Sabbath Recorder.

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On our first page this week we give the portrait of a minister, which, we hope, is our most efficient evangelist. President W. C. Whitford is writing his biography, the first installment of which appears, also, this week, and will be continued in successive papers until completed. We hope our readers for not fail to read each article concerning the life and work of this eminently successful and devoted man.

The following closing words of the Alumni address of Professor W. A. Rogers, which were omitted from the copy, as printed last week, are here inserted, and should be read in connection with that eloquent unfolding of his plans in accepting the call to the department of Physics in Alfred University:

In closing this address, I should like to say to my friends and associates of thirty years ago, and to the young men and young women of a later generation whom I see before me, and whom I hope soon to know more intimately, that in returning here, I see at every point, the evidences of a new Alfred, an Alfred which is the vigorous outgrowth of the dear old Alfred which I used to know many years ago. To this new Alfred I say, well, and until the final farewell is said, it will be my purpose to contribute by every means in my power, to the honor and the glory of the college we love so well.

The Rain's Horn, a journal with a pungent pen, which is given largely to aphorisms, generally admitted to be terse and taking, has recently astonished its best friends by making a statement and a professed quotation from Scripture, which for inaccuracy and erroneous teaching is unparalleled. Speaking of the opposition of the Sunday press and its warfare against Sunday rest, the Rain's Horn blows this blast: "It is true that there is a more profound objection in the fact that it is hostile to the law of God, which does not allow Sunday shall not rest. We pause here to catch breath. "Which says, "On Sunday thou shalt rest!" Now the Law of God either says just that, or it does not. Which is it? An interested subscriber to the Rain's Horn, noticing this statement, at once wrote the editor, offering to revise his subscription for ten years, and in addition to send the money for 100 one-year subscribers, if he would show that he had made a correct quotation from the Bible. We anxiously await the reply which, when received, is promised to the benefit of the readers of the Recorder.

Justice Brewer of the United States Supreme Court, recently gave an address at Yale Theological Seminary, in which he took occasion to give some good advice to the young ministers. He said: "Be independent. Let us have no more half-fare tickets, donation parties and discounts to the clergy. The minister should not have money given him. He should be paid for his services. He should be an equal laborer with other laborers, and with equal rights. Do not trust the Lord too much. Do not exempt yourselves from the ordinary laws of business." The Judge is right. There should be no such unfair discriminations between the pulpit and the pew. The minister should be paid for his services and then he should bear a manly part in the maintenance of himself and family, without being treated as a pauper. It is as much the responsibility of the civil government, institutions of benevolence and charity, the church, home and foreign missions, and to pay his way on public thoroughfares as it is for any of his congregation. The habit of entertaining on flames, seeking favors from corporations or public officials, carries with it an implied degree of obligation which is strikingly of the nature of bribes. He who accepts unearned favors naturally feels like returning the compliment in some written or unwritten history could be adduced to show that the entire practice tends to lessen real manly independence, self-reliance and honesty.

The American Sentinel is a zealous advocate of the doctrine of religious liberty, and it strenuously opposes every attempt to unite church and state, whether for the purpose of enforcing Sunday-observance or otherwise. But unless we misapprehend the meaning of a paragraph in the Sentinel of July 15, we have here, with the conclusion drawn from the premises there laid down. The Sentinel says:

A religion that will combine with civil government must be a religion which will fight, and fight with carnal weapons, cannot be an anti-Christian religion.

We do not think there should be any political union between the church and the civil government, so that either should legislate for the other in matters of conscience, or religious observance; but it is not possible that there may not be, at certain times, a spirit of antagonism between the two forces so that there may not be that mutual respect and harmony of action with the civil government and its religious bodies, that ought to exist. Civil government is as certainly under the divine recognition and authorization as is the church. Both are essential. Each has its own sphere. They were intended to work in harmony without interference with each other. There should be no antagonism. Christ guarded against any needless mixing of interests and tended to Caesar the things that are Caesar's and to God the things that are God's. The foolish and unnecessary rivalry and hostility now existing between capital and labor seem likely to be duplicated if the smouldering embers of the church and state fires are unwisely fanned into flames. The church, on the one hand should not raise unnecessary issues, when guarding its right of liberty; nor the state, on the other hand by assuming to legislate in matters of religion.

The Sentinel appears to think that a civil government in keeping a standing army, for self-protection, is anti-Christian. Then a soldier responding to the call of his country in time of invasion, riot, or rebellion, and fighting with carnal weapons, cannot be a Christian. Because he is the form of a city, using carnal weapons to quell a riot, is anti-Christian. A householder-fighting with carnal weapons to protect his family from the midnight marauder and assassin is anti-Christian. The primary signification of the word "sentinel" is "soldier." If the soldier is so anti-Christian, is not the name of the American Sentinel a little too suggestive of belligerency to be in strict harmony with its own teachings?

The struggle for freedom from the rum power in Kansas still goes on. The enemies of sobriety still insist that "prohibition does not prohibit." They continue to quote Judge Kansas on his assertions. But we notice that they content themselves with unsupported declarations of the failure of prohibition laws. While it is a fact that the crimes of rum-selling and dram-drinking still exist, even in Maine and Kansas, yet equally true it is that there is a great estrangement in the state, and there still is a great estrangement in the state, and there still is a great estrangement between these states and other states under the domination of high license laws is altogether in favor of prohibitory legislation. From the Kansas State Temperance Union, a strictly reliable source of information, we gather a few facts that are well worth reading and remembering. Take the two states, side by side, Kansas and Nebraska, the former a prohibition state, and the latter high license, and note the facts. Keep in mind also, that Kansas has 500,000 more population than Nebraska. In 1896, in Kansas, 6,030 barrels of beer were sold; in Nebraska, 161,317. It is often urged that the liquor traffic gives life and thrift to the towns under license laws. But Topeka has more population than Lincoln, and has no saloons; yet its assessed valuation of personal property is $1,401,255, while Lincoln receives $36,000 revenue from 36 licensed saloons, and yet her assessed valuation of personal property is only $598,500. Liquor claim that taxes from licenses will help support the city and reduce taxes. What are the facts? Topeka does not receive one cent of revenue from any saloon, or from any other form of this disreputable business, and still her rate of taxation is but 2.15 mills; while Lincoln, with her large revenue from high license, taxes its citizens at the rate of 385 mills for city purposes only. Public schools in Topeka are well supported—the average of teacher's wages being $70 per month. In Lincoln the average is $15 per month, while Lincoln, with her large revenue from high license, taxes its citizens at the rate of 385 mills for city purposes only. Public schools in Topeka are well supported—the average of teacher's wages being $70 per month. In Lincoln the average is $15 per month. Now, Mr. High License Advocate, please explain this remarkable contrast in favor of prohibition, if rum-selling adds so much of revenue and thrift to a town. Still you repeat, with a degree of persistence and intelligence that are strikingly parrot-like, "Prohibition does not prohibit." That is true to a certain extent. Laws for the suppression of this form of wickedness cannot expel all bad men from the state. Military laws forbid desertion from the army, and yet occasion- ally claims that it for the purpose of desertion. But, on the other hand, suppose there was no law against desertion; or, to restrict the evil and create a revenue to pay the cost of war, suppose certain recruiting officers were licensed to encourage desertion, how long could discipline be maintained, or the army be held together? Laws exist against thieving, burglary, and a long list of crimes, which is strikingly, as it appears to the civil of war, suppose certain recruiting officers are granted licenses to protect their families from the thieving, burglary, and a long list of crimes, which is strikingly, as it appears to the civil of war, suppose certain recruiting officers are granted licenses to protect their families from the civilized and Christian. The police force of a city, fighting with carnal weapons, cannot be an anti-Christian, and in consequence the lives and property of the citizens are often urged that the liquor traffic gives life and thrift to the towns under license laws. But Topeka has more population than Lincoln, and has no saloons; yet its assessed valuation of personal property is $1,401,255, while Lincoln receives $36,000 revenue from 36 licensed saloons, and yet her assessed valuation of personal property is only $598,500. Liquor claim that taxes from licenses will help support the city and reduce taxes. What are the facts? Topeka does not receive one cent of revenue from any saloon, or from any other form of this disreputable business, and still her rate of taxation is but 2.15 mills; while Lincoln, with her large revenue from high license, taxes its citizens at the rate of 385 mills for city purposes only. Public schools in Topeka are well supported—the average of teacher's wages being $70 per month. In Lincoln the average is $15 per month, while Lincoln, with her large revenue from high license, taxes its citizens at the rate of 385 mills for city purposes only. Public schools in Topeka are well supported—the average of teacher's wages being $70 per month. In Lincoln the average is $15 per month.
BREVITIES.

Among the Congregationalists in this country there are about thirty women who are pastors of churches, and several other women who have been licensed to preach.

The New York Independent says: "Less sermon and more praise are heating the heated. People drink more and eat less in hot weather. This is a hint for preachers."

The strike of coal miners is becoming quite a serious matter. The coal strikes upon which public as well as private interests depend, is getting short, and water furnaces and kindred supplies depending on power generated by coal heat are failing.

There is a newspaper rumor that Spain and Japan have formed an alliance to enter upon a hostile course, toward the property of the United States if necessary for the protection of their interests in Cuba and Hawaii. Little credit is given the reports in official circles.

Queen Victoria is becoming old and feeble. She has had all the glory any sovereign ought to desire. It is said that she has made her last appearance in public, and now proposes to shift the responsibility of the government upon the shoulders of the Prince and Princess of Wales.

The famous (or infamous) Sheehan law in Florida which makes unjust discrimination against the rights of colored people in the public and private schools of the state is becoming unpopular, and, not having been reenacted by the last legislature, now goes by default, where it should have been from the first.

Alaska is no altogether an elephant on the hands of Uncle Sam. Her gold mines have produced, during 1896, $5,000,000, or more than double that of the preceding year, and the prospect now is fair to more than double the past year's output in 1897. There were 11,000 persons who settled in Alaska last year.

REVENUE receipts have largely increased in our government during the past few months. In June the excess of receipts over expenditures was reported as more than $12,000,000. The deficiencies in the revenues for the fiscal year ending June 30, have been reduced from $50,000,000 to $22,036,526. These facts are encouraging.

There was a Confederate reunion at Nashville. The Southern soldiers met and drank to their remembrance and to the memory of those who fell in the fight for the Southern cause.

The Biblical Recorder of Raleigh, N. C., says: Chattanoogas seems to be sons of headquarters for the Mormon elders. They are their rendezvous and from there scatter through the mountains of neighboring states. Recently twenty-one of these presidial fellows landed in Chattanoogas, and then went out on their missions to recover the mountain people with their heretical doctrines.

The Swedish emigrant, Andre, who was to begin his balloon voyage to the North Pole on July 1, was visited on July 10, at Dane's Island, on the north-west coast of Spitzbergen. He could not make his ascent on the 1st, because of a violent storm which had been prolonged. His date for starting was last fixed for July 15.

TOPEKA, Kansas, suffered severely from a hail-storm on June 24. Scarcely a house in the city escaped with whole windows, and the city looks as though it had been a target for the practice of some of the hail-stones were large, many weighing from twelve to sixteen ounces. Several persons were struck by them and seriously injured.

At the recent Commencement of Franklin College, New Athens, Ohio, there were 22 graduates in the classical, philosophical and scientific courses. Not one of these graduates is addicted to the use of intoxicants or tobacco. Fourteen of the twenty-two graduates will enter the ministry. What college can show a cleaner record than that?

The Home Doctor, a very neat and well-filled family journal (monthly) makes its bow to the public this month. If future numbers shall be as interesting, instructive and full of important hints and advice as is Vol. 1, No. 1, it will be well the moderate price of 50 cents per year. Address, The Home Doctor Publishing Company, 150 Nassau St., New York.

RATHER serious disturbances are reported as threatening the peace of India. The natives are irreant and the officers of the British government are having trouble to pacify them. There have been riots in Calcutta. Pestilence and famine have combined to break up good order, and Mohammedan influence has increased the uneasiness. The situation is regarded as very grave.

The National Brewers' Association is backed by capital of $300,000,000. The brewers of this Association manufacture five-sixths of all the beer made in the United States, or 30,000,000 out of 36,000,000 barrels. The profit on this ocean of stuff is enormous. Their net profit last year was $60,000,000. It seems that is why they fight every attempt to prohibit the manufacture and sales.

Is the July number of Our Animal Friends, several pages devoted to the effort to prove that rabies or what is known as the "mad dog" is a disease of very rare occurrence. Indeed so rare is it that many who have been trying to get evidence of its existence have been solicited by the claim that the common score of "Dog days" in July and August is usually a mere scare and not a reality; for dogs run mad in winter as often as in summer.

The Powers appear to hold firmly in the effort to bring the Sultan to fair and honorable terms of peace with Greece. Germany has seemed to move more cautiously and is slow to accept all the proposals of the other Powers. There is no probability that the Turks will be allowed to dip their hands in the blood of their fellowmen hereafter as in times past. The great nations, now uniting to control the haughty Ottoman, have a better understanding among themselves and a firmer grip upon this pugnacious people.

CONTRIBUTED EDITORIALS.

By L. C. Randolph, Chicago, Ill.

REV. C. S. Bullock, as editor of the Christian Enchavener, entered some months ago on a crusade for "the rescue of the Sabbath." He was an ardent champion of the Gamble theory, and especially severe on the Seventh-day parties for holding to the Sabbath. Mr. Bullock is now having trouble with the Christian Endeavorers themselves. A part of the Chicago delegation en route to the California Convention, repudiated his leadership and traveled from Denver to Salt Lake City on Sunday.

The dissatisfaction of the opposition party did not, however, grow out of the Sunday traveling question entirely. There have been charges of over bearing tactics and mercenary motives. These two are not necessarily in collusion. Our own acquaintance and personal discussion with Mr. Bullock has been pleasant; but we have thought we could detect back, of out sight, evidences of a bigotry which should not be tempted with power. There is a certain degree of crudities in this country who receive their heritage, modified somewhat of course, from the men who turned the thumb screw.

In these days when political self-seeking and log rolling enter all too largely into the management of the "chamber of commerce" it is refreshing to read these brave, manly utterances of J. Willard Chapman at the San Francisco Convention:

"We are living in the dispensation of the Spirit. He is the very life of the body, and the life of the body, the church. Lessons may be taught by example. That which does not grieve deepens the spiritual life. That which is to be avoided is the cause of his being grieved. All that is necessary to evidence that it is a result of the great apostle, Paul, his letter to the Ephesians seems to me about the sweetest and best. It is the epistle in which the heavenly city is mentioned so many times; it is the epistle in which we find so many different names applied to our Father in heaven, and I suppose it is the one in which we find the heavenly truth presented in all the Bible. But while we find the very highest idea of spiritual things, we also find the Apostle turning to give us instructions concerning the most ordinary affairs of daily life. The spirit of God is grieved when we allow our old nature to triumph over our spiritual nature. For God has promised in his Word to set us free from the law of sin and death. We certainly need another Pentecost, and the one is always a prophecy of the coming of that which should meet the longing. The church needs it. We beheld people day by day utterly forgetting the place of the Holy Ghost in the government of the church, substituting man-made and worldly rules and direction, stooping to all sorts of methods for the purpose of raising funds to carry on the work of the gospel, almost completely marking out the lines of separation between the church and the world. In the light of these things, I say, without hesitation, the church needs another Pentecost, when the money-changers shall be driven from the sanctuary; when hypocrisy on the part of the church shall be cast out of the house of God; when the Holy Ghost shall be given the place of the vice of Christ, and when the feet of cleansing and of power will run from morning till night and from night till morning. God send the church another Pentecost."

It is noteworthy that the National Teacher's Convention at Washington, D. C., gave little attention to the details of method and the technicalities of pedagogy. The broad thought of the convention regarded
the school as a means of building manhood and promoting good citizenship. The relation of the teacher to the whole social fabric was a lived and emphasized.

The convention declared emphatically for a divorce between school administration and politics; for a longer and more secure tenure of office for teachers in the public schools; and for a larger use of the colleges.

The stride of progress which the schoolmaster is making, his interest in the problems which confront the people, and the widening scope of his work, are reassuring signs of the times.

CHRISTIAN HEROISM AND ITS REWARD.

It is nearly two generations since a boat's crew left their ship to reach the Hervey Islands. One of the passengers upon that boat desired to land, but the boat's crew feared to do so, as the cannibals were gathered together on the shore; but holding up the Bible in his hand, he said, "Live or die, put me ashore." They would not go near the land; he plunged into the surf and held high the book. He reached the land. The cannibals did not kill him, but he won their favor, and lived among them, and for aught I know, he died among them.

Thirty years after another ship reached the same Hervey Islands, bringing literally a cargo of Bibles. They were all wanted, and were taken with the greatest eagerness, and paid for by these people. This was the result of the labors of that heroic young man who said, "Live or die, put me ashore."

I was preaching to my people some time ago on behalf of the Bible Society. I mentioned the circumstances of the fact that it is not so long, after all, between the sowing and the reaping. When I came down from the pulpit and was standing in the middle aisle, there came up to me a tall, manly-looking gentleman, a man that looked as if he might be a descendant of one of the old Vikings, and said: "You will excuse me for coming up to speak to you and introducing myself; I am Captain so and so—1 need not give you my name—I am in command of Her Majesty's frigate "so and so," and I take the liberty of coming to speak to you in reference to what you said about these islands. I was there with my ship; I saw these people, and I saw the circulation of the Bibles among them, and I never saw such Christianity in all my life as among the people of these islands."

said he, "They reminded me of those people of whom you read in the Acts of the Apostles."

—Dr. John Hall.

A GOVERNING GOD.

When things get beyond your control, when you face an unknown future, and when trying conditions confront you, remember that there is a governing God in Israel, and that it is his to bring light out of darkness, joy out of sorrow, and hope out of despair. Be perfectly plain. Let the Ruler of the universe and the Lord of the individual manage affairs in his own way and at his own time. Neither grow weary nor become anticipative. Roll upon a covenant-keeping God your cares, taking his dispensations as they come, and multiplying sorrow never by distrust nor by foreboding. God unravels the future day by day, hour by hour, and moment by moment, accompanying the distribution with his supporting and sanctifying grace.—The Presbyterians.
History and Biography.
By W. C. Whitford, Milton, Wis.

REV. JOHN LIVINGSTON HUFFMAN.

His Ancestry.

The father of this noted Seventh-day Baptist evangelist was Michael Huffman, of pure Germen stock, and was born in Pennsylvania, Sept. 12, 1806, the son of Christopher Huffman, who was killed in a battle near the opening of our second war with Great Britain in 1812. Two years afterwards, Michael lost his mother by death; and then, at the age of twenty, he went to live with a German whose family name was Frans, whose home was in West Virginia. If the given names of the children in former days in this country indicate the established preference of our parents, the Humpson must, from the beginning, have been truly religious. Christopher means "Christ-bearer;" Michael, "who is like God," was the archangel set to guard the people of Israel in their conflict with the powers of evil; and John, "the gracious gift of Jehovah," was the beloved disciple of our Lord.

Michael in his boyhood had but very few advantages for attending school or improving his mind by reading and association with cultured people, and he grew to young manhood in hardship and exciting toil on a farm, among the steep hills and narrow valleys of West Virginia, then a somewhat newly settled region. By 1830, in the twenty-fourth year of age, he had moved to the vicinity of North Hampton, Clarke Co., Ohio, where on April 12 of that year, he was married to Mary Livingston, who was residing with her parents in that locality. Here and near Jackson Centre, Shelby Co., in that state, he spent nearly the next twenty years in shoving shingles, cultivating rented lands, and having born to him nine children, two sons and seven daughters. Like his race, he was sedate, patiently industrious, deliberate in his mental processes, substantial and reliable in daily life, and sincerely reverent toward divine things.

Mary, his wife, and the mother of John, was of Scotch origin on the father’s side. The Livingslons had emigrated to Pennsylvania by the middle of the last century, and have always been known as a vigorous, independent, conservative and usually thrifty people. The mother of Mary was Jane Davis, who had for a brother, Eld. Lewis A. Davis, a godly man and an effective preacher of the Gospel for forty-seven years, in West Virginia, Ohio, Illinois and Iowa; and who also had for her sisters, Sarah Davis, the wife of Jacob Davis, deceased, of Lima, Rock Co., Wis., the grandparents of Flora Davis, of Platts, D., and Amy Davis, the wife of George Davis, deceased, of Salem, W. Va., the grandparents of Rev. Darius K. Davis, on his mother’s side. This brother and the three sisters were children of Eld. John Davis, the pastor of the Seventh-day Baptist churches at Lost Creek and Salem, W. Va., at the beginning of the present century. This pastor was the great-grandson of Eld. William Davis, who was a native of Wales, educated in Oxford University, Eng.; came to Pennsylvania in 1824, to enjoy greater instruction in preaching Christ before a Baptist by 1824; embraced the Sabbath of the Fourth Commandment in 1700, and subsequently ministered to churches of our faith in Southeastern Pennsylvania and Rhode Island. Jacob Davis, a grandson of this William, was the pastor of the Seventh-day Baptist church at Shrewsbury, N. J., for the fourteen years prior to 1788, when he accompanied others on the spiritual guide in their removal in a body to Salem, Harrison Co., W. Va., where they continued the organization and the work of the church that they had established forty-four years before in Shrewsbury. Michael and his wife were not Sabbathkeepers at the time of their marriage. Afterwards they recognized the binding force of God’s authority on this subject, and with willing hearts accepted the required day for transfiguration. The Seventh-day Baptist church at North Hampton, Ohio, and remained in the practice of its views until their death. They were able to rear their children in the observance of the Holy Sabbath.

His Childhood and Youth.

John was born near North Hampton, Aug. 22, 1827, the second son, and the fourth child of the parents above mentioned. He was endowed, at the start, with a strong and healthy body, inheriting, as his subsequent life more particularly showed, the physical vigor and endurance of his Scotch ancestors, the Livingslons, a family long fully grown, most resembled in his features, shape of the head, trunk and limbs. Still is intellect and heart he derived from his father the German traits of a steady and carefully formed judgment, a steadfastness of purpose, and an equanimity of temper; and from his mother, also a quickness of apprehension, an intense sensiveness of feeling, and a large receptivity of spirit, which characterized his leading progenitors of Welsh origin, the Davises.

The care of him in childhood fell, in considerable part, to his two oldest sisters, especially Letitia, the first born in the family, both of whom came to form an ardent attachment for him, as did his brother and other sisters when they arrived at sufficient age to know him in his advanced youth and mature manhood. The said deceased, had much to do in molding his character and in directing his conduct in his earliest years. In his affection as unsensual, and in her piety as genuine, he had the fullest confidence in his boyhood; and he felt, all through his after life, the strength of her helpful words and religious ways. From the beginning he returned, with the earnest and steadfast warmth of his heart, the deep love and sympathy for him manifested by the other inmates of his first home.

His extreme vital energy soon exhibited itself in a peculiar love he engrossed in the household sports, in mightily teasing the other children, in frequent and rough plays with his young associates in the neighborhood and at school, in talking, laughing and halloowing with a very loud voice, and in per forming the tasks assigned him by his parents and teachers. His mother would often say to him, as he became red faced in his frolics, or as he ran and leaped in doing his chores and going on errands, "Why, John, you will surely kill yourself, you can't live so much, you over-do so much." Still he did not seem to exhaust his strength.

It is the testimony of all acquainted with him, when he was submitting to the strict training of his childhood, and when he was expressing the exasperant impulsion of his youth, that they never saw him angry, although his cherished wishes were often crossed and he was sometimes cruelly imposed upon by his playmates, and elsewhere he was never irritable or peevish, but always even dispositioned and good-natured. When corrected by his parents for any fault or misdeeds he seldom, if ever, would promise to do better or to limit the act again, because he feared that he would not be able to keep his word; but it was noticed that he usually improved his conduct in the matter which had been improper or offensive. He early indicated the possessing a firm will, that whatever scheme or work he undertook it was expected that he would carry it through to completion. In this respect his friends were scarcely ever disappointed. He had such a sensitive dread of seeing a dead person that he would not in his youth attend a funeral, even of a relative. Eagerness to gain knowledge was soon developed and he was quick and apt to learn. When practical he was enrolled as a pupil in the public school at North Hampton, in which he made good progress in elementary studies. And so intense was his interest in his books that, while his parents had not the means while living in Ohio to provide him with a cap and shoes to wear, he would tie an old cotton handkerchief around his head and trip swiftly away barefooted over the wide ground, when frozen, some distance to the school-house.

In September, 1849, when John was twelve years old, the family moved to Wisconsin and settled on a small farm near Lake Koshkonong, in the town of Milton, Rock River Co., Milton. For the next few years he was taught in two excellent country district schools near his home; and among his acquaintances in them he became a very proficient speller, so much so that in the spelling contests between neighboring schools he was generally chosen first on the side of the school he represented, and won for it the contest. He studied Webster’s Old Elementary Spelling-Book so thoroughly that he would not miss any word in it when pronounced to him; and, it is said, he was so familiar with the contents of it that in a class or a spelling bee he would catch the words coming to him in turn before the teacher had time to read them in the columns used. He thus cultivated a close attention to minute details of a subject and a ready memory of those details, habits of mind which he retained during life, and which were of exceeding usefulness to him.

When about sixteen years of age he was compelled on account of the poverty of his parents to live mostly of the time on his farm with several prosperous farmers in the neighborhood. With them he became inured to regular but severe labor in tillling the soil, and acquired the funds principally for his own support. One winter, when about twenty years old, he drove the stage between Waukesha and Hamilton, Wis. The people with whom he came in contact during these years were mostly irreligious. Their influence led him to distrust prayers and the keeping of which he had been educated, to cease regular attendance upon divine worship, and when not busy in the country, to fall in with amusements indulged in commonly by his profuse, card-playing, ball-room loving, and sometimes drinking companions. The whole of this moral degradation he was ever ill at ease in his conscience.
Missions

By O. L. Warrnnao, Cor. Secretary, Western, R. I.

"Watch ye, stand fast in the faith, quit you like men, be strong." These words are a bugle-call to moral heroism. We call for watchfulness against foes within and foes without. They call to firmness for truth and right—behind the broad shield of faith. They call to manliness,—manliness in principle; manliness in spirit and conduct, wielding aggressive weapons. They call to having, positive life. They call for an exhibition of those qualities which unite to give to the world the grand moral hero. We are told by some that the heroic age is past. In one sense it is; in another, it is not. It is past as such displays as Achilles before Troy, or David playing Goliath with a sling, but the age that gave us the Charge of the Light Brigade, Hancock's corps at Gettysburg, or the colored standard bearer at Mission Ridge was an heroic age. Rome and Catholicism can bring no martyrs now to the stake, the deadly dungeon or cruel torture, but there are no moral and religious martyrs and heroes now? Life is full of heroes and heroines of the first rank to-day. Those who for Jesus sake and for the love of the woman Christ died, leave home and native land with all it means, to give their lives to preach the gospel of salvation in pagan lands, are heroes and heroines. Those who battle against poverty, misfortune, adverse surroundings and almost insurmountable obstacles and are victors, the victory and the world's recognition. Young people who go out from the humble parental roof, to fight against opposing forces, to overcome difficulties, to win a name, a place and a home. Widows left in destitute circumstances with dependent children, keep the family together with a hand to hand fight with the wolf at the door, feed, clothe, educate and rear to helpful, noble, self-reliant manhood and womanhood their fatherless boys and girls, are heroes of grand make. Feeble people, who are not afraid of dying, plunge into the thickest of the fight, and are full of wondrous arts, science, literature, business, in rescue missions and Christian philanthropy. Men and women, boys and girls, true, firm and loyal to right, to truth, to virtue, and who will not flinch at any consideration. We are not unaware of the fact that the hero age regulation, devotion to truth, to duty, to love, to right, and to Christ and his cause, self-sacrifice for the good of others. In that sense the heroic age is past, but we are almost in the noon-day of such an age, which out-shines in its brightness, and noble lives the age of chivalry or medieval times. Such:

MISSIONARY MEETING AT CLIFTON SPRINGS.

Stepping from the Syracuse train and starting toward another platform, a station guard asked, "Auburn Branch?" On replying, someone on my side said "yes" also, when I noticed an elderly man with a pleasant face walking beside me, and together we went to the far platform and were seated in the train. It required only a little conversation to make us aware that we were going to the same place, Clifton Springs, to attend the Inter-missionary Missionary Union. She proved a very interesting companion, who then, and afterward, told me much of her history; her life-work had been in India. We registered together at the hotel to be seated, for the week, side by side at the same table in the large dining-room. We were often together during the sessions, or walking through the grounds at leisure.

Those gathered there were earnest workers from all parts of the world, and the meetings were marked by great spirituality. The leaders, Drs. Gracey, Baldwin and Foster, were constant in their arduous duties, and admirably adapted by their ability and magnificent spirit, for the planning and carrying forward of the sessions, committees, etc.

Missionaries from different countries occupied different hours, and that for China came on the evening of the second day, when forty-three representatives filled the stage; four of them, one from the North, one from the Central and another from the Southern portions speaking, and Mr. Murray, from Chefoo, told also of his school for missionaries' children.

Near the last of the meetings the aged Dr. Hamilton, of Turkey, read a paper that held the close attention of all. It related the far reaching work of Paul, in which he told the conditions of that country sixty years ago, and the gradual changes that had taken place, saying these clearly marked the hand of God in dealing with that people. He spoke not little of the atrocious persecution with which the Armenians, which were generally known and greatly to be deplored, but concluded by saying that as far as the Turks were concerned in being more inclined toward the Gospel, the present was the most favorable time that had ever been known among the people. And Dr. Parmeelee gave many instances of this favorable change, and concluded by saying, through many years of labor in that land he had never known the Turks to be so stirred up, so cog-nant of the power of other nations, nor so well aware of the great work of the missionaries as at the present.

The discussions on the various topics were intensely interesting, and often the time too short for such vast subjects.

A great burden was on the hearts of all, who felt that they were not fulfilling any consideration sov нево the right, the sell the truth, barker virtue, or go back on God, are, in these times, heroes and heroines. The world is full of moral heroes. The highest type of heroism is not physical courage, or wonderful exploits in battle, but moral courage, devotion to truth, to duty, to love, to right, and to Christ and his cause, self-sacrifice for the good of others. In that sense the heroic age is past, but we are almost in the noon-time of such an age, which out-shines in its brightness, and noble lives the age of chivalry or medieval times. Such:

HINDRANCES AND HELPS.

It seems to us strange sometimes that the victory of the Kingdom of God is so long delayed. One would think that with the in-

ducements to the Christian life as great as they are, the rewards so transcendent, it would be an easy and a short task to persuade men to take the right and strong side with God. The early disciples expected that their work would be so accomplished—to be sure by the miraculous appearing of their Lord; but they expected, and with apparent good reason, such large accessions before his coming as would well-nigh renovate the world.

It was these that gave occasion to the meeting of the first council of the Church at Jerusalem. Paul had been preaching the Gospel to the heathen, and some began to stand in his way, to say that he was cleaneasing the Gospel, and to tell his hearers and converts that Paul was no true teacher, and that they could not be saved under his teaching. This was the first great check the Gospel received, but almost as soon as a forward movement in the way of evangelism had been started. All the power of Paul's eagerness, and all of the weight of the character of Barnabas, as they were wont to their high holy campaigns, were suddenly and completely defeated by the opposition, not of pagan unbelievers, but by that of Christian believers. It became necessary for Paul and Barnabas to stop their work and take a long and tedious journey to Jerusalem in order to resist this opposition at its headquarters and wrestle the liberty to preach the free Gospel to the heathen.

The lesson, then, is as old as the first council of the Church, that the hindrances to the rapid spread of the Gospel are not chiefly those that are presented by unbelievers, but by believers themselves. In the case of the Jewish opposers of Paul, their attacks were on account of his indifference to the niceties of formalism, just such criticisms are now raised against Christians, in their eagerness to save souls, pay no attention to the precipitancies of form and service, and who object if people are plucked from the burning with stones, violence, or with drums and some lack of sacraments. With this insistence on Jewish forms came an intolerance which has not yet died out among the Church which we may not yield to; and there is no liberty to command, quick or slow. There is no liberty to command when we find that our liberty is endangering the souls of really weak brethren. And this intolerance was carried to the limit of schism, a readiness to destroy the large unity and liberty of the body of Christ.

Mr. Moody's is so far right when he says that it is a real question of which of these hindrances are hindering the conversion of the world. Some of them are indicated by the events which broke up Paul's plan to him to Jerusalem. Others exist now, and it is our duty to find out what they are; but it is as true now as it was then that the chief causes of delay to be seen in the Church itself and not in the world of unbelievers. But with all the hindrances of sin and disease the Church can go on. As never before, the Church is fairly, if not magnificently, awake to its duties. The thou-sands and the armies of the Christians are neither hot nor cold, and of disciples divergent and quarrelsome, cannot annul the power of the promis-es of Christ, who, in his last command, that he would be with the score of true apostles who go out into all the world. Jesus of God hastens on by virtue of the faithfulness and in spite of the hindrances of the Church.—The Independent.
1. **Woman's Work.**

By Mrs. J. T. Rogers, Waterville, Maine.

The paper by Miss Bowler in this week's issue will bear more than one very careful reading. No one will overlook the intense interest we all felt in the papers which were read before the [then] meeting of the society. It is a good sign, and well that we are all conscious of our responsibilities as Christian women henceforth.

In our first Sabbath-school lesson of this quarter we are much impressed by the fact that the first convert to Christianity in Eastern Europe was a woman, and that the first meeting which Paul attended on his second missionary journey was a meeting by the river where a few women had assembled for prayer.

From this beginning of woman's work by Lydia after her conversion, of which we learn by her words to Paul, "If ye have judged me to be faithful to the Lord, come into my house and abide there," what a harvest has been reaped, and still the army of faithful workers is increasing, as they listen to the Macedonian cry, "Come over and help us." Sisters, may God help us who remain at home to recognize our responsibilities and make us willing by united effort to lighten the load our leaders are carrying on the home and foreign fields.

Culver is our example, but we can find much in the life of his servant Paul that is worthy of our imitation. What strong faith he had in God's leading, how willing he was to let God undertake for him and direct his work. Nothing but the grace of God could have sustained him behind the prison bars, with his feet in the stocks. Prayer and the assurance that God would hear and answer were also factors in his life, and a lesson to us all, even when the way seems dark and deliverance impossible.

A story is told of the noted missionary, John G. Paton, who was, it would seem to us, as providentially delivered from danger as were Paul and his companion from the jail at Philippi. On his little island of Anseytum, among a tribe of bloodthirsty savages, he had almost given up hope of life, when one day he saw the horizon where a ship's sails and a line of smoke going up from the sky. Soon the natives saw the same, and in their superstition and fright they fled and hid themselves, crying, "The fire-steamer comes." The chief, who had treated Paton very cruelly, came to him and begged for his life. Paton was not only delivered from a terrible death, but when the ship came nearer it proved to be one of Her Majesty's men-of-war, "and the sight of the power of Paton's Queen so struck the native imagination, that they decided to leave the man who had such powerful friends to do his work unharmed. So, behind the Christian there is the Christian's God, all-powerful, all-willing."

**Christian Enterprise.**

By Mary E. Dowler.

We say of the man in professional or business life who does not avail himself of the results of scientific research; of the many who neglect their obligations for the saving of time and strength, that he lacks enterprise. Of another, who recognizes the demands of constantly advancing and chang-
Christ found a man in the temple on the Sabbath-day who had a withered hand, and he said to him, “Stretch forth thine hand.” He obeyed and his hand was restored. 


When Jesus departed thence two blind men followed him, crying and saying, Thou son of David, have mercy on us. And Jesus said unto them, Believe ye that I am able to do this? They said, Yea, Lord. Then he touched their eyes, saying, According to thy faith be it unto thee. And their eyes were opened. 


“When he cometh to Bethsaida they bring a blind man to him. He took the blind man and spat upon his eyes, and put his hand upon him, asking if he could see anything. He looked up and said, I see men as trees walking. Jesus put his hand upon him the second time, and he saw clearly.” Mark 8:22-25. It is supposed the man’s faith was not sufficient for him to be fully healed the first time. The Lord had the power, but the man’s faith was not great enough until the second time Christ touched him.

The deaf and dumb were restored. And they bring unto him one that was deaf and had an impediment in his speech; and they beseech him to put his hand upon him, and he took him aside from the multitude, and put his hand upon him, and touched his tongue; and looking to heaven he sighed, and saith unto him, Ephphatha; that is, Be opened. And straightway his ears were unstopped, and the string of his tongue was loosed and he spake plain. Mark 7:34-35.

Dropesy cured. A certain man had dropsey; he took him and healed him. Lame man restored. A certain man had an infirmity thirty-eight years. When Jesus saw him he said unto him, “Wilt thou be made whole?” Jesus told him to rise, take up his bed and walk, and immediately he was made whole, and arose, took up his bed and walked. John 5:5. Healed at a distance. The centurion went to Christ for his servant’s healing. Christ said, “As thou hast believed, so shall it be done unto thee.” And there was a certain nobleman whose son was sick at Capernaum. When he heard Jesus was come into Galilee he besought him to come and heal his son who was at the point of death. Jesus said, “Go thy way; thy son liveth.” The centurion knew that Jesus could do more than those who saw him; therefore he said, “Lord, only speak the word, and my servant shall be healed.” As he was going down his servant met him, saying, “Thy son liveth.” John 4:46-51. 

Evil spirit cast out and lunatic restored. Then came a man kneeling down to him and saying, “Have mercy on my son for he is a lunatic and sore vexed; oftentimes he falleth into fire and into water. Jesus rebuked the devil, and he departed out of him, and the child was cured from that hour.” Matt. 17:14-18.

We have not space to give all the healings, but we notice he healed every infirmity that was brought to him, or that was asked to be healed. After Christ had done wonderful work, John sent his disciples to him, asking: “Art thou he that should come or do we come for to look for another?” Christ said, “Go tell John the blind receiveth their sight, the lame walketh, the lepers are cleansed and the deaf hear, the dead are raised up and the poor have the Gospel preached unto them, and blessed is he whosoever shall not be offended in me.” Matt. 11:2-6.

When Christ sent out his disciples he gave
them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease. Jesus sent forth his twelve disciples, telling them to go to the lost sheep of the house of Israel, and as ye go, preach, saying, the kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils; freely ye have received, freely give." Matt. 10: 1-8.

He called unto him the twelve and began to send them forth by threes, and gave them power over unclean spirits, and commanded them that they should take nothing for their journey save a staff only, and he went out and preached that man should repent, and they cast out many devils, and anointed with oil many that were sick, and healed them. Mark 6: 7-14.

He called his twelve disciples together and gave them power and authority over all devils, and to cure disease, and he sent them to preach the kingdom of God, and to heal the sick, and they departed and went through towns, preaching the Gospel and healing everywhere. Luke 9: 16.

He sent out the seventy. "The Lord appointed other seventy also, and sent them two and two before his face into every city and place where he himself would not go, and said, 'The laborers are few; the lords fieldsways.

So, then, after the Lord had spoken unto them, they received the commission, and went forth, and preached every city and place where the Lord worked with them, and confirming the word with signs following. Mark 16: 15-20.

And he said unto them, 'Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not, shall be damned, and these signs shall follow them that believe; in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and lo I am with you alway, even unto the end of the world." Matt. 28: 19-20.

New Auburn is located in a rich and beautiful farming section in Sibley County, on the shores of one of Minnesota's pretty lakes. Of Minnesota a poet has written:

'The sky is clouded and the lake is gleaming; For thy red the wheat fieldsways.

Other lakes are in its vicinity, to which hunters and fishermen go in quest of pleasure and game.

The early settlers among the Seventh-day Baptists who came to this section of the state seeking homes, in 1863 and 1864, were Roswell Crandall, Nelson Stillman, Wm. Babcock, G. G. Coon, Cordon Coon, W. K. Green and A. G. Coon.

In January, 1865, the church was organized, with the following as constituent members: Eld. B. F. Rogers, Den. Archibald G. Coon and wife, Phoebe A.; Den. George G. Coon and wife, Marian; Den. Wells K. Green and wife, Rosanna; Cordon A. Coon and wife, Euphemia; Nelson R. Stillman and wife, Rosella; Z. Wheeler Burdick and wife, Emily; Horace Champain and wife, Abigail; Wm. C. Crandall, L. S. Crandall, R. A. Crandall, E. O. Burdick, Elsie Green, Lucy A. Crandall, Enicile A. Crandall, Julia E. Crandall, Lucy A. Burdick.

Eld. B. F. Rogers served the church as pastor for about two years after its organization. Its report to Conference in 1866 showed an increase of eleven members. In his letter to the Missionary Board of that year, Eld. Rogers wrote: "Our society has been enlarged the past season by the arrival of a number of Sabbath-keeping families, among them, Eld. Zuriel Campbell. Others are making arrangements to come in the spring. No society of people that I am acquainted with has increased more rapidly in numbers, within the same length of time from its commencement, which indicates that our location is not considered entirely without its natural advantages... Last Sabbath, for the first time, we held our meeting at a school-house near the settlement proper of our people. We hold prayer-meetings at the private homes throughout the society. The subject of building a house of worship is being agitated among us.

Eld. H. W. Balcock succeeded Eld. Rogers to the pastorate and labored among the New Auburn people about ten years. For several years this church reported to Conference under the name of Transit. Elder Zuriel Campbell was acting pastor about two years. When the church was organized it was supplied at different times by Elders C. M. Lewis, H. B. Lewis, J. E. N. Backus, James Bailey, T. O. Burdick, and others whose names are not indicated in the records.

Eld. A. G. Crofoot, the present pastor, has served the church since October 1882.

Four deacons have served the church: W. K. Green, faithfully from its organization until his death in 1887; A. G. Coon, from organization until removal to Boulder, Col.; G. G. Coon and J. W. Crossby are the present deacons; Z. W. Burdick served the church as clerk and auditor for about two years after its organization.

The total membership has been 144. Present membership, 57; 45 resident and 12 non-residents. Of those now members, 28 have been received during the pastorate of Eld. Crofoot.

The house of worship was built in 1880, from the freewill offerings of the church members.

The late Association was the first ever convened with the New Auburn church. The society of Sabbath-keepers, which has been decreased much by removals to Colorado and elsewhere, some in quest of health, others hoping to do better financially, perhaps.

The future historian will find much more of interest and will better consult the church records. May this light for God's blessed truth never be removed, but grow brighter as the years roll on and the mission for which it was organized is accomplished.

RESOLUTIONS OF SYMPATHY.

WHEREAS, in the providence of an all-wise Father, death has visited us and removed from our Society our sister, Mrs. Clara Wharf; therefore,

Resolved, That while we regret the loss now in humble submission to God's will, we desire to express our appreciation of her Christian character, her quiet and unassuming ways and her willingness to help in every good work.

Resolved, That we tender to the bereaved sons and daughter and other relatives our heartfelt sympathy, and pray that our heavenly Father may sustain them in their great affliction.

Resolved, That this token of our esteem be placed on the records of our Society, and be sent to the Sabbath Recorder for publication.

A. E. E. Rogers, Coon.
Mary P. Zinn.

FAIRNA, III.
Young People’s Work

By EDWIN SELW, MILTON, WIS.,

THE SABBATH AND THE WHEEL.

The subject of wheel riding on Sabbath-day is one that calls for immediate consideration by Seventh-day Baptists. It does this for two main reasons. First, because this is against the Scriptures, and when we compromise ourselves and our actions with the busy world around us, we are losing sight of a principle based entirely on the Bible, for which we ought to firmly stand. Secondly, from a position as men in general see us, there is much need of great care on our part, for we are representatives of this creed; so the world will judge our earnestness, not by what we say, but by what we do. So before we ride our wheels again on Sabbath-day, let us ask ourselves whether or not we could ask Christ to go with us on that ride.

OUR MIRROR.

FARINA, III.—We have a Junior Society of 21 active and 11 trial members, and hold our meetings every Sabbath afternoon. Some of our Juniors are among the most active of the church workers. Our new officers are: President, Emma Rogers; Vice-President, Emler Whiford; Secretary, Fern Crossley; Treasurer, Ruth Rogers.

The importance of the Y. P. S. C. E. as a social factor in the rural neighborhood cannot be overestimated. It brings the young people together in a circle in which they feel a common interest. The committee work, as well as the entire work of the society, tends to promote a spirit of friendship and brotherly love, which is difficult to obtain in any other way.

The Young People’s Society of Christian Endeavor of the Union Mission Sunday School is doing grand work, though it is often underestimated. It has been made to enable many to attend the Convention, and how they already felt repaid. The value of attending is too often underestimated. Let us, as Seventh-day Baptist-Endeavorers, plan to attend more of the Conventions, and above all our General Conference. Begin early to plan and do self-sacrificing, then go, ready to work, and you will surely bring inspiration and enthusiasm to your Society. "Whatsoever thy hand findeth to do, it do with thy whole heart."

LETTER FROM LONDON.

1, MARYLAND ROAD, WOOD GREEN.

LONDON, N., 1st July, 1897.

To the Editor of The Sabbath Recorder:

If May was a month of religious rejoicing, the one just past has been one of unparalleled national festivity. No doubt all eyes have been turned towards London the last few weeks and your readers have all followed with keenest interest the reviewing and pageantry of the Queen’s Diamond Jubilee celebration. So at this late date nothing that I can add would be of the least interest. The news is all flashed across the cables with almost the speed of thought itself, and it is possible that you might read at an early American breakfast table printed intelligence of what happened at the same time—say the same hour, that is, by clock. This is one of the triumphs of the age and one of those things in which we glory when celebrating our past and looking up to the completion of so long and prosperous a reign.

But just as when we at home get talking in a Fourth of July strain on one of our centennials, it is possible sometimes on occasions like this to be carried away by our imaginations and suppose that because certain events have transpired during a certain period of time, therefore they are in some way due to whatever has existed during that period. No more than good Queen Victoria should be held responsible for all the evil things done during the last 60 years is it to be glorified as the source of all the advancement in civilization and moral growth during her reign. But then, it is easy both to over-saturate and to detract. After all there remain some hard and much needed lessons to learn from the past, and I am thinking of those which occupy nearly one-fourth of the land upon the globe and contains over 400 millions of people.

There is the question of the public house, for example. Whatever views one may hold as to the inherent sinfulness of the use of alcohol, it is impossible for any one of us, rejoicing when the Chancellor of the Exchequer tells us that the largest source of revenue for the year past has been from taxes on such things. It is small glory that the largest revenue of a great nation should be derived from what in the great majority of cases but feeds a vicious appetite and is the source of misery and want in just that class who can least afford it with it and with the greatest difficulty rise above it, and I do not know that America can boast of any very great superiority in this respect. There is a lesson for us all to learn. But the public house is easily one of the greatest curses of this land. That it is the mighty devourer of capital and labor, the accumulation of wealth in the hands of the few and the consolidation of great industries, crowding out the small laborer and the small dealer, fixing his wages at a minimum and compelling him to occupy to too great an extent the position of a mere piece of machinery in the world’s great workshop. This is a question centuries old, but it is one that clammers for a solution, and this great empire will be a theatre on which that solution must be acted, whether by the hard way of bloodshed, or not. Then there is the terrible incubus of the Established Church under which these people have to live, that vampire which sucks the life-blood out of them, the source of heavy taxation, of religious slavery, of formalism, of injustice to those so different, making the education of their children a burden, and in many cases compelling them to be under the influence of the clergy. The next reign will see a revolution in some of these things. May we hope that it will be bloodless and as speedy as possible.

But do not, I pray you, think me a pessimist. I am not, and I find more and more every day to admire the people among whom I live, their institutions and their laws, as well as in their national character. But true love is not always blind, and our best friends see our faults. While they love us none the less, they do well in kindness and tenderness to warn us of our tendencies.

May the good Queen who sits upon this throne long prosper her people, and may they never live under the sway of one who shall turn back the course of peace and prosperity now so happily established. And may the God she loves and reverences guide all the peoples of the earth to that destiny which we believe he has appointed, wherein the Kingdom of this world shall become the kingdoms of our Lord and of his Christ.

WILLIAM C. DALAND.

RESOLUTIONS OF SYMPATHY.

WHEREAS, our heavenly Father in his infinite wisdom has seen fit to remove from our midst, our brother and faithful worker, Rev. J. N. Belton, and though this sad event was so unexpected, yet unexpected it came like a storm on a clear day, we believe that the sudden call was kindly for the good of the church and the soul, and we believe that this life so full of usefulness and usefulness and usefulness to the cause of Christ will receive a joyful welcome over in the other land. Not only in our own church and Christian Endeavor Society, but in the whole community, his loss is felt; therefore Resolved, That in him we have lost a most faithful friend and co-worker; we pray that by this example of meekness and devotion we may be inspired to be more conformed to the image of Christ.

Resolved, That we bow in humble submission to the will of Him who doth all things well, and is ever watchful of our welfare.

Resolved, That we most deeply sympathize with the bereaved family, yet we give them to Him in whom he trusted and who is able to comfort them in the midst of grief.

Resolved, That a copy of these resolutions be sent to the Sabbath Recorder and the Atalanta (Alt.) Mirror, with the request for publication.
**Children's Page.**

**DON'T DRINK RUM.**

By John S. Adams.

Come here, my sturdy little boy, and listen to my story.

Don't try to puff it in your hat and heed it every time:

Your life is all before you, there are enemies to fight,

And 'tis a most important thing to start just right.

So, first and foremost, seek the road to happiness and fame.

Those blessings go together, and are better far than wealth.

Life is a battle, so brace up, and when your trials come

Show what you're made of, be a master.

And don't drink rum.

Cold water is a lion's drink, the king of beasts is he,

A drunken lion is a sight you seldom see:

He never smokes a dirty pipe or filthy cigarette,

In all my travels I've never found a smoking lion yet;

A drinking smoking lion, armed with teeth and sound of voice.

Chewing tobacco in his den would be a funny sight:

My boy, behave as well, at least, as creatures wild and dumb.

Temptation you must laugh to scorn,

And don't drink rum.

Form habits of the very best before it is too late;

Keep your head cool, your back keep straight, and try

To hold the cent at least before you die;

Eat sparingly of wholesome food, drink clear water always.

Avoid vile creaks with nostrums foul each warrant to cure,

Of such tobacco never use one single crumb,

And bless your stars that you're all right.

And don't drink rum.

—Boston Journal.

**THE TOBACCO HABIT.**

When it comes, it comes to stay. Men rarely ever abandon it after the twenty-first year. Therefore take it for life, or quit it short.

If you commence it, count that your final division. But before deciding to make tobacco your life-long companion, consider well some points:

First, its advantages. A pipe or cigar or quid has narcotic effects that are counted pleasant. When the appetite is formed it is grateful to satisfy it. There are features of comradeship in smoking particularly. It is thought a story can be better told and enjoyed in the blue haze of a smoking room on the train or steamer than in pure air or sunshine. It is a solace for the Irish laborer breaking stone or working in the trench, and for the lonely cowboy on the Western plains. Men in highly nervous employments, like night-workers on newspapers, crave the stimulant and seldom go without it. It is not in the catalogue of admitted vices. Many excellent men smoke, some good men chew, and I have known truly pious and godly men who could before a street car or bespatter a carpet with a misdirected shot at an inconvenient splittoon.

In some countries smoking is practically uni-

versal, even the women joining. In this country a majority use tobacco in some form.

So we are dealing not with an abstract question, but one very near to the life of every boy growing into manhood.

I say, if it's a good thing, let us go into it.

If it is likely to make it to be a bad thing, let us keep out of it. Anyhow, let us not drop into it by accident, or because some other fellow invites it, and then admit, as many a friend of mine has done, that we were caught in a trap of unavoidable habits.

If reason and will and manhood are going to have anything to do with deciding the matter, there are some things that must be thought of. They are the disadvantages.

All admit that the habit, once formed, is a master. What kind of a master is it?

It is an unclean master. A clean mouth, sweet breath, untainted clothes, apartments free from stale odor are hard things for an habitual smoker to manage. This point needs no elaboration. But if a proof is wanted, I could point at the floor of a smoker's side of a ferry or the smoking car of a train, and a sniff of the atmosphere after a few minutes of the crowd's unrestrained enjoyment of the weed, and—what is quite as significant—a note of the contrast in appearances between the smoking and nonsmoking cars, and those who seek cleaner floors and purer air.

It is an unhealthy master. It corrupts the sense of taste, injures the stomach, deadens the sensibilities, causes enemis and heart troubles. I can count half a dozen personal friends at this moment who know, on physicians' authority, that further continuance of smoking means shortened days, perhaps sudden death. Only one or two, however, have been strong enough to give it up.

It is an immoral master. It propagates certain associations and leads in certain directions as to other habits which are unhealthy to the moral nature. Do you know a liquor soaker who is not fond of tobacco? Did you ever see a bar-room hero fighting or gambling against a crowd or rough gang of any kind that was not smoking or chewing? To paraphrase a famous remark of Horace Greeley: "All tobacco users are not horse thieves, but all horse thieves are tobacco users."

A lad who has learned to handle a cigar with grace has made a first-class start on a road that has more than one bad stopping place. If you think that is not so, let me ask you whether, if you were an employer and wanted a young man for a position of trust and growth, you would select the one with the cigar in his mouth, or the one who had decided not to use it?

It is a hard master. It is more powerful than your judgment and will combined. The old fable, "I can stop anything I want to," is disproved by the earnest attempts of many a strong man to break the habit and fail in his purpose.

It is a costly master. Two seven-cent cigars a day only will in thirty years cost $4,260, compounding annually at six per cent. I have the figures of the calculation before me. Most smokers spend twice that on themselves and friends. What would the sum named buy?

A good home.

A superb private library.

"Four journeys around the world. Capital sufficient to start a business."

A college education for two or three men.

Five years' support in case of disability.

The self-respect and ambition of a moneyed man.

There are two kinds of money I would never spend on tobacco: First, the money I have earned myself by hard work, and need for self-improvement, a start in life, or help of others; and, second, that which my father has earned by work and self-denial, and gives to me.—Archer Brown, in Christian Advocate.

**GOOD NEWS FOR CHILDREN.**

The appetite for sweets is natural. God has put sugar in almost every article of human food, from the mother's milk to all the berries, fruits and vegetables upon which man subsists. Persons with natural appetites usually love sweet things. When their tongues are tanned by tea, tobacco and similar abominations, until they feel like the man who said, "I'd rather have one chew of tobacco than all the apples that ever grew," they lose the taste for sweet things.

It has been often said that sugar rots the teeth; but the Daily Lancet says concerning this notion:

"The belief that sugar ruins the teeth of children is utterly groundless. Indeed, how the idea ever came into existence is a mystery, seeing that the finest, whitest and strongest teeth are found in mouths of negroes, a people who eat up on sugar plantations, who, from their earliest years upward, consume much more sugar than any other class of people whatever. Those at all sceptical of the value of this fact have only to look round among their personal friends and see whether the sugar-eaters or the sugar-shunners have the finest teeth, and they will find—other things being equal—that the sugar-eaters, as a rule, have the best teeth. The only possible way for accounting for this libel against sugar seems to be by supposing that it originated in the brain of one of our economically-inclined great-grandmothers, at a time when sugar was two shillings a pound, in order to prevent her children gratifying their cravings for sweets at the expense of the contents of the sugar basin."

 Doubtless the sweet in sugar may be too much concentrated for health. It would probably be better to get the sweet from dates, figs and the like, if it were obtainable. But sugar dissolved in water and eaten with bread, or drunk as a beverage, is no doubt a very good substitute for the sweet tropical fruits. Of course persons may eat too much of sugar or anything else, and an overload of any food will spoil and decay in the stomach, and the acid may cause decay of the teeth. Now sugar found in the stomach in excess that sugar or anything else will not digest properly; but in moderate quantities good, pure sugar—not painted candies—is probably a healthy food for healthy persons; and at present prices most people can afford to use it freely. It is of vegetable origin and is digestible, and will satisfy hunger and afford warmth; and it is certainly far more healthful than salt, which is a mineral, will dissolve but will not digest, will cause thirst, but will not satisfy hunger, and irritates the taste and injures the system wherever it goes.—The Christian.

To care for the body more than for the soul is to esteem the casket above the jewel.
THE SABBATH RECORDER.

[Vol. LIII. No. 29.]

New York.

VERONA MILLS.—A report of the Children’s-day exercises, held at the First-Verona Seventh-day Baptist church, Sabbath-day, July 3, may be of interest to the Recorder readers.

For several years past Children’s-day has been observed by our people in various ways. But for various reasons we could not hold it this year until July. We have sometimes used the program prepared by the Sunday-school supply firms, but do not find them as applicable to our needs as those gotten up by ourselves. For some time past, but this day for the children might be made more profitable, and this year tried to work to that end. Our exercises were designed to bear more on the missionary work, than in the past, and since Bro. D. H. Davis was chosen from our own little church, as a worker in China, we took China as our theme for this occasion. As far as possible all the exercises were calculated to awaken a deeper interest in this field of labor. We think it worthy of note that Bro. Davis’ parents, here in our forty years, attended the services, and listened with deep interest to every part of the program.

After singing by the school “Something for children to do,” prayer was offered by the Rev. Mr. Lawton. Then there were recitations by Melia Haymond and Francia Leady, which are called Children’s-day exercises. Several more recitations followed, one by the infant class, a motion recitation, “Busty Hands.”

A scriptural quotation by Iva Perry, a little five-year-old girl, was very pleasing. Singing, “Hark, ’tis the Shepherd’s voice I hear,” by a chorale, “Two Mice,” telling how a little boy gave two mice to the mission, was well rendered by Warner Thayer, seven years old. In the absence of the Pastor, the superintendent gave the address, which was as follows:

“Children’s-day to the child, as well to older children, is one of the brightest spots in all the year. How we love to look upon the children with their smiling faces and to listen to their songs. It reminds us of our youthful days, before the ‘Children’s-day’ was known, but the children were not forgotten in those days. Once a year we had a Sabbath-school picnic. Two or three of the teachers went, but the use of thistles and hay racks, and we children closely packed in one food and followed by our seniors in one or two more, would seem like the last vast grove, where tables and platform covered with cedar and flowers had been erected. A good program, similar to the one we are having to-day, would be carried out. The accompaniment to the singing, not always the organ, but that which is still sweeter, the music of the wild birds who claimed their natural right to the forest. After the program, but not least, we were invited to a bountiful feast; and to say that we enjoyed our annual gathering less than our children enjoy their ‘Children’s day’ would be doing them and our guests injustice.

However the annual festival of this age has a two-fold object; one is that we may make the children of our school happy, and the other is that they may be made better and happier in the future. How thankful we are that we live in a land of Bibles. But let us glance over into one of those foreign countries. We find the children there are teaching each other how to be happier. They learn to live in the way in which we learn to be happy and each other’s happiness.

Now some of the exercises were chosen from our own little church, as a worthy that B’tro. Davis would be thankful and pleased with cedar and flowers had been put over his head. We enjoyed our annual Sabbath-school’s, and that fact and beating on the right was right. The program, but not least, we were invited to a bountiful feast; and at the end of the day we all enjoyed the picnic.

Now, if that spirit injures you so much in respect to yourself, and unifies it for you to be in your own life; it must do much injury to your Christian life; for that involves all others of life’s relations, and takes more. You can be not a happy, truthful, amiable and congenial Christian when you are fermenting with a sense of injuries received. Hence your influence and power for good are very much weakened. Just read Paul’s description of an opposite spirit that should govern a Christian soul: ‘Love suffereth long and is kind; envieth not...’

DON’T TAKE OFFENSE.

BY H. O. BOWLANDS, D. D.

Look here a moment, my friend. Just listen to your words: Don’t be so willing to be offended. I have noticed you are very sensitive and quick to suspect a fancied wrong. There are many reasons why you should not be thus.

One is: It makes you very unhappy. You know how much you brood over some fancied injury you received. You think about it, and when you want in the spirit world to call how some one has ill-treated you. This ruffles your spirit, destroys your inward peace; nurtures in you unpleasant feelings and sometimes thoughts and schemes of retaliation and revenge. The effect of such a spirit is that it detains in your soul a lot of sorrow, and pain, and makes your countenance a sore spirit, and a sore emotion.

The next is: It makes you hard to yourself. You think about what you have done, and when you have been wronged, right or wrong, you have to come to this conclusion: ‘This is my just and reasonable work in China or to some more needy field, if there be any, what good might be done.’

SECONDLY: You do others injustice by this sensitive spirit. I have faithfully examined into seven of your sulks and morbid griefs, and only in one instance did you have any occasion for offense, and even this one is doubtful. In the other six you cruelly misconstrued their actions, and missapplied their words and as results you entertained hard feelings toward them, spoke about them with considerable vitriol in your words and when you met them your face appeared as if you had just washed it in a powerful acid; and they were entirely innocent of any injury to you in act, word, or even thought.

Now that was very wrong in you to wrong innocent people just because you are so very thin-skinned. More so still when you remember that you have been told and again that you are of rather a suspicious and jealous nature.

Third: I have noticed that people like you are not at all sensitive about giving offense! You often speak caudibably; you are sometimes sarcastic in your words, the weapon of a calumniator. You are quick to anger and in your expressions. I know you don’t mean any harm, for personally I believe you to be a right good soul, only you need some more work of grace; but mark, the spirit that makes you ready to take offense fits you to give offense and hurt others. Hence this sorry disposition is a two—a three-edged sword—it cuts in all directions.

Fourth: I am sure God is not pleased with that spirit in you. He wants you to be “slow to anger.” He wants you at your best in your disposition and influence. I know he does; for it is just like the great Heavenly Father to want his children to be perfect even as he is perfect. “Let this mind be in you that was in Christ,” and so many other Bible verses that are very much against that disposition of yours to take offense. For the Christian spirit is a spirit of love, trust, confidence, and hope; and that spirit injures you so much in respect to yourself.

RECORDS FOR CONFERENCE.

Blanks for reports of churches to the General Conference have been sent to the clerks so far as addresses can be obtained. If any clerk reading this notice has not received such blank, if he will write a postal card to the undersigned, stating that fact and giving his address, a blank will be sent him by return mail. Every year there is complaint that statistics are not more nearly complete. The Secretary cannot make satisfactory reports to Conference unless the churches send their reports to him. Please attend to this matter, and do it on time. You need not wait for the conference, and send them back to the Secretary. When your church meeting elects delegates to attend the Conference, send the list to the elected to the Records Secretary, Rev. E. P. Saunders, Alfred, N. Y.; but don’t wait for anything before filling the blanks now in your hands, and then send them at once to

MILTON, WIS.

—A. PLATTS, C. C. S.

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Sabbath School.

INTERNATIONAL LESSONS. 1897.

Sept. 4. Goodwill Giving for Jewish Christians. 2 Cor. 8: 1–14.
Sept. 18. The Second Thessalonian Epistle. 2 Thess. 2: 1–16.

LESSON V.—PAUL'S MINISTRY IN CORINTH.

For Sabbath-day, July 31, 1897.


INTRODUCTION.

Paul gained some converts at Athens and then proceeded to Corinth, a large city about forty miles west of Athens. Corinth was a great manufacturing and commercial centre. Its population was perhaps forty thousand. Like many other large cities, it was noted for its vice. Doubtless the Jews had exercised some good influence at Corinth, but the city was surely in need of the gospel that Paul came to preach.

EXPLANATORY.

1. These things. Paul's missionary work at Athens. He probably spent several weeks in that city. As the apostle of God, he considered himself bound to visit the chief city of the Roman province of Achaia. It was much larger than the city of Athens.

2. Found a certain Jew. "Seek ye and ye shall find." The Lord has a place in His household waiting for His faithful apostle. Aquila and Priscilla. Jews that had assumed Roman names. These worthy people became devoted and earnest Christians. They opened their house to Paul to Ephesus, and are mentioned repeatedly in that apostle's writings. An assemblage of worshippers met at their home in Ephesus. Still, Paul and Aquila and Priscilla went to Rome, where their house was a place of worship. Pontus. A province in the northeastern part of Asia Minor. Claudius. Fourth of the Roman Emperors. Claudius ordered all Jews to depart from Rome. Disturbances resulting from the jealousy of the Jews at the progress of Christianity may have been the occasion for the issuing of Claudian edict.

3. Craft. Trade.—R. V. Wrought. One form of the imperfect tense of the verb to work. In Paul's time it was a common practice. Jewish youth, no matter how rich the parents might be, might be trained as a tanner, tentmaker. There was a great demand for tents in the East in those days. Even at the present time, tent-making is said to form an important occupation in Western Asia. "It was a trade that St. Paul could easily carry on in his moving life, because it required but no tools."—Dods: "Look on." 4. Reasoned. Compared Acts 17: 2. Paul continued his preaching, although apparently ill-health. See 1 Cor. 4: 2. The apostle thought of his coming as long as weber. Then Paul and Silas, after the Sabbath is proved by his statement in Acts 25: 8. Greeks. Gentiles that had been attracted to Judaism.

5. Silas and Timothy. Paul's former companions in the work. After Paul had left them at Berea, Timothy appears to have visited Thessalonians and possibly also Philipili. Doubtless their coming brought much encouragement to the apostle in his affliction. Compare Acts 16: 10. See 1 Thes. 2: 6–8. Pressed in the spirit. Constrained by the word.—R. V. Paul says, "I determined not to know anything among you except Jesus Christ, and him crucified." 1 Cor. 2: 2. Jesus in Christ. The name of Jesus is the proper name of our Lord, and that of Christ is added to identify him with the promised Messiah.—Standing Bible Reader. Jesus means Saviour and Christ means Annointed.


7. Departed thence. That is from the synagogue. Justus, who was probably of Gentile blood, opened his house to Paul and allowed the latter to preach there. It was a convenient place for meetings, though it is likely that Paul still kept his lodging at the home of Aquila and Priscilla.

8. Believed. The conversion of this man and his household was truly a great event, showing that the time spent in preaching to the Jews was far from lost. Paul himself baptized Crispus. 1 Cor. 1: 14.

9. Many of the Corinthians. That is Corinthian Gentiles. We have no record of the names of these who became Christians publicly professing their faith in the appointed way.—Peloubet.

10. Then abode Paul. The apostle needed encouragement and fresh support at various times in his life. Paul received special direction from the Lord. See Acts 9: 3–6: 22: 17–22; 18: 10; 20: 21; 20: 11. hotbit not Paul himself think he should not allow himself to be frightened into silence.

11. I am with thee. What assurance could be more blessed? Jesus had promised to be with his disciple. Matt. 28: 10. thee to be a light. There was a great work to be done in Corinth, and the Lord would protect Paul during its accomplishment. Paul had all the grace he needed, but Jesus had never really let him. A great church was now to be built up in Corinth, and hence the Lord would keep back the members of the household.

12. A year and six months. The whole period of this stay at Corinth, and not merely up to what is next recorded.—J. F. E.

REASONS FOR A DAILY BATH.

Many persons do not consider a daily bath necessary, but take one perhaps once a week. They like to begin the week clean and with clean clothes. This is certainly better than not to bathe, but is it sufficient? It is not. A person in his ordinary daily life, where bathing seems to do harm, a bath should be taken every day, and it should be short, but thorough. The reason will be seen at the close.

The skin is an excrentitious organ, the same as the kidneys. It has that other work to do is also true. It is an organ of touch; to a slight extent it is an organ of respiration, and it also acts as a protection to the tissues below it; but it is chiefly a gland spread over the whole surface of the body, and as a gland, or a secretory organ, it has to discharge the blood that broken-down waste matter, which, if retained, would quickly poison us to death. If the surface of the body were covered with an impermeable coating to prevent perspiration, life becomes extinct in a very short time.

Kraus, a German authority, estimated the number of these glands on the entire skin, and found on the forehead 1,258 to the square inch; on the cheeks, 548; on the forehead and sides of the neck, 1,303; on the breast and abdomen, 1,158; on the back of the neck and shoulders, 1,200; on the upper surface, 1,123; outer surface, 1,018; palm of hand, 2,736; back of hand, 1,400; upper part of thigh, inner surface, 576; outer surface, 2,685; dorsal surface, 924; bottom of foot, 2,085; upper surface of foot, 924. Taking the surface of an average-sized man as a basis for calculation, he estimated that there were in the skin of the whole body 2,381,248 sweat glands. These glands are situated in the deep layer of the skin, and each one empties onto the surface by a little coiled tube.

The sweat is secreted by small glands, that secrete oily substances, the glands that secrete other substances, in a liquid form, but as it passes through the coiled tube that ends on the surface of the body, it becomes, in ordinary conditions, a vapor, and if the body were naked, it would fly away in the air as a vapor. What is this vapor "insensible perspiration." Much of it passes into our clothing and goes through it into the air. Some of the solids in it condense, and remain in our garments, and if worn even a few hours in hot weather, they emit foul and bad from the heat of the weather. It is the watery part, the least poisonous, that passes entirely off. Some of it condenses on the skin and blocks up, more or less, the pores of the skin. In warm weather and during hard work the perspiration comes out, not as a vapor, but as a fluid, and collects on the skin in the form of sweat drops, often running down in streams. The amount of this perspiration varies with the food, temperature, and exercise, and ranges from two pounds to several pounds. In men who work as firemen for furnaces it will be perhaps eight or ten pounds daily. In a Turkish bath it sometimes reaches forty pounds daily. When the air is moist, it does not take up this perspiration so quickly as when dry, and we feel oppressed by it. For this reason a dry atmosphere is most healthful for many diseases. It enables the perspiration to escape quickly, which is a great relief to the body.

The nature of the perspiration varies with the food, the health, and other conditions. In a gross feeder it is gross. In one who eats pure food it is less gross. About 985 parts in 1,000, are water; the remaining 5 parts are urea, fatty matters, alkaline salts of sodium, phosphate, carbonate, etc. In addition we have glands in the armpits that secrete oily matter of a more or less offensive nature.

From this it may be seen that the perspiration is an excretion the same as that from the kidneys, though not so richly loaded with broken-down tissues, but it is constantly poured out on the surface of our bodies, and makes this organ clean. It is for this reason, the purification of the skin, that bathing is necessary. We observe other reasons for bathing, but this is the chief one. The others will be considered in future articles.—J. H. R.
Popular Science.

BY H. H. BAKER.

Glass for Monuments, Coffins, Caskets, and other Sepulchral Furniture.

It is a scientific fact, fully demonstrated, that the materials of which plate glass is made, when cemented together by heat, are practically indestructible. The hardest rock, the most solid granite, exposed to the heat and cold, by which expansion and contraction of surface particles are moved, letting the action of the elements continue for a hundred years, and the effects will be plainly seen; indeed it must be a remarkable combination of beauty, fertility, and minas, not to show a yielding and crumbling on its outward surface.

On the other hand, specimens of Egyptian sculptured glass are in existence, dating back to 2,400 years B. C., and bas-reliefs in glass, to the time of Boni Hassan, about 2,000 B.C. The elements apparently have no effect on plate glass. Specimens exposed present as smooth, polished, and fresh an appearance 2,000 years old, as on the day of manufacture. Thick plate glass for windows in ships has been used to resist the blows from waves struck by the stormiest of seas, and therefore for such uses it is practically unbreakable.

Glass is enduring beyond any other substance known, and at a high temperature is a liquid and therefore can be cast, and at a red heat is ductile and can be shaped and easily welded. By the infusion of metallic oxides, almost every shade of color can be given to the composition. It really seems strange that more of external ornamentation, and stained glass, and even cemetery monuments and grave markings, are not made of glass. They certainly would be more durable, would stand a harder blow without fracture than marble, and present a more polished and beautiful surface.

For artistic purposes, glass could be used at less expense for caskets than the thin veneered linsey, shantung, caskets, now sold by undertakers, at fabulous prices. If glass caskets were properly made, they would need no ornamentation, and would protect the remains, in any soil, for thousands of years.

Great quantities of glass have been excluded after having been under ground for thousands of years, which show only a brilliant iridescence that of mother-of-pearl, evidently caused by moisture, but doing no damage to the glass.

English glass-workers have from time to time discussed the propriety of using the material of which plate glass is made for ornamental and monumental purposes, but as yet, no large plant has been erected for that purpose. Should glass monuments be introduced in this country, it evidently would meet as severe opposition from the Granite Monument Association as did the metallic monuments made in Connecticut. I have one of those monuments now, having stood over thirty years on the face of the elements, and I fail to see erosion more than on granite and far less than on marble.

If glass caskets, properly made for hermetical sealing, (which can be done with a blowpipe and glass rod, as readily as a junk casket with solder), were made, and to be had at a fair price, there would soon come an order from the National Casket Association, forbidding every undertaker who should use one the privilege of purchasing another casket, at any price, and the undertaker’s name to be blotted out from among the trade.

We know of no trade or business wherein such poor materials are used, covered as they are only for present effect, soon to go out of sight and use, yet for which such enormous profits are charged, and in nine cases out of ten against those least able to pay.

When will the rites of the sepulcher and the grave return again to their humble position, so that pomp and parade, conducted in whispers and pantomime, be laid aside, and the fatherless and widow have a friend to aid in burying their dead? Never so long as the present organization of coffin-makers and undertakers and other wickedness existed.

A FORTUNE.

One day a man was walking along the street, and he was sad at heart. Business was dull, and he desired upon a horse that cost a thousand dollars, and he had only eight hundred with which to buy it. There were other things, to be sure, that might be bought with $800, but he did not want those; so he was sorrowful, and thought to go into a place.

As he walked he saw a child running toward him. It was a strange child, but when he looked at its face it lightened like sunshine and broke into smiles. The child held out its closed hand.

"Guess what I have!" it cried, gleefully.

"Something fine, I am sure," said the man pleasantly.

The man nodded, and in the child’s hand lay a penny.

"Hurrah!" said the child.

"Hurrah!" said the man.

Then they parted, and the child went and bought some ice cream, and saw all the world red and white in stripes.

The man went and put his $800 in a savings bank, all but fifty cents; and with the fifty cents he bought a brown horse with white spots, for his own little boy; and the little boy saw all the world brown with white spots.

"Is this the horse you wanted so to buy, father?" asked the little boy.

"It is the horse I have bought," said the father.

"Hurrah!" said the little boy.

"Hurrah!" said the man.

And he saw that the world was a good place, after all.—Catholic Mirror.

AN EQUAL STANDARD OF MORALS.

"I believe absolutely in an equal standard of morals for men and women," writes Edward W. Bok in the Ladies’ Home Journal, replying to an inquirer. "Nor is this an ideal condition because it does not now exist. It is this condition that we must now and not in the future be the standard of the future. At all events, for yourself, live a pure life, so that you may be able to look every woman in the world in the face and have the greatest satisfaction that can come to a man; that when you marry you can give to the girl of your heart what you expect that she will bring to you—moral purity. It is the most solid of all foundation stones upon which a man and a woman can begin a home of life of perfect understanding and happiness."
MARRIAGES.

STEWART—CLANDALL. — In Fremont, Neb., June 24, 1897, by Rev. Fletcher M. Shreve, L. T. Stewart, of Griswold, Iowa, and Miss Florence Clandall, of Fremont, Neb.

DEATHS.

Master obituary notices are inserted free of charge.


Bro. Palmer made a profession of faith many years ago. He was a member of the Second Baptist church, which was held in high regard during months of decline, and died trusting in Christ. He leaves a widow, a daughter, many relatives and friends to mourn his departure.

FARES.—Thomas Oscar Barker, son of Jacob and Mary Barker, was born in Almond, Allegany Co., N. Y., July 24, 1865, and died July 8, 1897, near North Loop, Neb., July 8, 1897.

In 1854, he was, with his parents removed to Wisconsin, where he lived until his marriage, and was a member of the church at Almond, which was organized in 1864. He was a man of deep religious conviction and was always active in his church work. He was a kind and affectionate father, a good neighbor, a staunch, true friend who could always be relied upon in time of need, and a devoted, consecrated Christian. Services were held at the home on the afternoon of July 9, 1897.

WHAT IS A FINANCIER?

It is commonly understood that a financier is a man who makes a fortune at the head of some great banking institution, or other enterprise in which money is handled by millions. This definition is not as comprehensive as it should be.

A financier is a person who knows that the amount paid for certain goods or services is not enough, and that the further expenditure of money for clothes, etc., must be avoided. He is also careful about his earnings, and from nowhere else.

A financier is a man who is able to figure out the fact that every dollar of profit for which he takes a dollar from the support of his wife and family.

A financier is a man who discovers when he discovers that his employer gives the preference to clean, honest, hardworking employees.

A financier is a man who discovers that he can succeed better by the business he is hired to do than by trying to build up his employer into doing that which may be irresponsible.

A man is a financier when he learns to do well what he is fitted to do, and stops trying to do things that are beyond him.

A financier is a man who is hired to do work that he can do well, and who is willing to do it because he finds that it will bring him more money than he is currently earning.

A capitalist is anyone who has saved enough of his earnings so that he could live for a time and still be independent in the event of any stoppage in business. When a capitalist also happens to be a financier, he sometimes becomes rich.

Two men are dead. Perry G. Palmer, in the 67th year of his age, died Aug. 3, 1897, near North Loop, Neb., July 8, 1897.

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PUBLISHED WEEKLY BY THE AMERICAN SABBATH TRACT SOCIETY AT PLAINFIELD, NEW JERSEY.

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