesus Christ. Heaven is only the garner for it, the store-house, beautiful and glorious for its perpetual safety, peace, happiness and unnumbered eternal unfolding.

There are many elements which make a Christian manhood. We can mention only a few.

1. Manly principles. There can be no true manliness where there is no manly principle. Manliness well expect to raise pears from a maple tree. Christian principles are the bedrock of Christian manhood. Nothing is so momentous as principles. They are the dies which mold and make the man. Good principles make good men, bad principles bad men. Manliness, sound, sure, and most manly principles are those taught and exemplified by Jesus Christ.

2. Large ness. Not physical size, but soul height, breadth and depth. A big man may be but a child in Christ, and a mere child may be a man in the Lord. As a Christian, one is measured by the breadth of his spiritual attainments and his development in Christian graces. True Christian manhood is seen in the sweetness of one’s spirit, in largeness of one’s views of truth, of man’s needs, of Christ’s work; largeness of his doing, his faith, love and sympathy. The broadest man, the most charitable man, the most tolerant man, the most helpful man, is the Christian man. The largest men in the world is all that makes true greatness are Christian men.

3. Conscientiousness. To be conscientious is to have a high and firm regard for the dictates of right, and a strict conformity to principle, right and justice in one’s life. Integrity of soul is one of the noblest traits of character. An unswerving fidelity to the truth and the right, a tender conscience, susceptibility to every suggestion of truth and justice, a keen sense of other’s rights are marked characteristics of Christian manhood. No one can have the bearing and dignity of true manhood who does not carry in his heart a conscious rectitude of purpose and action.

4. Strength and courage. Strength of purpose and courage of convictions are evident qualities of Christian manhood. We are exhorted by the great apostle to be strong in the Lord and in the power of his might. We recognize physical and intellectual strength as elements of mature manhood. We do not expect a man to speak, act or think as a child. When one becomes a man it is expected of him to put away childish things and to receive the word of God, and to be strong in the grace of our Lord Jesus Christ. So in Christian manhood, we expect a strong Christian love and faith, one firmly rooted and grounded in Christ, unwavering, immovable, not to be moved or moved, and carried about with every wind of doctrine, but steadfast in his principle, his profession, his conduct, always having a good reason for the faith that is in him. Being thus strong he will have courage. Courage makes a man put forth his best strength, while strength enables courage to achieve its best deeds, nerves the arm to strike its swiftest and mightiest blows. Courage and strength make valiant soldiers of the Lord, obedient and ready to do at the Captain’s command. Luther exhibited in a wonderful way these qualities of true Christian manhood.

But what of the manifestations of Christian manhood? It is not a dormant nor an idealistic thing. It is real. It is a living, active power. It manifests itself in the noblest activities known to man. In Christian manhood there is ample room for the widest play of the best qualities of human life. Here are manifest high and noble thoughts, sentiments of purity and truest affection, feelings kind and gentle, emotions pure and elevated. Here are to be seen the best purposes, truest aims and highest endeavors of life. Here is exhibited the noblest conduct, the highest and truest courage, the most manly dignity, the most genuine humility and the greatest heroism. Here are seen the gentlest spirit, the loveliest graces, the sweetest virtues that can adorn a human life. From Christian manhood, with its self-despising, self-denying love, its benevolent purposes and Christian effort have come the best enterprises of the world, the grandest human achievements and the highest good to man. How this world to-day needs Christian manhood to build up righteousness and advance Christ’s kingdom in the world.

THREE REASONS.

I once met a thoughtful scholar who told me that for years he had read every book he could which assailed the religion of Jesus Christ, and he said he should have become an atheist. I gave him three reasons.

1. I am a man. I am going somewhere. To-night I am a day nearer the grave than I was last night. I have read all such books as can tell me. They shed not one solitary ray of hope or light upon the darkness. They shall not be the men who carry the stone blind. Second, I had a mother. I saw her go down into the dark valley where I am going, and she leaned upon an unseen arm as calmly as a child goes to sleep on the breast of its mother. I know that was not a dream. All the best things are communicated [and he said it with tears in his eyes]. They have no protector but myself. I would rather kill them than leave them in this sinful world if you blot out from it all the teachings of the gospel."—Bishop Whipple.
The Jubilee just passed, celebrating the close of the sixtieth year of Queen Victoria's reign, has brought to notice many very interesting facts about her life. Beginning her reign at the early age of eighteen, the sixty years have been memorable in her own history, and in the history of her people. "With tears and prayers," she accepted the great responsibility placed upon her, and during her reign not only have the English women risen from a place of dependence and partial-servitude, to one of equality with men in the various walks of life, but there has been a growing regard for little children, who formerly were forced to work in mines and factories, but are now provided with school and the many enjoyments of child-life. Both on her throne and among her people she has won love and honor.

ITEMS ABOUT THE QUEEN FROM THE CONGRESSIONALIST:
Victoria has more royal blood in her veins than any sovereign who ever sat upon the English throne. She traces her descent in an unbroken line from Egbert.

The Queen has now no less than seventy living descendants. Seven of these are sons and daughters, thirty-three are grandchildren, and thirty are great-grandchildren.

Before the royal marriage the Queen was asked by the Archbishop of Canterbury if she wished the word "obey" omitted from the ceremony. "It is my wish," she replied, "to be married, not as a queen, but as a woman."

Only twice since the death of Prince Albert has the royal widow appeared in full state—once when a national thanksgiving-day was observed, after the recovery of the Prince of Wales from a serious illness, and again on her jubilee in June, 1887.

ENGLAND'S monarch has as much sentiment in cherishing keepsakes as a young girl. It is said that everything in the Queen's boudoir remains as it was arranged by the Prince Consort many years ago, and a conspicuous object, protected by glass, is the bouquet he presented to her on her wedding-day. Victoria still wears a small enamel ring with a tiny diamond in the center, given her by Albert, when, as a lad of seventeen, he first visited his pretty English cousin.

The religious instruction of her children the Queen regarded as a sacred duty, to be delegated to no one else. Of the little Princess Royal she wrote in a memorandum: "I am quite clear, not only that she should have great reverence for God and religion, but that she shall have the feeling of devotion and love which our heavenly Father encourages his earthly children to have for him, and not one of fear and trembling; and that the thoughts of death and our after life should not be represented in an alarming and forlorn view, for this should be made to know, as yet, no difference of creeds, and not think she can pray only on her knees, or that those who do not kneel are less fervent and devout in their prayers."

For the Shut-ins:
FELLOWSHIP.
BY MATTH B. MARSHALL, SOUTH CAROLINA.
"That I may know him and the power of his resurrection and the fellowship of his suffering, Phil. 3:10-11," I think that we do not understand in the busy world to-day, the infinite pathos of a hope that has loneliness always.

In street and court and market place, we daily greet each other;
We laugh and chat with a merry friend or comfort a downcast brother,
So when we find his perfect life, who "went about doing good."
The sorrowful anguish of that life is but dimly understood.
And while the strong ones work for Jesus, going gladly, where he leads,
It is you who have sorrowful shut-in lives whose sympathy belongs.

Is it not sweet to think that the reason of the pain is that you may know him better when he comes to his own again?
Oh, you who are in want and weary, and who are pain-oppressed,
You are learning his lessons of patience, you will know your Master best.
In the "fellowship of suffering" I think he will call you friend.
And tenderly he will greet you when the Angel of Peace he will send.

—the Queen Window.

ADVANTAGES OF ORGANIZATION.
The Woman's Missionary Society of Nile, N. Y., was organized Dec. 14, 1879, with nineteen members. Mrs. W. B. Gillette was chosen President, Mrs. Ruth Place Vice-President, Mrs. Jean Mary Silver, and Miss Ada Dean, appointed Secretaries, the latter having held her office ever since, with the exception of two years, when Miss Eva (Gardiner) Jordan held that position.

The presidents have been as follows: Mrs. W. B. Gillette, Mrs. S. C. Clandall, Mrs. C. A. Burdick, Miss Julia D. Gardiner, Mrs. H. B. Lewis, Mrs. M. B. Kelley, Mrs. J. B. Whitford.

Our membership has increased from time to time, until we have had sixty-five names on our roll; twelve of these have died, sixteen moved away, and ten discontinued by request, leaving only twenty-six active members and some of these are non-resident. Those that have withdrawn all live in our society and several in our village. It has been a perplexing question with us to know how we may bring them back. It is indeed deplorable that so many, who are not only gospel members but have been acquainted with us, but many others, who are members of our church, that have never joined the Missionary Society, have so little interest in missions, especially at this time when our China mission is in so much need of reinforcements, and means to carry on the work already begun.

Some when approached on the subject, say "They do not believe in foreign missions; that we had better convert the heathen at home;" very well, if you wish your money to go for home missions only, it can be thus used as well; but let us beseech Christ, who has painted, but did Christ make a mistake when he said, "go ye into all the world and preach the gospel to every creature?" If not, I think we all should have some part in sending the good news of salvation to earth's remotest bounds; and do not we, who are willing to send the gospel to the heathen feel more of an interest in the unsaved at home than we otherwise would? I think we do. I have yet to learn of those that are doing much in home mission work, that are not also interested in the foreign field. It is too bad that both be of equal interest to every lover of souls.

Some will say when asked to join, that they can do just as much work without becoming a member as we; grant all of this, that they can, but do they? Our quarterly dues alone, as nearly as we can ascertain, have amounted to $321.53 and much more has been raised through the influence of this So. Var. No. 2. Dr. Swinney's helper, Susie Burdick's salary, Thanksgiving collections, Mite Boxes, etc. Before we were organized, did we give as much for Christ's cause? No indeed; perhaps if some one came around asking for donations to the "national" or "sabbath" missions, we would give something, providing we had it to give, which very likely we did not as it was unexpected, but when we belong to a band of workers, we are looking forward to our meetings and lay in store, and thus are prepared to give something for the cause.

Some excuse themselves from joining because they have so little to give. It seems to me that should be no excuse, for our Constitution only requires that we should give as the Lord has prospered us.

Was not the widow's mite just as acceptable to God as that of the rich, who out of their abundance gave much more?

Let us remember that he has said in his Word that "there is that scattereth and yet increaseth; there is that withholdeth more of his own stuff but it maketh many sorry.

Can we by not each making a special effort bring some more into our Society? I believe this is a work that as we women should all be interested in, in sending the light of God's truth to our sisters in heathen darknesses, as this is the only thing that can free them from the bondage of soul and body alike, and lift them to the position that their Maker intended for them; that they may train up those under their care, and fit them for happy homes here, and a brighter one in heaven.

INES S. C.

WOMAN'S BOARD.

May Notes.

Ladies' Aid Society, Adams Centre, N. Y., Tract Society $10; Missionary Society $15. 25 00
Ladies' Aid Society, Berlin, Tract Society $1; Susie Burdick $2; Board Ex. Fd $1.25; Missionary Society $1.75 5 25
Janice C. Alfred, N. Y., Sydham Reform $7; Boys' School $3 14 00
Mrs. Wm. A. Rogers, Waterville, Maine Missionary Society $5; Board Ex. Female $7.50; Missionary Society $2.75 5 00
Worshipers' Missionary Society, New York City, Board Ex. Fd 25 00
Worshipers' Missionary Society, North Liberty, I. T. Missionary Society $25; Missionary Society $25; Home Missions $5; Board Ex. Female $7.50 60 00
Ladies' Aid Society, Independence, N. Y., Tract Society $3.75; Susie Burdick $2; Helper's Fd $55; Board Ex. Female $7.50; Home Mission $2.50 9 00
Missionary Society, N. Y. N.Y. 2 00
Ladies' Aid " 1; Missionary Society, Mrs. Emmas (Coon) Witter, Wausau, Wis., Tract Society $1; Missionary Society $1 14 00
Mrs. Chas. Potter, Flushing, N. Y., Missionary Society $5 5 00
Sherman Park Sabbath-School, Syracuse, N. Y., Boys' School $2 64; Home Mission $2 75 4 64
Woman's Benevolent Society, Delaurent, N. Y., Susie Burdick $5; Home Missions $1 77.50
Women's Benevolent Society, Milton, Wis., Home Missions 15 00
Women's Missionary Society, Waterville, W. Va., Home Missions 5 00
Ladies' Aid Society, Berlin, N. Y., Tract Society $4; Missionary Society $1 1 20
Ladies' Missionary Society, Albion, Wis., Susie Burdick 15 00
Mrs. Harriett B. Rogers, Oxford, N. Y., Tract Society $2; Missionary Society $1; Home Missions 10 00
Ladies' Benevolent Society, Welton, Ia., Home Missions 5 00
Ladies' Benevolent Society, First Vernon church, Vernon, N. Y., Tract Society $10; Helper's Fd $2; Board Ex. Female $7.50 14 00
Mrs. W. H. Inglis, Milton, Wis., Tract Society $5; Missionary Society $1; Home Mission $10 20 00
One-half Collection Woman's Hour Eastern As. Missions, Rev. James Witter 7.00
Ladies' of Pawlet St. church, Westerly, R. I., Susie Burdick 40 00

$281 88

Mrs. Geo. R. Boss, Treas.

MILTON, Wis., June 15, 1897.
DIVINE HEALING AS TAUGHT IN THE OLD TESTAMENT.

By Rev. C. S. Gallop.

"I am the Lord that healeth thee." Ex. 15:22.

The Lord created man in his own image; hence pure and holy. When Eve yielded to the tempter, the race, through her, fell from a holy to a sinful condition. The serpent by reasoning with Eve, made her think some other way just as good as the Lord's way. The serpent continues to reason with the human family. It is when we obey God explicitly, yielding ourselves fully to him, that we are happy; then do we enjoy him as our Father. When we yield to the reasoning that some other way is just as good as the Lord's way, desiring our wills to be done instead of his, we, like our first parents, sin—and reap the effects of sin.

The Lord has told us to call upon him in the day of trouble, and he will deliver us. Sin has brought us many troubles, but our Creator is abundantly able to free us. He has given us his Word, the Bible; he has given his Son to come to earth to teach us, that through repentance for sin, and faith in him, our sins may be forgiven, and we may be restored. He has given the Holy Spirit to be our teacher; comforter. He has given a religion that can help us at all times in whatever trouble we are; he provides for the soul; our bodies and our souls. "Yea shall serve the Lord your God, and he shall bless thy bread and thy water, and shall take sickness away from the midst of thee." 23: 25.

"And the people spake against God and against Moses, wherefore have ye brought us up out of Egypt, to die in the wilderness? for there is no bread, and there is no water; and our soul loatheth this light bread. And the Lord sent fiery serpents among the people, and they bit the people, and many people of Israel died. Therefore the people came to Moses and said, we have sinned for that which we spake, saying, let us make a god for us, in the Wilderness, to go before us. And Moses made a brasen serpent, and put it upon a pole; and it came to pass, if a serpent had bitten any man, when he beheld the serpents of brass, he lived." Num. 21:5-9.

"And as thy days, so shall thy strength be." Deut. 33: 25. In whatever way we are needing, if we look to God, he will supply our wants. We all know he gives us spiritual strength when we ask. Many times when I have had a task and have realized that I do not have people with which to perform it, this verse has come to me, and when I have claimed this promise in faith, I have gone on doing my task with that God-given strength.

The son of the Shunammite died. His mother sent word to the prophet Elisha, and he prayed to God that he might live. God answered his prayer; the child was restored to life. 2 Kings 4.

Naaman, the leper, went to Elisha, the prophet, desiring healing, and was told to bathe in Jordan seven times; he obeyed and was healed. 2 Kings 5.

At the dedication of the temple which Solomon built, he made a long, earnest prayer to God. He realizes all trouble comes through sin, and that man must return, confess, and pray. "If there be death in the land, if there be pestilence, if there be blasting or mildew, locusts or caterpillars; if their enemies besiege them, whatsoever sore, or whatsoever sickness happeneth to his own household, either his own flesh or sickness shall spread forth his hands and pray." God answers: "If my people which are called by my name shall humble themselves and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven and forgive their sins, and will heal their land." 2 Chron. 6:14-14; 7:14.

Asa, in the thirty-ninth year of his reign, was diseased in his feet, until the disease was exceeding great; yet in his disease he sought not the Lord, but the physicians; and Asa slept with his father, and died in the one and fortieth year of his reign. 16: 12. No one has found a passage in the Bible telling us to look to God for all things; many are his promises for healing.

Ahaziah fell through lattice in an upper chamber and was made sick. He sent messengers to inquire of Baal-Zebub, God of Ekron, who should recover him. The Lord, Cold Eliah said to the king's messenger, "Is there no God in Israel that ye go to inquire of Baal-Zebub? Thou shalt not come down from thy bed, but shalt surely die." 2 Kings 2: 4.

We have heard much about the affliction of Job. The Lord said of him, he was a perfect man, and man of uprightness, he feared God, and shewed evil. We ask, why did affliction come? Satan thought the Lord blessed him so abundantly was the cause of his goodness, and wished to test him. Job 1. So Satan went forth from the presence of the Lord, and took Job with the sole of his foot unto the crown of his head (2: 7). His three friends came and communed with him, but could do him no good, and he said to them, "Surely, I would speak to the Almighty, I desire to reason with God. But ye are of fewers of lies, ye are physicians of no value" (13: 3-4). Job communed with God and said: "I know that thou canst do everything, and nothing is withheld from thee. I will demand of thee and declare thou unto me. I abhor myself and repent in dust and ashes." And the Lord was pleased with Job, and told him to pray for his three friends, for they had spoken evil against him, and the Lord turned the captivity of Job when he prayed. "O Lord my God, I cried unto thee, and thou hast heard me. O Lord, thou hast set up mine soul; thou hast kept me alive, that I should not go down to the pit." Psa. 30: 2, 3.

"Who forgiveth all thine iniquities, who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with lovingkindness and tender mercies; who satisfieth thy mouth with good things, so that thy youth is renewed like the eagles." Psa. 103: 3-5.

"Blessed is he that considereth the poor; the Lord will deliver him in times of trouble. The Lord will preserve him and keep him alive; and he shall be blessed upon the earth; and thou wilt not deliver unto the will of his enemies. The Lord will strengthen him upon the bed of languishing; thou wilt make all his bed in his sickness" (41: 1-3).

"He that dwelleth in the secret place of the Most High, shall abide under the shadow of the Almighty. He is our refuge and our fortress; he shall cover us with his feathers, and under his wings shall we trust. His truth shall be a buckler and shield." Psalms 91.

We are to be protected from the evil one, from pestilences, from all the ungodly and evil at our side we are to be delivered, because we make the Most High our habitation. We are to call upon him in trouble and he will deliver us. This 91st Psalm is rich with promises.

Then they cry unto the Lord in their
trouble; he saveth them out of their dis- 

tresses. He sent his word and healed them 

delivered them from their destruction." 

(2 Chr. 7:14, 15, 19.)

"Thus saith the Lord, Cursed be the man 

that trusteth in man, and maketh flesh his 

arm, and whose heart departeth from the 

Lord." Jer. 17:5. "Behold, I am the Lord, 

the God of all flesh; is there anything too 

hard for me?" (32:27.)

We see Jeremiah sums it up in few words— 

that it is a curse to trust in man and 

let our heart depart from God. God created 

all flesh, nothing is too hard for Him. Why 

do we then make our Creator who is all-

powerful? Asa made a mistake by looking 

to man, instead of God. Let us remember 

and not commit a like error.

"Hezekiah was sick unto death. Isaiah, 

the prophet came unto him and said: Thus 

saith the Lord, Set thine house in order, for 

thou shalt die, and not live. Then Hezekiah 
turned his face to the wall, and prayed unto 

the Lord and said: Remember now, O 

Lord, I beseech thee, how I have walked 

fore thee in truth and with perfect heart, and 

how I have not left thee in any thing that 

is good in thine sight. And Hezekiah went 

sore. Then came the word of the Lord to 

Isaiah, saying, Go and set a seer upon 

the Lord, the God of David thy father, I 

have heard thy prayer, I have seen thy tears; 

behold, I will add unto thy days fifteen years." 

Isaiah 38:1-5.

"Tast thou not known, hast thou not 

heard that the everlasting God, the Lord, 

the Creator of the ends of the earth, fainteth, 

not; neither is weary? There is no searching 

of his understanding. He giveth power to 

the wise, and to strength unto them that 

hesitate. Even the young shall serve them, 

and strength even the weak shall serve them. 

Even the breath of his mouth shall slay 

upon them; shall the Lord be with them 

that pass by, and shall the fool be filled with 


"But as one drop of water helps to swell 

the ocean, a spark of fire helps to give light 

to all the world; so one good deed may help 

to perpetuate the beauty and character of 

ourselves or others. Little gifts of kindness 

are not to be despised, for they may be a 

spark to a developing faith, and by its light 

we may be guided in our pathway. Small 

acts are the elements of true greatness. 

They raise life's value like the little figures 

of the larger ones in the arithmetic, to its 

highest power. They are the tests of character, 

the straws upon life's current, and show the 
current's way.

Acorns cover the earth with oaks and the 

ocean with navies. Sands make up the bar 
in the harbor's mouth, on which the vessels 

are wrecked; and little things in youth accumu-

late into character and destiny in eternity. 

So it is not by the great deeds of a few that 

we gain our great blessings, but it is the 

successive strata of rock that compose the 

mountain, and the myriads of almost imper-

ceptible stars that whiten the heavens with 

the milky way? So with character the littles 

combined form the whole complete. In 

Prov. 16:20 we read, "Commit thy works unto 

the Lord." 

Suppose, as you were about to build a 

house, you found one person to whom you 
could look for direction and guidance in the 

fashioning and forming of your structure. 

How glad you would be to go about your 

building, feeling sure that he knew how to 
do, what to do, and could help you out of 

every difficulty. So in the building of our 

character. We may find One who is willing 

and ready to help and direct us at all times. 

We have all at our disposal, to trust him and 

feeling assured that he is able to keep that which we have committed 

to him.

As we prune off the useless though vigorous 

shoots of shrubs and trees one after another 
as they appear, so God may trim, our char-

acters, and try our faith, and we may see 

a dollar is composed of a thousand mills, 

so a character is composed of a thousand 
thoughts and acts. Every act of life is a 

step. If we are careful to feed our minds 

with noble, upright deeds, at the end will 

stand a temple, honored by God and man. 

But as one leak will sink a ship, and one 
break a chain, so one dishonest, untruth-

ful act will forever leave its impress on our 

characters. All our separate faculties are at 

work adding to this structure. Place the 

plant the seeds and tend them well and they 

will make a beautiful orchard to bring forth 

much fruit, so by our careful building and 

training the house will have a beautiful and noble character. 

Large gifts of kindness may be given, but 
as of small and unimportant acts; the effect 

of which is to make our characters lasting 

and lasting through life. Thus saith the 

Lord, The Creator, who is all, has been 

in the days of old, to comfort and weep 

over his prodigals. Brethren and Sisters, 

let us all be vigilant in this respect. We 

have a work to do, and we should be like 

those who are thus blessed.."

GROWTH OF OUR SPIRITUAL HOUSES. 

BY MISS. HATTIE WHITNEY.

In 2 Peter 3:18, we read that we are to 

"grow in grace and in the knowledge of our 

Lord and Saviour, Jesus Christ," and in 1 

Peter 2:2, "Desire the sincere milk of the 

Word that ye may grow thereby;" if 

we truly desire to grow we will drink in 

the Word of God.

We know there is no structure which, if 

once started, is standing still; it must be 
either going forward or backward; it must 

be going on toward perfection or slowly 

wasting or crumbling away. The person who 
is building must be gathering the best of 

material and overseeing the work most carefully 

that the house may be pleasing to look upon, 

and lasting edifice, or he will build his house 
of poor material, throwing it together so 

that he can live in it possibly for the present. 

It will not be lasting. So it seems to me with 

the building of the building of the house 

of God. Our structures are called characters. 

We must build upon a rock—a sure foundation— 

and we read in 1 Cor. 13:2, that the 

foundation is Jesus. He is the corner-stone. 

As *Plush presented at the Semi-Annual Meeting at Coloma, Wis., 

June 4, 1887, and requested for publication in Sabbath Recorder.
to have labored and built in vain, but cannot we trust our own Master enough to say, as in Isa. 49: 4: “Tell surely my judgment is with the Lord, and my work with My God?”

The Word of inspiration warns us to take heed how we build; to see that we have a foundation Rock that will endure. The Holy Word also reveals to us the beautiful character of Jesus, the One we should pattern after, that our lives may be filled with kind, loving deeds.

Then let the several deeds unite to form a day, and one by one the days grow into noble years, and the years, as they slowly pass, will make Minnesota a beautiful edifice enduring forever, to the glory of God, and to our own praise.

FROM KANSAS

Our Santer Endeavor Convention was held last week in Topeka, with the usual crowded meetings and great enthusiasm. Several of our members were in attendance who at our last Sabbath Endeavor meeting gavewhat was “what they saw and heard and enjoyed at the Convention,” which was interesting and very helpful indeed. They brought back much of the Convention enthusiasm and many very helpful suggestions.

We are looking forward with high anticipations to the International Convention at San Francisco, hoping our society may be well represented.

Recently we enjoyed the very rare opportunity afforded by a musical convention held in our village by Prof. Straub, of Chicago, which caused a great musical revival here.

Our Christian Endeavor work is growing in depth and power, and its influence is becoming much more widely felt. We have also an interesting Junior Society which is doing very good work.

Church interests are in a very good condition. Our church building is almost too small to accommodate our Sabbath congregations.

Our Sabbath-school is also in a very thrifty condition, and we take courage and continue to work and pray “for Christ and the church.”

OUR MIRROR

The little prayer written by Thomas Elwood, more than two hundred and sixty years ago, should be learned by every young person and brought to mind often each day.

1. If mine eye might close be To what concerns me not to see, That deafness might possess mine ear To what I wish were never to hear; That truth my tongue might always lie From every speaking foolishness; That no vain thought might ever rest On our concerns in my breast, That by each deed and word and thought Give never rise, nor be brought! But what are wisdom? Lord mine eye On thee is fixed, to thee I say, Weep, Lord, and purge my heart, And make it clean in every part; And when it is the hour, Lord, keep it, too, For that is more than I can do.

The warm weather has come, with its temptation to “skip” the Christian Endeavor or meeting. The bicycle has put in a claim for our attention, and unless we are watchful we will find that the temptation has been a curse rather than a blessing to us. A temptation without is a blessing to any man, but temptation yielded to cannot but be a curse.—Endeavorer.

Children’s Page.

ARBITRARY ENGLISH LANGUAGE.

We’ll begin with box, and the plural is boxes, But the plural of box is boxes. If the plural of ox is oxen, How about the one? The one cow is a cow, but the plural of cow is cows.

You may find a lone mouse, or a whole nest of mice, But the plural of mouse is mice.

If the plural of man is always men, Why shouldn’t the plural of pen be pens? The cow in the barn may be cows or kine; But a cow if repeated is never called bine; And the plural of mine is not mines.

If I speak of a foot and you show me your feet, And I give you a pair of red, well-tied boots, If one in a tooth and a whole set are teeth, Why shouldn’t the plural of tooth be teeth?

If the singular is this and the plural is these, Should the plural of kiss ever be nicknamed kisses? Then one in a kiss and a whole set would be kisses, But but in the plural would never be hose; And the plural of cat is cats, not cose.

We speak of a brother, and also of brethren, But though we know not their names, neither may we mention them; Then the masculine pronouns be he, his, him; And the feminine pronouns be she, her, hers.

So the English, I think you will all agree, Is the greatest language you ever did see.

Commonwealth.

STORY OF A BIRTHDAY JUG.

BY FRANK HUSTIGTON.

“O, teacher, what’s that for?” cried little Sadie Blake, as Miss Harris entered the primary room one Sabbath and placed on her table an odd-looking piece of property for a Sabbath-school class. Sadie’s bright face was always an interrogating point, and “what for?” was the solubriquet she had won for herself in the large family circle to which she belonged; but this time the countenances of the other children reflected the question that Sadie had voiced so often.

Miss Harris smiled and looked earnestly into the faces of her little charge, until she saw that they were interested in the question, and ready for her answer.

“For many of you the story of the little Indian girl which Mr. Peterson told us in concert last Sabbath?”

The little hands were raised instantly, in token that the touching story of the dying girl’s appeal had moved their tender hearts.

“How many would like to help tell the story of Jesus to her people?” she asked next. Again the little hands went up, more quickly than before, as the girls looked eager and inquiring, while one of the older children asked in a practical way that was very encouraging:

“How can we help, Miss Harris? Can we begin now, while we are little?”

“Yes, you can begin right now, this week,” replied Miss Harris, smiling at the ripple of enthusiasm which her answer created. “And there are two ways in which you can help.”


“Well, our Woman’s Missionary Society (the children knew about that, for Miss Harris believed in an ‘all-round education’ for her Sabbath-school class) has opened schools for the poor little Indian boys and girls. Some of them are boarding-schools where the children can go and learn, not only the lessons which you have in your day-schools, but Bible-lessons besides. And they learn also to be neat and clean, polite and industrious, for the girls are taught to sew and do household work, and the boys have tasks that when they grow up they will know how to make comfortable, happy homes like yours, instead of living in dirt and ignorance and sin. Now it takes a good deal of money to support these schools, because many of the children cannot pay for their food or books, and do not even have clothes fit to wear, so we want to help get this money, don’t we?”

“Very well, I knew you would, so I brought this birthday jug to Sabbath-school to-day,” “Birthday jug?” the children interrupted, inquiringly, “What’s that?” “Yes, a birthday jug. You see it has a slit in here. This is our plan: The next Sabbath after your birthday you can bring one penny for each year you have lived, and drop in here; and when the year ends we will break our jug, count our pennies, and send the money to the Missionary Society for the Indian schools. How do you like this?”

“Ever so much!” “Lots!” and “O that’s lovely!” testified to the general approval.

“But I want you to bring your pennies, children, not papa’s or mamma’s. Do you understand me?”

A little boy on the front seat dropped his head. He had spent his pennies for marbles and “McIntyre’s” that week, and had to ask his papa for one for Sabbath-school that very morning. In the course of the year you can all earn or save pennies enough for our jug besides what you now bring to church and Sabbath-school, and a little self-denial will make us love our birthday jug and our Indian boys and girls all the better, I am sure.”

“I shan’t have time to save any,” said Johnny Ray, dubiously: “my birthday is next Friday. I’ll take ‘em out of my bank.”

“Well, you can bring seven pennies from your bank, next Sabbath,” said Miss Harris. “My birthday was last Tuesday, so I put mine in this morning,” she added.

Johnny looked pleased to find that his teacher remembered how old he was, and evidently thought it was “a poor rule that does not work both ways,” for he asked, “How many pennies did you put in, teacher?” But the Superintendent came in just then and he did not get his answer.

“You told us there were two ways we could help, Miss Harris,” said Brown when Mr. Peterson had left the room.

“O, yes, you can save your picture papers and cards and bring them to me, and if they are smooth and clean I will send them to Indian Territory for the little boys and girls to read. If they are soiled or torn I should not like to send them, because their teachers are trying to have the children learn to be neat, and we must not set them a bad example.”

The weeks rolled swiftly by and the children talked a great deal about their birthday pennies, and felt very proud whenever their turn came to make a deposit in their beloved jug.

One Sabbath Harry Grant’s wise little face worked especiallyhardt as he displayed yet another bright dimes to his admiring and anxious classmates.

“Grandpa sent these for his birthday, Miss Harris,” he explained as he dropped them in the jug. “He’s seventy years old. He has been saving bright ones for ever so long, and he put some prayers with ‘em to make ‘em do more good.”

Miss Harris was touched with this bit of encouragement from the dear old man whose saintly face had often been an inspiration to her.

The next Sabbath Alice Lee brought a
shining gold dollar, and whispered to Miss Harris:

"Mammie sent that 'cause it is five years now since my little brothers and sister were borned into heav'n."

The tears came to Miss Harris' eyes as she remembered the three little coffins which were carried out of that home together just before Alice came to brighten it. It seemed as if the angels sent to call these little ones to heaven must have tarried to bless the new-comer, for Alice was never just like other children; and it was quite natural for one of her to suggest the Sabbath before Christmas:

"I think we all ought to bring pennies next Sabbath for Jesus' birthday, don't you, teacher?"

And they did.

The year came to an end at last, and the children began to look forward to the jug-breaking with great eagerness. Miss Harris invited them all to her house on the afternoon of her birthday, and, after showing them some Indian curiosities and telling them interesting stories about the dusky children of the far West, the jug was broken with solemn ceremony by the youngest member of the school, and little Alice, an orphan of the war, stepped over that lame old man, showing that he was polite and gentlemanly; he picked up a whole number he selected one, and dismissed the class; and when he wrote his name and when he waited quietly for the prompt and respectful, in breathless silence while their teacher took in all the pennies. A prouder day never dawned for them than when Miss Harris invited them all to her house on the afternoon of Sabbath. Those who attended the Central Association have returned. We were represented by four members, Rev. A. B. Prentice, Mr. G. W. Davis, Miss Eva Austin and Miss Janie Greene. The next session is to be held with us. During the absence of our pastor, in attendance at the Association, the pulpit was supplied by one of our young men, Mr. W. Jones, who read a very able and on a previous Sabbath, owing to the illness of our pastor, the sermon was read by Mr. G. W. Davis.

The Philomathians have met every two weeks, with the exception of one meeting, since our last writing. The interest is increasing. There have been as many thirty-seven present at one time. We have adjourned until the first Tuesday in September, with the exception of one meeting which will be held when our young people return home on their vacation.

Report of the prayer-meeting Committee of the Y. P. S. C. E. ending June 5: The attendance has been better than usual, and the leaders have been present at every meeting. Cottage prayer-meetings have been held every week on Sand Street since the first of March. The Primary Department of the Sabbath-school is in a flourishing condition, with Miss Ida B. Greene as Superintendent, and Miss Janie B. Greene as Assistant.

There are two classes, the "Primitives," which consist of the very little ones, and the "Advances."

The first half-hour is spent together in opening exercises, with a program which is changed every quarter. The following program is in use this quarter:

Song, by the Department.

Responsive Reading.

Whisper Song (Prayer).

Reciting of 121st Psalm.

Singing, Gloria Patria.

Singing, out of the Sabbath-school book.

Offering, March and leaving the pennies in the basket.

Birthday March and Offerings, after which the children face to their respective classes.

The Junior Class use the International Quarterly, while the primitives are studying from Juliet E. Dimock's "Two Years With Jesus," which is most excellent for little Bible workers. The Primary work is carried on after the form of kindergarten work, entirely by object lessons, development work, and the use of the blackboard.

The results of the work are very pleasing, as it is wonderful how some of the very smallest remember the Bible stories. The class is given supplemental work, so they also get a knowledge of parts of the Old Testament and are helped in the way the children are being instructed, and that they should have such an able and pains-taking superintendent.

HINTS FOR BOYS.

A gentleman advertised for a boy to assist him in his office, and nearly fifty applicants presented themselves before him. Out of the whole number he selected one, and dismissed the rest. "I should like to know," said a friend, "on what grounds you selected that boy without a single recommendation?"

"You are mistaken," said the gentleman, "he has a great many. He wiped his feet when he came in, and closed the door after him, showing that he was careful and thoughtful; he took off his cap when he came in, answered my questions promptly and respectfully, showing that he was polite and gentlemanly; he picked up a book which I had purposely laid on the floor, and replaced it on the table, while all the rest stepped over it or shoved it aside; and he waited quietly for his turn, instead of pushing or crowding. When I talked to him I noticed that his clothes were carefully laundered, hair in nice order, and his teeth as white as milk; and when he wrote his name I noticed that his finger nails were clean, instead of being tipped with jet, like that handsome little fellow in the blue jacket. Don't you call these things letters of recommendation? I do; and I think that I can save for what I am going to give this boy by using my eyes ten minutes than all the letters of recommendation he can give me." — Scientific American.
Sabbath School.

INTERNATIONAL LESSONS, 1897.

JULY.


LESSON II.—PAUL AND THE PHILIPPINE JAILER.

For Sabbath-day, July 10, 1897.


INTRODUCTORY.

After the Sabbath-day spent by the riverside the apostles went to the home of Lydia and evidently tarried in the city some little time, teaching and preaching the gospel. One day while on the way to the place of prayer, they met a girl possessed with the spirit of divination, whom they cured. But they had touched the pockets of her masters, destroying their hope of gain. Greatly incensed, they seized the apostles and threw them into the inner dungeon. The man is now a Christian. "Faith is manifested by works.

25. The jailer. Connected with the jail, of course, but not the jailer, who was in prison. The verb signifies to "force doctors to confess that for all practical purposes intoxicating liquor is totally unnecessary." At the opening of the Temperance Hospital they were told that patients died there and their souls were also prosecuted. That hospital now effects as many cures as any other; and though the physicians there are allowed to use alcohol when they consider it really necessary, they have steadily drifted to the conclusion that on the whole there is no need of it.

The learning, authority and social relations of the Archbishop of Canterbury are such that he would not make such statements as to his personal knowledge unless they were true. At the same time, the personal habits of men are generally conceded to be a bar to the judgment of others; and the tendency to ignore the relation of their sentiments and practice to the individual moral welfare of their patients is such, that they continue to prescribe liquors when a substitute could easily be found, and are much more careless in their directions as to the amount to be taken and the diminution and cessation of dose than they would be in the use of any other medicine.

It would not be indeclicate for patients, when an alcoholic prescription is offered, to ask whether something else would meet the emergency. This has often been done in the cases of morphine, calomel, and even quinine. A patient under treatment in the famous hospital of Professor Kaposi, in Vienna, found that beer was served with luncheon and wine for supper. As the dietitian, one of the officers of the hospital, prescribed, he complied for two days. On the third he asked if the beer and wine were necessary. The reply was, "Do you use them at home?" Answer being in the negative, the patient was then asked, "Do you feel any effects from the beer?" "Only rather more than usual dullness after eating." "And of the wine?" "Only a slight warmth." "Leave them off. As you say, we have only to be careful they are not allowed for drinking the following morning. The usual accepted spirits are not used. But you would not have recovered so soon had you been in the habit of using stimulants.

When Victoria was crowned, most English-speaking people had liquors on their sides. But they had used them in this way. The absence of every sort of liquor from the court of the procession was upon the defensive and sometimes flatly accused of gross discourtesy, and often found his pastor opposed to his views, either openly or covertly; almost all the colleges had liquors at the Commencement and other banquets, and at the proposition of a wedding feast without wine would have seemed most unreasonable. Deplorable as the situation still is, it is vastly better than it was then, when statesmen were often little better than common drunkards, and great lawyers were frequently public spectacle.

The most unpromising phase at present is the weakening of the total abstinence forces in profession and argument in social life, and the substitution of the weaker for the stronger method of defense and propaganda of the principle—Christian Advocate.

CHOICE CAREFULLY.

I beg of you to choose carefully your path. The former is cursed by its own choice of seed. He does not want bad seed; inferior seed, because he knows that such will give a poor crop. He looks for the best seed he can buy. If you choose to sow to the flesh, you will have a corrupted harvest. If you commit a mortal deed, it may land you in a dishonored grave.

Choice is a solemn thing. You can make this moment a turning point in your life. Once during the conquest of Peru, Pizarro's followers threatened to desert him. They gathered on the shore to embark for home. Drawing his sword, he traced a line with it in the sand from east to west. Then turning toward the south, he said: "Friends and comrades, on that side are soil, hunger, nakedness, the drenching storm, instant death; on this side, life. There lies Peru with all its riches; here, Panama and its poverty. Choose each man as becomes a brave Castilian. For my part, I go south."

So saying, he stepped over the line and one after another his comrades followed him, and the destiny of South America was decided.

Napoleon was once offered a position as officer in the Turkish artillery. He declined it; but had he chosen to accept, the history of Europe would have been different.—Moody.

A BLESSED EXPERIENCE.

Dr. Payson in his last days said: "Christians might avoid much trouble and inconveniences if they would only believe what they know—that God is able to make them happy without anything else. They imagine that if such a dear friend were to die, or such and such blessings were to be removed, they would be miserable; whereas, God can make them a thousand times happier than they are now. To my mind, the most important realization I have had is that God has been depriving me of one blessing after another; but as every one was removed he came in and filled up its place; and now, when I am a cripple and not able to move, I am happier than I ever was in my life before, or expected to be; and if I had believed this twenty years ago, I might have been spared much anxiety."

Selected.
Popular Science.

ST. H. H. BAKER.

Water.

An element, without which we could not long exist, and with which we become very familiar, yet as to its formation, properties, peculiarities and mission, as a general thing is but very little understood.

Chemically, it is composed of two volumes of hydrogen, and one volume of oxygen, therefore, in every ounce of hydrogen and eight ounces of oxygen mixed will make nine ounces of water; consequently, 9 is the representative of water.

Its composition was not known until the year 1781, when Mr. Henry Cavendish, a celebrated English chemist, who died in London March 10, 1810, was the first person to combine oxygen and hydrogen, and form water. His experiment consisted in burning oxygen and hydrogen gases. For more than a week he watched the results, and carefully noted the experiment.

The weight of hydrogen used in the experiment, in grains, was 1,089,858, that of oxygen 6,209,869; the water obtained was 7,244 grains, which was very nearly pure.

Pure water is transparent, colorless, tasteless, and without odor. Its specific gravity is considered as 1.000; and is the specific gravity measure, or standard, for all other bodies.

Water absorbs a portion of every kind of gas, of some kinds more than others; from the atmosphere it absorbs oxygen rather than nitrogen. Water in its natural state is more than 2,000 degrees colder, and it is to that it owes its flavor, and by it the lives of fishes and other aquatic animals are sustained; and without being impregnated with air, water becomes very vispid.

The refractive power of water is very high, owing to the hydrogen which it contains, but it is a slow conductor of heat. The rapidity with which it becomes heated, when the heat is applied to the bottom of the vessel, is because the particles there become specifically lighter, and must rise and give place to colder ones, until 212 degrees of heat is reached; and the same applies the same to the upper surface, and it would take a long time to reach the particles at the bottom.

Water becomes a solid at 32° Fahrenheit, and its specific gravity becomes diminished to about 60°. It is a curious fact to note that when it congeals slowly it forms needles, which cross each other at angles of 60° and 120°. By careful cooling water may be kept liquid down as low as 22°, but if agitated in the least it instantly congeals.

The force with which water expands in freezing is tremendous. Mayor Williams, at Quebec, burst bombshells by freezing, that were only thirteen inches in diameter, and two inches thick, of solid iron. I have examined a boulder as large as a small house, that came from the far North during the glacial period, and lodged on the top of a high knob between Lake Superior and Warrensburg. It has been split diagonally near its center by water freezing, and the parts have entirely separated, giving evidence that it has all been done since it landed.

It is a general law that matter expands by heating and contracts by cooling, but water is an exception, and is not governed by this law. This exception in nature renders the water, when the heat is abstracted, specifically lighter, thus forming a covering to lakes and rivers, thereby preserving the warmth of the mass of water, and consequently the lives of the fishes and other water inhabitants.

Ice at a low temperature is hard, tough and elastic. A cannon was made from ice that stood several charges before bursting. Ice is readily formed in all climates, in packing water in vessels, and surrounding them with sulphuric acid and sulphate of soda, or other frigoric mixtures.

Water at all temperatures is converted into vapor, which takes place even in ice. Fahrenheit, with the thermometer at 30°, it is rapidly converted into steam, and increases its former bulk about 1,800 times. It is to the expansive force of steam that the motion in water which we call boiling is to be ascribed.

When water comes in contact with some metals, heated to redness, the oxygen in the water combines with the metal and the hydrogen is set free. Iron, zinc, antimony, tin, manganes, potasium and sodium decompose water; especially the latter metal. Decomposition of the water has also been adopted for the decomposition of water.

Water in many places is found to be extremely impure, and, by constant use, the taste becomes habituated to it, so that it is palatable. Water that is fit and proper to be drunk may be known by the following observations: It must be perfectly clear, possess no odor, unite readily with soap, without forming lumps, and not throw down precipitate when in solution with nitrate of silver.

To remove the bad qualities of water, when it is practical, the best way is to set it in motion, so that by changing the particles they can come in contact with the air, hence the rapid moving streams are always very pure. To separate and destroy the germs of disease and diseases by the oxidation and putrefaction of vegetable matter, the best and surest way is to boil it, and if any odor can be detected, add a little potash, or wood ashes, as by this it becomes deprived of air, and to regain it again cool in shallow vessels.

Various devices have been employed to abstract the moisture and disease-giving quality, and to purify the water. One of the best is by filtering. A very fine filter, on a small scale, can be made by perforating the bottom of a vessel and then packing it closely with sponge.

Good water may be preserved pure, or nearly so, for a quite a long time by submerging charcoal in it. But as charcoal loses its preserving qualities, it must often be renewed. I discover this article is getting too long, therefore, I have come under the same, scientific consideration of water, as it exists in large quantities, such as seas, lakes, rivers, springs, ice on the top of mountains and around the poles, in the atmosphere constituting clouds, producing the wonderful phenomena of dew, rain and snow.

SABBATH SUNSHINE.

On the Sabbath I watch the earliest sunshine, and fancy that a holier brightness marks the day when there shall be no bums of engines in the city, nor traffic in the shops, nor crowd or business anywhere but at church. Many have fancied so. For my own part, whether I see it scattered among tangled woods, or beaming broad across the surface of the boundless ocean, or tracing out the figure of the casement on my chamber floor, still I recognize the Sabbath sunshine, and ever let me recognize it. Some illusions—and this among them—are the shadows of great truths. Doubts may agitate me, or on evil wings settle down; but so long as I imagine that the earth is hallowed and the light of heaven retains its sanctity on the Sabbath —while that blessed sunshine shines with me—never can my soul have lost the instinct of its faith. If it has gone astray, it will return again.—Nathaniel Hawthorne.
MARRIAGES.

BURDICK-MILLARD.-At the residence of the bride’s parents, Mr. and Mrs. J. B. Millard, at the home of Mr. and Mrs. Edward H. Burdick, in the town of Westboro, N. Y., on June 15, 1897, by Rev. Clayton A. Burdick, Mr. R. C. L. Millard of Westboro, N. Y., and Miss Abbie Whitmore Millard.

WORONIEZ-MASON.-At the home of the bride’s parents, Mr. and Mrs. John H. Mason, 6 and 11 Davis St., Brooklyn, N. Y., June 17, 1897, by Rev. C. H. Burdick, Mr. Lynn Woroniez and Miss Ivalon Mason.

JUANDALL—FITCH.—At the home of the bride’s parents, Mr. and Mrs. Henry Fitch, 145 West 63rd St., New York, June 22, 1897, Rev. C. H. Burdick, Mr. and Mrs. H. J. Andall.

DEATHS.

Obituary notices are inserted for free charge.
Notices exceeding twenty lines will be charged at ten cents per line.

Crandall—At Rockville, B. L., June 14, 1897, Harriet Maria Crandall, aged 54 years, 8 months and 9 days.

Miss Crandall was a faithful member of the Hartsville Seventh-day Baptist Church, remaining a member of the Hartsville Sunday School for over 60 years, and a member of the Hartsville Young People’s Union for over 70 years. She was a constant attendant at the annual meetings of the General Conference of the Seventh-day Baptist Church and was a frequent visitor at the Sunday School Schools of the Conference.

Shafter—At her home in the memory of all who knew her, A. E. Shafter.

Palmer—At the home of a daughter, in the town of East Greenbush, N. Y., on Saturday, June 13, 1897, Abbie计算机. Palmer, of whom three brothers remain. In 1847, she was married to George A. Davis, who with four children of five born to them, survives him. He experienced religion in youth and has since been a member of the Hartsville Seventh-day Baptist Church. He loved the Word of God, and meditated much upon its teachings.

Crandall—At South Brookfield, N. Y., June 12, 1897, of diphtheria, Anna Maria Cranget, daughter of Henry Cranget, in the 31st year of her age.

She was a Christian woman of patient endurance, of great industry in her sphere of life, of long duration, she had seemed to be mindful of others more than herself. Having lived a short time before her death, she was entirely helpless, being able to set up to within a day of her death. She was a faithful member of the Second Brookfield church. Five children survive her, as well as a number of brothers and sisters.

Our sympathies are tendered to the bereaved family of the deceased.

LITERARY NOTES.

Harper’s Weekly.—July 3 will contain the complete instalment of F. O. Benson’s novel of the Greek war of independence. “The Vagabond” which is said to be not only timely in theme, but in spirit and letter, is the first instalment of the Greeks in their recent war with Turkey. The reviews of both features in the same number of the Weekly will be a double-page article, and the third instalment of the Declaration of Independence to the American troops of the revolution, the signing of the treaty of 1779, and an illustration of the celebration of the Fourth of July at the Tennessee Centennial Exhibition.

Ms. Stephen R. Bond, author of “The True Condition of Cuba Today,” just published at the weekly newspaper, is the author of this work, which has been praised by the press as a work of high merit. It is a work of great interest to all who are interested in the fate of Cuba today.

WONDER OF TELEPHONY FROM A LAYMAN’S STANDPOINT.

Electrical engineering, as applied to the marvelous improvements in the construction of telephone instruments, is accomplishing new triumphs daily. The rapidity with which the distance over which telephonic communication may be had is an object of most vivid imagination. It is only a comparatively short time since telephone wires were incredulous when they were told of the development of the telephone. Now we see proof of the truth of this and are willing to accept any statement that telephone engineers choose to make. With rare ability and resource the ability to accomplish anything in this department of science.

The history of it has been the cause of never ceasing wonder. One can arise from the place where he is writing and call, from his desk, to the home of an old Brooklyn疮er, and he can speak the impulse of his voice out through a gimpel hole to him, it speech is made by the houseops, through the smoke and noise of roaring shops and factories, out across fields and rivers and prairies and lakens and mountains, through towns and villages. It passes through four thousand voices, as it passes the farmer’s wagon toiling along the country road, it passes the schoolhouse, where children are droning over their books. It is a truly a miracle of science. It is a wonderful fact, that through every sort of sight and scene, over the roofs and through the roar of large cities, straight from our vocal chords to the tympanum of the receiver at the other end, little block of material transforms this vocal current into articulate speech, and it in turn tells to his friend the thoughts and emotions of the sender. If ever we do this but it does so faithfully that one is able to recog- nize the voices of the other’s vocal chords and would probably be able to discover the identity without the necessity of announcement.

The performance of this little tympanum in the receiver is one of the most curious of the many wonderful things of this nature which are now commonly supposed that in order to produce articulate speech certain portions of the tympanum could not be imitated, were necessary, but here is a little flat piece of tissue that actually makes it talk plainly, too. The vibrations of the vocal chords, modified by the mouth, teeth, tongue, and jaws, are, for we use these things talking, has set up similar vibrations in the transmitter, and these vibrations, unseen and unheard, have, somewhere or other, by the aid of electricity, traveled a great distance. Impervious and weak as they are, they have in all their long journey lost not a single bit of their accuracy. Every infinitesimal inflection has been retained, and, all in their proper order, they strike the diaphragm of the receiver and the receiver talks. It gets there, but how? Does it drive itself through the hundreds of miles of copper wire which stretch out between the two cities, it is from the surface of the wire? Ask the telephone engineer and he will tell you he does not know. It is. however, that the wire has something to do with it in the present state of the art. But it may be done without a wire. In an experimental way telephone messages have been sent by the aid of rays of light. It has carried the vibrations of sound and reproduced them in the same way as done by the aid of a wire and the electric current.

Reflection upon the subject leads us to doubt whether there is any such thing as a distance, Maybe our friend could hear our ordinary conversation when we were at a distance. If any instrument if he had the right kind of an ear. It has been discovered that telephone engineers can produce any sound that he is uttering. It not only produces the vibrations into has been discovered that there can be noticeable, but here is a Httle flat piece, which telephone engineers choose which streteh out between the factories, out across fields and as is done by the aid of a wire.

It is accuracy. Every infinitesimal portion of this new invention is of interest. The telephone is a new and powerful agent for the education of the human mind. It is a new and powerful agent for the education of the human mind. It is a new and powerful agent for the education of the human mind. It is a new and powerful agent for the education of the human mind. It is a new and powerful agent for the education of the human mind.

Wanted—An Idea.

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Seventh-day Baptist Church.

For the benefit of those who are interested in the religious work of the Seventh-day Baptist Church, we are glad to announce that the church is now preparing a book of new copyright material to be published in the near future. It will contain a wealth of valuable material, including sermons, addresses, tracts, and other religious books.

WANTED—AN IDEA.

A young man has invented a new idea which he believes will revolutionize the world of business and commerce. He is seeking financial backing to develop his idea and turn it into a profitable business. If you are interested in investing in this new idea, please contact him at the address provided.

OUR NATIONAL FINANCES.

It is given out that Secretary Gage of the United States Treasury Department is preparing a new financial measure to submit to Congress next winter. He has written two hundred letters to leading bankers and merchants asking suggestions for putting the currency on a sound basis. He has received a number of replies, but so far none of them are satisfactory. He is now considering the possibility of ex-Secretary Carlisle’s prominent features of the proposed plan are the gradual retrenching of greenbacks. Mr. Gage is in charge of National Bank Notes; the employing of National Banks to receive deposits, and the substitution of silver for greenbacks. The suggestion is made that the state and municipal bonds now issued be paid for in greenbacks and the substitution of silver for greenbacks. The suggestion is made that the state and municipal bonds now issued be paid for in greenbacks and the substitution of silver for greenbacks. The suggestion is made that the state and municipal bonds now issued be paid for in greenbacks and the substitution of silver for greenbacks.

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SABBATH SCHOOL BOARD.

THE SEVENTY-SEVENTH BAPTIST MEMORIAL CONVENTION.

THE SEVENTY-FIFTH SABBATH TRACT SOCIETY GENERAL CONFERENCE.

THE AMERICAN SABBATH TRACT SOCIETY AT PLAINFIELD, NEW JERSEY.

THE ONLY ALTERNATIVE.

JEWELS GROWING ON TREES.