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GROWING OLD.
SOFTLY, oh softly, thy years have swept by thee,
Touched thee but lightly with tenderest care;
Sorrow and death they have often brought nigh thee;
Yet they had left me but beauty to wear—
Growing old gracefully,
Gracefully fair.

Far from the storms that were lashing the ocean,
Nearer each day to the pleasant home light;
Far from the waves that were big with commotion,
Under full sail and the harbor in sight—
Growing old cheerfully,
Cheerful and bright.

Past are the winds that were adverse and chilling,
Past are the islands that lured thee to rest,
Past all the currents that lured thee unwilling,
Far from thy course to the land of the blest—
Growing old peacefully,
Peaceful and blest.

Hearts at the sound of thy coming were lightened,
Ready and willing thy hand to relieve;
Many a face at thy kind word was brightened;
"It is more blessed to give than receive"—
Growing old happily,
Ceasing to grieve.

Eyes that grow dim to the earth and its glory
Have a sweet recompense youth cannot know;
Ears that grow dull to the world and its glory
Drink in the songs that from Paradise flow—
Growing old gracefully,
Purer than snow.
Sabbath Recorder.

A. H. Lewis, D. D., Editor.
J. P. Mosher, Business Manager.

Entered as Second-Class Matter at the Plainfield, N.J. Post Office.

LYMAN ABBOTT, D. D., in "The Life and Letters of Paul," Number XIV., speaking of the influence of Eastern thought on early Christianity, says:

"Orientalism entered the Christian church, and was a very important element in either pre-existing Judaism. Paganism fought Christianity: it was not impossible to open the door and let Christianity in. But this Orientalism carried the Christian church itself, corrupted it at its very foundation, claimed to be the supreme Christian sect, and looked down with disdain upon other and simpler-minded Christians as far below them—not altogether unlike something we have seen in our own time."

This lofty Orientalism which looked upon the simpler faith of the true New Testament church was the main influence which led men to reject the Old Testament and the Sabbath, and to adopt the no-havism and no-Sabbatism, which men like Dr. Abbott still teach, while they paternally "look down with disdain," etc.

When we first heard the phrase, "Time is the essence of the contract," as used in business transactions, it had little meaning. Observation and the study of history have given it a meaning much greater than it ever attains in lawsuit or business contract. Grapes do not develop in a month. Ours are of little account until the snows of a hundred winters have fallen upon them. The same is true of men. Vigor and zeal characterize youth. But if the mind is not guided and tamed by the lessons which years and centuries have taught, failure is hastened by them. The value of time is at the highest in the lessons it brings to the visions of the soul. Some one has written:

*"As men are now grown older,

And wine and eyes have clearer sight,
That under each rock is wrong somewhere
There lies the root of right;
That purpose has for its purpose,

By the sorrowing eyes unguessed.
But as sure as the sun brings morning,

Motherhood brings so much to women

That mothers naturally seek aid from each other. All our readers who are mothers will appreciate the following, which a mother writes in the Congregationalist:

I have just awakened to the fact that my baby is almost three years old, and it is time to begin her mental and spiritual training. I wish I knew the titles of some books which would enable me to do a little preliminary kindergarten before the age when she will be given over to another teacher. I am loath to have her school-days begin, and want to put off that time as long as I can. I do not go to school myself until I was seven years old. It would not be wise, perhaps, to keep the little daughter at my knee until then, but could I not sit with her myself for two or three years if I had the right books to help me? Can any of the readers of this department recommend some kindergarten literature simple enough for my purpose? I wish I knew, too, all the very simple little Bible stories.

Should any of our readers know of valuable literature such as is described above, we invite them to send a notice of it to us, for the sake of those who, like the mother quoted above, may not know where to seek it.

A beautiful illustration of what it means to cling close to the rock Christ Jesus, is given in the incident told of a little girl and her baby brother, who were playing on the track of the Pennsylvania Railroad in the "Howsehole Curve." Just as the engine of a long passenger train made the turn the engineer saw the children. The shriek of the whistle startled them. Close to the rail was a little boy who had picked a piece of rock. But the engine had been blasted. In an instant the girl put baby into this niche. As the cars thundered by the passengers, holding their breath, heard the voice of the little sister, saying: "Cling close to the rock, Johnny, cling close to the rock!" And the boy, declaring himself snugly in the niche of the rock as possible, while the heavy cars whirred past him. Many were the moist eyes that gazed, and many a silent thanksgiving went up to heaven that soul who hides in the niches which divine love has made for tempted and endangered life.

The Lyman Beecher Lectures at Yale are being delivered this year by the Rev. William J. Tucker, D. D., President of Dartmouth College. His general subject is, "The Making and the Measurer." These are some of the more striking thoughts from his lectures: "The preacher of power is the man able to enlist other men in the work of persuasion. He must make his audience preach with him. The preacher of knowledge must stand for the common nature. It is in the humanity of the preacher that the priestly quality of his life lies. Men must come through him to God, as God must come through him to men... The problem of the preacher is that of lifting men above their time... Education can develop and furnish the minister, but he must first discover himself. Then he must avoid the danger of haste. The need of the time is not a shortening of preparation for life-work... Truth cannot be had for asking. Its attainment is not a pastime. It is serious business, and for serious men... Those who preach and those who listen will appreciate such truths.

STEALING.

In the Examiner, May 12, W. C. Bitting, D. D., writes, under the title, "Platform Peculation," a well-deserved condemnation of speakers who steal time from their fellows on public occasions. There are few public speakers who have not suffered from such theft. Happy is he who can say that he never was guilty of it. No man has the right to accept an invitation to speak in public unless he has something to say. Being invited, and having something to say, he is entitled to the allotted time for saying it. This is not a matter of courtesy alone. It is a right. The time belongs to him. If another man takes that time, he is a thief, and no palaver can cover the fact. Dr. Bitting blames the presiding officer who permits a speaker to rob those on the program with him. Correct. The presiding officer is in authority. He is placed there to prevent stealing. If he permits it he is partaker with the thief. "But one does not want to be discourteous," you say. How about the discourtesy toward the man who is being robbed? Does the man stand with folded hands and averted eyes, lest he be discourteous to a pickpocket? What of the discourtesy of the thief who is given ten minutes, and takes twenty? Shall his dishonesty and discourtesy go unpunished? The question involved is of wide application.

This is enough. Pound well, whether you are speaker or moderator, when the next occasion comes.

ORIGIN OF THE "STARS AND STRIPES."

Just now, when the land is dressed for a gala day with "Old Glory," when it decorates countless homes and flies in beauty over the roofs of school-houses, a few facts, even if known before, will interest the reader. When the nation was born by the Declaration of Independence an emblem of nationality was sought. Robert Morris, the great financier of those dark days, and George Washington, on inquiry, were directed to an upholstering establishment on Chestnut Street. At No. 239 Arch Street, Philadelphia, in order to insure freedom from intrusion, the party retired to the little back parlor. In reply to the inquiry whether he could construct a flag, the little woman sat out an answer: "I don't know, but I will try." Then Washington, taking from his pocket the design which he had hastily drawn in pencil, showed the outlines of a banner with thirteen stripes and a corner field with thirteen stars. The stars were outlined in the sketch were six-pointed, and Mrs. Ross, noticing this, suggested that they be five-pointed instead. Washington said that he had supposed a six-pointed star was the easier to make; but Betsy responded that nothing was easier to make than a five-pointed star. If one person knew how. She quickly demonstrated the fact by taking a piece of paper and deftly clipping from it a perfectly shaped star with five points. The five-pointed star thus gained the day, and after requesting her to make a sample flag from the drawing brought by Washington and as now modified, the visitors withdrew. Mrs. Ross was allowed some latitude as to the proportions in the flag, and was successful in making one that was satisfactory. She was accorded an order to fit out her bill. Our beautiful flag thus embarked upon its glorious career. It was first unfurled official-half mast on the site of the present city of Rome, N. Y. It was first saluted by a foreign power as it waved from the halyards of Paul Jones' vessel " Ranger," the salute being fired by order of Admiral La Motte, of the French Navy, at Quiberon Bay, France, February 14, 1778. Mrs. Ross for many years held the contract for making the government flags. Little could she know of what that emblem would come to signify, nor how her five-pointed stars would increase in number until they have ensured an empire of empires under one flag.

THE EASTERN ASSOCIATION.

The Sixty-second Annual Session of the Seventh-day Baptist Eastern Association was held at Rockville, R. I., May 26-29, 1898. Hon. Albert S. Balboock presided. Opening devotional services were conducted by pastor O. D. Sherman, of Mystic. The printed program of the sessions, much to be commended, in that it announced the general theme of the sessions, "Spiritual uplift," together with the following passages of Scripture as page headings: Ps. 37: 5, "Commit thy way unto the Lord; trust also in him; and he shall bring it to pass." James
The Sabbath Recorder.

The Education hour was conducted by Rev. J. L. Gamble, in place of President Davis, who is yet ill in West Virginia. In opening, Mr. Gamble said: "The mark of this age is education—liberal education—for all classes." Pastor Dr. J. E. Main then answered the question, "What is a liberal education?" It is the complete harmonious development of the whole being, body, soul and spirit. It is large, free, rich, deep, full. It includes all schools, all agencies. The first step is to learn that we are spiritual beings, that we are individually educated, however great we may be as a specialist, appreciate the value of what others know. If he be an expert in one department he is broad and sympathetic toward all other experts and students.

Fifth-day—Afternoon.

The session was opened by devotional services conducted by Rev. N. M. Mills, pastor of First Westminster church. This was followed by reports of delegates from sister Associations: Rev. F. J. Ehret, from the South-Eastern; Rev. Martin Sindall, from the Central; Rev. J. Lee Gamble, from the Western; Rev. D. B. Cook, from the North-Western and from the South-Western; also the report of Rev. F. E. Peterson, delegate from the Eastern Association for 1897, and the report of Rev. M. B. Kelly, joint delegate to the South-Western for 1897. At 3.15 came a sermon from Rev. D. B. Cook, Luke 18: 22. Theme, "Christ's Teachings Concerning Personal Consecration." This young man was earnest, brave, honest, high standing and good intentions; the theme is audaciously stated, because he shrank from one great duty in the line of self-consecration. We must watch against similar lack; against living for this world and forgetting the need of spiritual upbuilding. Faith is by way of self consecration. Christ does not condemn wealth; but unsanctified wealth. The sermon was clear and inclusive.

The afternoon service-closed with annual reports from officers and committees. The summary of the Corresponding Secretary's report showed these summaries:

Resident Membership........................................ 1,740
Non-resident Membership...................................... 447
Total.......................................................... 2,187
Increase in Baptism........................................... 51
Increase by Death.............................................. 41
Increase by Transfer........................................... 14
Decrease by Death............................................. 51
Decrease by Transfer........................................... 14
Decrease by Removal........................................... 7
Total.......................................................... 102
Net Loss........................................................ 21

Fifth-day—EVENING.

A praise service led by N. H. Launphere, of Rockville, occupied the first thirty minutes. This was followed by a sermon from Pastor Geo. B. Shaw, of New York City. Text, Matt. 21: 30. "I go sir; and went not." I used to think that was a common mind. I now think he lied. This story, short and sharp, has definite application now. Seventh-day Baptists who are easy-going, non-aggressive Christians, are guilty of promising and not doing. At Col. 2 we were urged to secure 800 additional subscribers for the Recorder; we obtained about 60, guilty. Those who make no effort to spread Sabbath truth are guilty. To do that is a prominent factor in one's promise to God. If it is not, there is folly in the Sabbath-day Baptists. Those who do not keep the Sabbath as the Bible requires are guilty. Our "Thank-offering," for the Societies, ought to have been $150,000 at the rate of a day's work at 50 cents per day. It was scarcely a 30th of that. Somebody must have been guilty of saying, "I go; but went not." We should not promise less, but do more. These are plain but pertinent truths. I put them kindly, but the text and the comments of Christ's kingdom compel us to consider them, not artfully under deeper condemnation. We have a peculiar call, a definite work. We must not say, "I go sir," and then stay at home. We are in the vineyard of Christ to work, not to sit in the shade. Mr. Shaw had nothing in common with "fault-finding sermons." This was a deep impression. In thought and in expression it exemplified Bret Hart's "Sabre cuts of Saxon Speech." It represented the denominational spirit which is prominent in all the young men who are delegates this year from sister Associations, a spirit which the Recorder heartily commends, and for which it is thankful.

SIXTH-DAy—MORNING.

The business session opened at 10 o'clock. It was followed by devotional exercises, conducted by Pastor G. H. F. Randolph, of 3ci. Harbort, N. J. The central thought of the service was: "Christ knocking for entrance at the hearts of his people." This was followed by a sermon from Rev. Martin Sindall, delegate from the Central Association. Rom. 8: "Blessed are the Spirit of Christ." Christ's spirit is seen in his life. Illustrations: Certain children failed in putting a "dissected map" together, until they found the partial picture of a man's face; then when their own map was all right. So with our experiences and with the world's history. All is well when it is rightly adjusted to the spirit of Christ. On one occasion the friends of Paganini, the great violinist, hid his favorite instrument, hoping to keep him from playing, when they feared he would fail. Nothing daunted, he took an inferior instrument, saying, "They shall see that the music is in Paganini and not in the instrument." So all success must come to us through Christ. His spirit can make highest success through lowest instruments. The central idea in the life of Christ was obedience; doing his Father's will. His highest expression was in serving others. This culminated in the sacrifice of divine love on Calvary. So we must give obedient, selfless, self-sacrificing service to Christ and his children, if we would obtain, and retain, his spirit. Thus we are truly his, strong, pure, consecrated.

EDUCATION-HOUR.

The Education hour was conducted by Rev. J. L. Gamble, in place of President Davis, who is yet ill in West Virginia. In opening, Mr. Gamble said: "The mark of this age is education—liberal education—for all classes." Pastor Dr. J. E. Main then answered the question, "What is a liberal education?" It is the complete harmonious development of the whole being, body, soul and spirit. It is large, free, rich, deep, full. It includes all schools, all agencies. The first step is to learn that we are spiritual beings, that we are individually educated, however great we may be as a specialist, appreciate the value of what others know. If he be an expert in one department he is broad and sympathetic toward all other experts and students.

Who Should Have a Liberal Education?" Rev. S. H. Davis, of Westerly, answered this question. All who have physical strength. Seventh-day Baptists need the highest education, because their work is peculiar and great. A definite aim and purpose to be "useful" lies at the basis of successful life. It is doing, not noise, that counts. "Preparation" is equally essential. God helps those who are prepared. If we would succeed we must prepare to succeed. We need higher standards for each generation. Education is the raw material into finished products, increasing their value a thousand fold.

After the general discussion came the third question: "What Facilities Can We Offer?" The meeting was opened by the Moderator, D. B. Coop spoke for Milton, and J. L. Gamble spoke for Alfred. The time was extended fifteen minutes, and at the close it was generally agreed that "the hour was a decided success."

SIXTH-DAy—AFTERNOON.

Devotional services led by Pastor Peterson, of New Jersey. Central thought: We prepare the way of the Lord by opening our hearts for the indwelling of the Holy Spirit. The "Missionary Hour" followed, conducted by Pastor Whitford, who reports it on his page.

The Missionary hour was followed by a sermon from Pastor G. H. F. Randolph, of Marlboro, N. J. Text, Eoc. 9: 10. Theme, "More consecrations labor on the part of Christians. We shall be rewarded with all the spiritual blessings of peace, love, joy, peace, etc." The sermon is a plain one, but it is well spoken. "The Lord will provide for all we need."

SIXTH-DAy—EVENING.

Praise service, led by Pastor Geo. B. Shaw, of New York, and conference-meeting led by Pastor A. J. Potter, of Waterford, Conn. The service was one of deep interest, and rich in help and comfort. The spiritual uplifting
was great, and the service was prolonged be-
causc God's people were eager to bring their of-
erings of love and loyalty to the altar.
It closed with special prayer for the country,
for the tempted and endangered in the army
and navy, and for righteousness and peace.

SABBATH MORNING.

Services were conducted by Pastor Mc-
Lear, who was assisted by the Rev. P. L. Car-
ter. The text, Gal. 5: 23, "Faith which worketh
by love," was the basis of the sermon, the
theme being, "Faith which worketh by
love." The text is the root of all
spiritual life. It is the affectionate reliance of
a child upon a father. It comes with the
New Birth, it grows by prayer, Bible study,
etc. Faith must work. All life works. Faith
is power. It results in usefulness. Work is
the heart-throb of faith. It cannot be hid-
den. Works show what men believe. We do
not need to read the creed of a man's grand-
father to know what he believes. His deeds
will tell. Faith must be energized, g"uided
and taught by love. This is the life-blood of
faith. Religion with lifeless and loveless faith
yields little good. It is like a worn-out pul-
ley that gives an actuating force. This pul-
ley, springing up in and into everlasting
life. The sermon was strong, sweet, spiritual.
The people were abundantly blessed. Joint
collection of $57.27.

SABBATH AFTERNOON.

Sabbath-school, conducted by A. S. Bab-
cock, Superintendent of the Rockville school;
It was taught under three heads:
1. Time, place and circumstances of the es-
establishing of the supper, by F. J. Eureet.
2. What is the purpose of the supper, and
what does it commemorate. Rev. S. H. Davis.
158 were in attendance.

The Young People's Meeting followed. A
Question Box service was conducted by E. B.
Saunders, the questions being answered by
various persons in the audience. This was fol-
ned by a "Consecration Meeting," led by
Athena Galloway, of New London, Conn.

EVENING AFTER THE SABBATH.

The session began with a prayer service,
conducted by A. B. Crandall, of Ashaway.
This was followed by a sermon from Pastor Geo.
Seely, of Berlin, N. Y. He preferred the
sermon by a pleasant reference to the fact
that when he embraced the Sabbath, at his
home in New Brunswick, Canada, becoming
acquainted with Pastor McLearn, through
his correspondence, he united with the Rockville
church, and that for the first time he was
present at his first church home among Seba-
thian Baptists.

The sermon was from Matt. 8: 11, "The
Heavenly Assembly Gathered Home." That
will be an assembly surpassing all earthly
gatherings, which will be nothing, com-
pared with it. It will be the assembly of the
"pure in heart," who will see God, face to
face, and not dupesy and imperfectly, as now.
All earth-born weakness, sorrow, imperfec-
tion, failure will be gone, when the redeemed
ones gather in the glorious mansions of the
New Jerusalem. The East, home of humanity,
will send its myriads. The frozen North will
seed its throngs. From Greenland's Ice
Mountains. The sunny South-land, and the
unknown islands of the summer seas will
bring their tribute of accepted ones, whose
longs in words unknown to us, will swell the
heavenly choiciness. And the West, our own
land, will keep not back when the Master's
angels call the home-coming. All classes will
come, all grades of social and intellectual life,
princes and peasants, kings and slaves. Dis-
tinctions will be dead, as the assembly gath-
ers, one in Christ. Then all the world's
blessedness will abound. Prayer will not be.
for, and want are gone. Praise, endless,
exultant praise will burst from every lip.
Love will dominate all. Then we shall know,
as never before, that "God is love." Per-
fected joy, life abundant, peace without
intermission, unbroken communion will abound and
increase. Rest in tireless activity will give
rest to our immortality.

In strong, rich word pictures, the sermon
struggled to things which eye hath not seen,
and of which ear hath not heard, but which the
soul knows God hath in waiting for those who
love him. It ended with a tender and eloquent
appeal to the unsaved to accept Christ and be
come heirs of everlasting blessedness.

FIRST-DAY—MORNING.

Business session, followed by devotional exercises, conducted by Geo. Scely, of Ashaway.
Central thought, "Spiritual uplift of soul by union on the basis of the Word of God.""Womon's Hour," conducted
by Mrs. Wm. L. Clarke. The report of this
hour, by Miss Curtis, will appear on the
"Women's Hour," of the "Barnesville Specta-
tor." The closing part of the morning session was a
sermon by Rev. A. E. Main, D. D., Plainfield,
from Phil. 1: 1, 2. The central thought of the
sermon was "All spiritual uplift must come from
the grace of God." This thought was developed
by an exposition of the Epistle to the Philippians
and a comparison of it with other epistles. Phillipi
was the first point where of the Gospel entered
Europe, under the "Macedonian cry." It will
be well with us if we are led by the spirit
of the Lord, to answer the calls of sin-stricken
and suffering men for help. The bravery of
Paul in connection with his imprisonment,
was a noble example of Christian manliness,
imade pure and brave by faith in Christ. This
uttered words were more and more the
communion and fellowship in the faith of
Christ. Paul's noblest characteristics are
crowded into the Epistle. Blessed the pastor
and the church where such mutual love,
confidence and co-operation are found. In
associating Timothy with him on equal terms,
and deep love, Paul gives an excellent exam-
ple to us, touching the union of younger and
older men in the work of the kingdom. Such
collaboration makes both stronger. Paul
and Timothy means far more than Paul, Timo-
thy, however great and efficient either may
mean alone. Finally, Christ is presented as
the one in whom sinning man and the forgoing
God meet, where redemption is complete, and
we are sanctified for that statute, of which
Paul speaks. In Christ the divine life and
human flow together in blessed union and up-
lifting.

FIRST-DAY—AFTERNOON.

The first hour was occupied by the Young
People's Committee, under the direction of
Miss Harriett W. Carpenter. The report of
this hour, by Miss Curtis, appears on the
"Women's Hour." of the "Barnesville Specta-
tor." The second hour, conducted by the
Tract Hour, conducted by Miss Curtis,
spoke of the work of the Society; first, as the denomination seeking
to supply itself with means of culture, informa-
tion, and intercommunication through the
Sabbath Recorder, the Helping Hand and
other publications. To neglect the Society,
or fail to support its work, is as self-destruc-
tive as for a man to neglect the roof which
shelters his home, or to fail to provide food
for his children. In the second place the
Tract Society is the one and only means
of communicating with the world outside, in the
matter of Sabbath Reform. In consequence of
the rapid decline of regard for Sunday,
your duty to the Society is, represented
by the Special Sabbath Reform numbers of the
Recorder, and tracts and books on the
Sabbath question, is of increasing import-
ance. It must be enlarged and pushed, for the
sake of the truth, and of the honor due
to God's Word, and to his Sabbath.

PastorsGamble and Seeley followed with
stimulating testimony, drawn from their own
experience and observation as to the supreme
value of Sabbath literature, and the need of
circulating it among those who do not ob-
serve the Sabbath. Both spoke of the part
the literature of the Society played in their
daily work. It was a three-hour session.
Arrangements for the sale of "Studies In Sabbath Reform" had already
been made with the Young People's Societies
in the various churches.

The unfinished business of the Association
followed this hour. This included the de-
termination of the location of the Plainfield, N.
Church, the adoption of the "New Sayings,"
and the standing order of the Church, as
explained in the "Constitution and By-laws of
the Church." The report of Mr. John Davis,
from the "Women's Hour," was read and
approved.

The report of the "AIM academy" was ac-
cepted. The report of the "AIM academy" was
read and approved.

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CONTRIBUTED EDITORIALS.
By L. C. HAMMOND, Chicago, Ill.
The W. C. T. U. and the Promotion of Sunday-Observance in Wisconsin.

"I thank you for your kindness." These closing words of Mrs. S. M. I. Henry before the Wisconsin W. C. T. U. Convention were commonplace enough; but they meant a good deal to her and to the two other Sabbath-keeping women on the floor of the Convention.

The Thanksgiving took its significance from the fact that the department for promotion of Sunday-observance had just been officially dropped from the list of active lines of work in the Wisconsin W. C. T. U. It is but fair to say that this action was not strictly "for conscience sake." Other departments, including that of equal suffrage, had been dropped also—not from loss of faith in the ideas which they represented, but for the sake of expediency. Special organizations were not pushed to the limit of their means; it behooved the National Christian Temperance Union to concentrate its efforts more directly upon its central mission.

Whatever the motive, the deed was done. We join the Milton delegate to the Convention, Mrs. Henry, in hoping to see soon an influx of Sabbath-keeping women into the ranks of the organization the coming year as to vindicate the wisdom of the action thus taken, and to render it less likely to be resented.

In conversation with Mrs. Henry, we have been impressed by her breadth of view, her patient charity and winning gentleness. Quietly, but steadfastly, she is still working toward the purpose which failed of accomplishment at Buffalo last fall. As a national evangelist of the W. C. T. U., she is a loved and trusted leader. Her spirit and method are in accord with the ideals of our own people. Our women will make no mistake, we believe, in cordially co-operating with her.

We should be glad to see her greeted as one of the guests of our coming General Conference.

THINGS WORTH KNOWING.

The reinforcements for Admiral Sampson were thought to have arrived off Santiago.

Admiral Sampson has cut the cable between Santiago de Cuba and Kingston, and is said to have direct communication with Washington.

A persistent rumor at Key West is to the effect that a Spanish war fleet has run the blockade and entered the harbor of Havana. Four warships, presumably Spanish, were sighted about eighty miles from Havana.

The landing is being made near the eastern end of Cuba, which is right and proper. It is westward that the course of empire takes its way, and those shores and seas have before this heard the cry of, "Westward ho!"

Admiral Sampson and Commodore Schley have established communication with the insurgents near Santiago de Cuba, and gained valuable information as to the number of Spanish warships and soldiers at Santiago.

The Western Union Telegraph Company announces that the laying of the new cable between Port Townsend, Wash., and Victoria, B. C., has been completed, and that its offices can now accept telegrams for Victoria direct.

The Prince of Monaco has been delivering a series of lectures in London on oceanography, probably sustaining the theory that the ocean floor is laid off in sections of red and black like the gaming tables of his principality.

Lieutenant Carranza and Senor du Bosc will sail for Madrid from Montreal on June 25. In the mean time, it is stated in official circles, Canadian secret service men and private detectives are to watch their movements closely.

The Madrid correspondent of the London Daily Mail says Spain is approaching the Powers with the view of bringing about an honorable peace. Captain-General Augusti has been instructed to make the best terms he can with Admiral Dewey as to the Philippines.

Eight hundred American marines landed on the shores of Guantanamo Bay on the afternoon of June 11, and, after driving the Spaniards from the earthworks, burned a village, hoisted the United States flag, and took a position which they will hold for the arrival of the army of invasion.

The man taken into custody at Algeciras, on the Bay of Gibraltar, Spain, June 11, on the charge of having in his possession plans of the fortifications at Cadiz, has been released. The suspicions which led to his arrest were groundless. The prisoner proved to be a British subject, not an American, as was first reported.

This seems a bad year for college graduates. They are not getting half as much attention as usual. War news crowds commencement news down to the merest fraction of its accustomed space. Yet we fancy many a man will take especial pride in having been a member of the class of '98, and reckon it the greatest class that ever was—always excepting, of course, the class to which the reader of these lines belonged!

No. 5 Mine of the Lehigh and Wilkesbarre Coal Company, at South Wilkesbarre, Pa., was the scene of a terrific explosion at noon, June 11, by which eleven men were badly burned. It is not known what caused the accident, but it is supposed that a heavy fall of rock shut off the air current, which caused the gas to accumulate, and the light carried by one of the miners coming in contact with the gas caused the explosion. It is said that the mine has not been damaged to any great extent, and that operations will be resumed on Monday.

Germany has 530 carrier-pigeon societies, with over 200,000 birds, and military authorities there strive to make them useful messengers of army movements. It is rather odd that in Austria there should be but a single society, and no attempt paid to the care or use of the utilities of the bird in its relation to army movements. The routes of flight followed in Germany by the Military Carrier-pigeon Societies are laid down every year by the Prussian Ministry of War. Flights take place from Laus, St. John, Vienna, and Budapest, for training the birds, which are sent in truckloads from Cologne. Over one hundred and seventy societies take part. German officers are speculating as to what use, if any, will be made of pigeons by American military authorities in the coming Cuban campaign.

Admiral Sampson is anxious to bring about an exchange of views with Lieutenant Hobson and his gallant companions of the Merrimack. The Admiral sent the Vixen, with a flag of truce, to the entrance of the harbor June 8, offering to exchange for the lieutenant and his party some prisoners taken from a prize of the Marblehead off Chiclucus. Admiral Cervera considered the matter all night, and sent word later that he was powerless to act. He referred the matter to the Military Governor, and the latter in turn referred it to Captain-General Blanco. A long delay is probable.

Russia is experimenting with giant searchlights mounted in balloons and containing electric burners connected with dynamos on the ground. She is also introducing tall observation towers put together out of sections distributed among the men while on the march. In their drills with these a squad of sixty men can erect complete structures in ninety minutes, thus enabling the officers in command to survey a much wider extent of territory than would be possible without these devices. The Prussians already have an excellent system of army balloons with photographic and other equipments, and in this particular take the lead of all the European nations.

The Germans foresee a large volume of Siberian trade as a result of the completion of the Trans-Siberian Railway, with its Chinese connections, and it is not known what caused the accident, but it is supposed that a heavy fall of rock shut off the air current, which caused the gas to accumulate, and the light carried by one of the miners coming in contact with the gas caused the explosion. It is said that the mine has not been damaged to any great extent, and that operations will be resumed on Monday.

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Missions.

By O. U. Watterson, Cor. Secretary, Westley, B. I.

The Missionary Hour in the South-Eastern Association was conducted by Dr. Ella F. Swinney. An account of the sayings and doings of that hour was presented in last week’s Recorder. The watchword or keynote of the Eastern Association was “Spiritual Up-lifting Power of Missions upon a Denomination.” There are four or five things which make missions an uplifting force in a denomination: (1) It is a great cause, (2) it is a cause of truth, (3) it is a winning cause, (4) it pertains to the kingdom of God. It is great because it is a positive heaven; because it is fundamental; it is all-world; it is all-saving and unifying truth; it puts men in churches and a people in fellowship with Christ; it makes a people Christlike in character and activity.

Dr. Ella F. Swinney spoke upon “The Urgent Need of Our China Mission, and How to Meet It.” There are three departments of work in the China Mission, one of which is spiritual. One’s efficiency is not in himself, but in Christ. To have power in the work one must be imbued with the Holy Spirit. If an individual Christian would enjoy the power and grace he has been blessed with, he must draw his strength and life from the Holy Spirit of Christ, he can attain to this in no better way than by cultivating the spirit of missions and give a consecrated service to the Master.

Pastor Sindall was followed by Pastor J. L. Gamble, of the First Alfred church, upon “The Spiritual Up-lifting Power of Missions upon a Church.” The spirit of missions in a church will lift it up in spiritual life. Christ promised to be with those who go out obedient to the Great Commission. He blesses a church as it blesses the world. Paul was ever laboring and teaching and preaching. The church may be strong and grow in the business of Christ, can attain to this in no better way than by cultivating the spirit of missions and give a consecrated service to the Master.

The last speaker in this Missionary Hour was Evangelist B. E. Saunders. He spoke upon: “Is There a Lack of Spiritual Life and Power in Our Churches? If So, the Cause and Remedy? If facts will locate something definite, it will help to get leavens. Mr. Saunders gave a statistical statement which indicated a decline in many of our churches, in membership, in furnishing ministers, in giving for evangelistic and mission work, in active work for the Master. The cause, worldliness, the love of pleasure, indifference to spiritual life and growth, indifference in the work of saving the lost. The remedy is prayer, the forsaking of those things which destroy interest and spirituality, and active work in church service and in saving men. This instructive and inspiring Missionary Hour was closed by a soul-uplifting song by the quartette.

Taking a train at 2 A. M., without sleep during the previous night, going at times in one train and at times in another, for four days at the Eastern Association with no time for rest, unlimted one for a trip. With a little nap now and then between Westerly and New York City, we arrived at the Grand Central Station in a fair physical and mental condition. We took the train of the Empire State Express, the fastest regular train in the world, for Utica. It is a delight to ride on this very popular train, though it is limited to the number of its passengers. Only those who can be accommodated with seats in each coach may take the train can be the fortunate passengers. Hence there is a crowding at the doors to be the fortunate ones. In going to Albany on the train one should take a seat on the river side, that the Hudson River scenery. It is the best thing to going up the Hudson on a day steamer. One gets, on a clear and pleasant day, a good view of the Palisades, the towns and summer residences, West Point, the Catskill Moun­tains in the distant scenery, on the west side of the river. In the rich Mohawk Valley, from Albany to Utica, there was evidence of a cold, wet, backward spring. Grass and oats were looking fine, but the corn was small, yellow and sickly. It was cold in Utica, though pleasant. We stopped off here to spend a day and two nights with mother and brother in the Unadilla Valley. Part of a day was spent in trout fishing, in the brook in which I caught many a speckled beauty when it was clear and cool, and small, and about two fishermen to a trout. In the fore­noon success did not crown our efforts, for it was too sunny, but near evening there was better success and we all had trout for breakfast.

On Wednesday afternoon a fair company of us arrived at Adams Centre, to attend the Central Association. From beginning to the end of the association, the weather was delightful. It was sunny, clear and cool—not too cool, but just right. Everybody was in good spirits. All came to help and receive, to bless and be blessed, to receive power from on high and take it home for better service for the Master. It was one of the best gather­ings of the Central Association we have ever attended. Excellent sermons, soul-inspiring, devotional meetings, and the hours occupied by the Societies, Woman’s Board and the Young People were all uplifting to our soul. Out of elections from the churches came word that their officers was small and some of them were represented only by letter. The Missionary Hour was conducted by the Missionary Secretary. It was opened by singing, “There is a Fountain Filled with Blood,” and prayer for the work and the workers was offered by the Rev. D. B. Con­n, of Furina, Ill., delegate from the North-West­ern Association. The conductor then occupied twenty minutes in presenting the mission and evangelistic work being done on the various fields at home and abroad, and the need on said fields. The rest of the hour was spent in an informal conference on our mis­sionary and evangelistic work as a people. Questions were asked and answered, remarks were made, suggestions offered, counsel given, all of which made the occasion one of infor­mation, inspiration and encouragement. The Missionary Secretary preached on Sabbath after­noon to an attentive audience upon the theme, “For a Great Cause to Succeed there must be a Devoted Love and Service for it.”

(1) The power of the cause, evangelism and Sabbath Reform. (2) For it to succeed, and we as a people, we must give to it devotion and sacrifice. (3) It must have from us a devoted and self-denying service. (4) Our greatest need now to bring success and usefulness is power and devotion. The Secretary was called upon to act in various places in the Association, and tried to fill them with a devout spirit and to
the best of his ability. The Association was a great blessing and inspiration to him in all lines of denominational work.

TREASURER'S REPORT.

By J. U. Utter, Treasurer, in accordance with the

SEVENTH DAY BAPTIST MISSIOINOARY SOCIETY.

Dr. Bullen in the Treasury, May 1, 1898—$110.53

New York City................................................. 18.34
Grand Junction, N. J.................................. 18.35
Philadelphia, Pa............................................. 16.57
Plainfield, N. J................................................. 37.48
Salem, Mass.................................................. 31.32
Milford, Wis.................................................. 10.73
Fort Meade, Westley, R. I.................................. 17.06
Anchorage, N. Y................................................. 6.24
Rotterdam, Holland, Home Missions................. $5.00

Grand Junction, N. J........................................ 13.05
Chippewa, Wis................................................. 20.90
Passaic, Westley, R. I...................................... 23.76
Safford-school, Salina, Neb.............................. 1.25
North Ump, Neb................................................. 1.51

Bible School, Opening, Ladies Society, Dunellen, N. J. 6.70
Daniel, Pa......................................................... 2.70
West Halfbrock, Ill........................................... 3.99
Drum and Mrs. T. W. Boger, New London, Conn.... 10.00
H. W. Stillman, Edgerton, Wis.......................... 25.00
A. C. W. U., Ravine, Ohio..................................... 1.00
Mrs. Emma C. Wissman, Watsontown, Pa.............. 5.00
Mrs. Susan C. Davis, Watsontown, Pa.................. 2.00

United World Fellowship, South-Eastern Associations: 8.59

W. G. Randolph, Salem, Va................................. 3.50

Women's Benevolent Association, China............. 28.00

Many Masons, Epworth, Kas................................ 1.00

Boy's School................................................. $1.00

A. E. Baldwin, Dover, N. J.................................. 50.00
John J. Rumen, Mf., Minn.................................. 90.00
Andrew Stevans, Danit, Minn............................... 1.00

Evangelistic Committee, Receipts on hand: 47.91

W. W. Lang, Jr................................................. 4.00
"Parish, III.................................................. 5.00
"Stone Home, III............................................... 6.25
E. E. Sandeen, D. D., Dunn's Corners, R. I........ 10.50
Woman's Educational Association........................ 95.54

State Burdick's salary...................................... $210.50
Helping Finances............................................ 9.00
Boy's School................................................. 55.00
Home Missions.............................................. 19.50
General Fund............................................... 120.28
Baptist Monthly............................................ 37.50
Foreign Missions........................................... 100.00
Medical Missions........................................... 25.00

$865.48

C. A. Crenshaw, Jackson Centre, Ohio, Labor, quarter ending Dec. 31, 1897—6.00
E. E. Sandeen, D. D., Dunn's Corners, R. I........ 10.50
O. U. Whitleford, advance on traveling expenses, 40.00
E. P. H. Washburn, advance on traveling expenses, quarter ending March 30, 1898—80.75
A. P. B. Herrington, Sabine, La., on account of salary—75.00

Churches, appropriations, quarter ending March 30, 1898—141.00

Bonder, Cal...................................................... 62.50
Boise, Ida....................................................... 19.75
Garvin, Iowa................................................... 37.50
Hammond, Ind................................................. 10.00
Hebronville, N. Y........................................... 14.09
First Westley, R. I.......................................... 14.67
Evangelistic Mission, Paul's Mission, Middletown, 78.25

Total in Treasury, June 30, 1898—$865.48

E. O. E.

Geo. H. Utter, Treas.
I would say, first of all, impress upon the minds of the children that they must be earnest in their work, and they must regard the pledge a sacred promise to God and a promise which must under no consideration be broken. Impress upon them, then, the importance of attendance upon their exercises; and make them understand that there are things you will have attained a most important object. Having done this, spare no pains to make their meetings interesting and helpful, and to awaken their enthusiasm and love to such a degree that they will only wish to engage, to perform many duties that may come to them. Another thing of great importance is that they learn to pray, and to regard prayer as a vital element in their life. This is a matter that cannot be handled too carefully. A way which I have found helpful is this: Write upon a blackboard the three parts or elements of prayer. Under the first part, mention some of the things to be thankful for, and then under the second some of the requests we might make, and under the third, promises to God. This way, they may use any form of closing that they may desire. The fact that they must be sincere must be taught them above all other things. Another great help to them is to get them to studying the Bible and to memorizing certain portions of it. They have already learned that, and we found it a good plan to have the children memorize several of the shortest and easiest ones. They will enjoy learning verses beginning with the letters of the alphabet, thus: one week they learn a verse beginning with A, and the next week one beginning with B, and so on. Then, after they have done this for some time, they will enjoy a Bible contest. They may choose sides, and see who is able to repeat the most Bible verses. Handel also that there may be found both interesting and instructive is, after they have learned the books of the Bible, give them a reference to find the one first it having the privilege of reading it. It is best to have these references bearing up the topic of the verses that will train them to look passages relating to different topics, and will also give them such a knowledge of the Bible that they can readily turn to any passage they wish to find.

These are only a few of the many methods that may be employed to make Junior work profitable and interesting. There are many other good methods, but these perhaps would be most helpful in organizing and forming a Junior Society.

I would say last—but this must not be considered of the least account, for it is of great importance—keep your Society in close touch with your C. E. and with your pastor. Get them interested in the pastor's work, have them pray for him at their meeting, and they will delight to have him meet with them. It will be surprising to see how the one would help the other—the pastor unfolding to them truths they have never known, while they, by their enthusiasm and the influence of their childliest prayers, stimulate him to a greater and deeper work in the vineyard of the Master.

E. M. A.

The pattern of all mercy, who is God, has not loved us with a life which cost him nothing. Sacrifice is the life-blood of service. — Alex. Machen.
ORDINATION OF N. M. MILLS.

On call of the First Westerly Seventh-day Baptist church, a council met with that church May 25, 1898, at 2 P. M., for the ordination of Mr. N. M. Mills, who has been called as pastor. The council consisted of the Associations' Committee: Rev. A. E. Main, of Plainfield, N. J.; Rev. L. Cottrell, of Shiloh, N. J., and Rev. O. U. Whifford, of Westerly, R. I.; together with the following delegates from the New England churches: A. B. Larkin and E. W. Varis, of Second Westerly; Gideon Collins, J. A. Saunders, and Albert Langworthy, of First Westerly; G. J. Crandall, Harvey Burdick, and P. M. Barber, of First Hopkinton; Jonathan Mason, O. U. Whifford, and S. H. Davis, of Pawtucket; and A. J. Potter, of Waterford.

The council was called to order by Rev. O. U. Whifford; Rev. A. E. Main was elected chairman, and S. H. Davis secretary. After prayer by Bro. E. B. Saunders, who was requested to take part in the deliberations, the candidate made a full and careful statement of his Christian experience and call to the ministry. The council then proceeded to examine him on various questions of doctrine and belief.

Bro. Mills spoke freely on all points requested, and after two hours' examination the council rose and voted unanimously to report the examination as satisfactory, and proceed to elect the following officers and to adopt the following programme for the ordination service, an adjournment was taken until 7.30 P. M.

Notwithstanding the unpleasant weather, the attendance in the evening was good and a very impressive service was held.

After an excellent ordination sermon by Dr. Main, Rev. A. J. Potter led in the consecration prayer, all the ministerial brethren present assisting in the laying on of hands. Rev. J. L. Cottrell gave the charge to the candidate, Rev. O. U. Whifford the charge to the church, and Rev. G. J. Crandall extended to Bro. Mills the right hand of fellowship. After a closing hymn the benediction was pronounced by the newly-ordained pastor, and all the members of the council and of the church present came forward to extend to him the hand of fellowship and wish him God's blessing in his work.

CONFERENCE, AUGUST 24-29, 1898.

Reduced rates to Conference are already assured, but the several Passenger Associations interested cannot take official action until within sixty days of the time of holding the Conference. Letters received indicate that there will be a large attendance. This is especially true of the West and North-east, as the people in these sections understand that it will be five years before these privileges will come to them again, without a longer journey than many of them can afford.

The Railroad Committee are aware that some who will attend the coming Conference will desire to visit after Conferences, and that some, not being able to attend the General Conference, will desire to visit after local Conferences, and that all of the peoples' burdens in Southern Wisconsin as to plan visits before the Conference, and that the limit of time generally fixed will conflict with their plans. It is also apparent that many of the people, and probably some from the East, will desire to visit the Sabbath Fair after Conference. While the Committee cannot promise relief in these cases, they will use their utmost endeavor to secure such favors desired. To enable them to ask favors, interested at the Conference will be permitted to communicate with Ira J. Ordway, 544 West Madison St., Chicago. Where it is possible, let the several persons in a given locality unite in making requests. Eastern people will also be permitted to communicate with D. E. Tiptworth, Plainfield, N. J., in regard to rates, sleeping cars, and all other matters of interest to them in attending Conference.

If enough applications are received, a special car may be secured from New York to Chicago.

SECURITY THE GREAT DANGER.

President Woolworth says that he did not fear intellectual specialization in the church as much as secularism; hereay, as much as worldliness.

This is the insidious, potent and pervasive influence that now threatens Christian character with its greatest peril, and all the more dangerous for the silent, submerged, invisible in which it operates, and for the many points at which its deadly and seductive influences are most likely to be felt. It seeks to influence the minds, and thus to exert an influence on the motives, rewards and inspirations of Christian life. It gives a new stair to the old notion: "What profit shall we have if we pray to him?" In the glowing worldliness it throws on life, Christian sacrifice looks like dead loss. The inspiring balance of treasure laid up in heaven fades into the pale perspective of a distant illusion; while over against it the rewards, the enthusiasm and the glories of the secular life are more likely to be sought than the influence on the motives, rewards and inspirations of Christian life. How many lives go on the theory that the comfort of life is the end of life? How many more that many lives for sport? In how many more has this secular theory run life down to the basis of a healthy, balanced, temperate life, tempered with art, sport, and moral indifference?

It is not strange that even Christian character should drop and waver under this tremendous re-enforcement of secular motives. Men fall not because the argument for right living has been shaken to pieces, but because they are not really strong enough to hold themselves up to the standard. The foundations of religious truth remain exactly the same as they have always been. In fact, they are stronger, broader and deeper. Not a year passes without new force drawn from the conviction that a line of Christian defence against unbelief, the trouble is not there, but in the tremendous power of worldly motives; the life of the believer, and the atmosphere of secularity in which he lives and breathes.
Young People's Work

The Young People’s Hour at the Eastern Association at Rockville, R.I., was pleasantly conducted, by Miss Harriet W. Carpenter, of Allston, Mass., the devotional services on Sunday, May 29. The leader had played before the audience a large tabulated statement of the membership of The Young People’s and Junior Societies of Christian Endeavor in the Association, and then read a letter from the representative of each society to report the special work which had been done. The leader said that the special thought of the session, “Spiritual Uplift,” was the work toward which the Society was aiming. She called first upon the Rockville Society, whose representative presented a brief report. The Pwenteck Society, of Westerly, did not report any special work, but the regular services have been well sustained, and the usual amount of money contributed by the society. The First Baptist Church presented a written report, in which mention was made, among other things, of $20 sent to Salem College, and of a lecture course conducted by the Society the past winter. The Berlin Society had only one regular member, Rev. George S. Scott, who said that the Society had increased about one-third in membership the past year, and had sent a sum of money to the China Mission. The Waterford Society was also represented by its pastor, Rev. A. J. Potter, who said that the Society takes charge of the regular church prayer-meeting. No report was given from the Clark’s Field Society. The representative of the Plainfield Society spoke of money sent to Armenia and Persia, and about $80 to Salem College. Also literature for the school. The City, and the Society takes charge of one Friday evening meeting each month. Rev. G. H. F. Randolph reported for the Marlboro Society, speaking particularly of the work of the Relief Committee, and also of some Sabbath Reform and general missionary work. The pastor of the New Market Society mentioned work which they had been doing in supplying families with the Recorder, and special services which had been held in the interest of the Tract and Missionary Societies. The Shiloh pastor reported for the Cahuna, and holding meetings in a neighboring school-house, where an Enquiry Society has been organized.

This completed the reports from the Societies, and Dr. Lewis then spoke of some work which they might do in distributing a new Hand-book of the Sabbath, which he had recently published, to be sold at ten cents each.

The village of Smyth, S. D., was sadly shocked when the fact was known that Fitch Huffman had passed away, although the end had been expected for some time by friends who had prayed for him. Fitch will be greatly missed, not only in the home circle, which has so recently been bereft of “father,” but in many walks of everyday life among his young associates. He was a consistent, earnest Christian worker, respected by all who knew him. His friends will miss him, but we are so unprepared to yield to the summons that calls the young from future’s bright prospects.

The funeral was held from the Pleasant Grove Seventh-day Baptist church, of which he was a member, on Friday morning, May 6, Rev. D. C. Arms officiating. The text was from Matt. 24: 24. A large gathering of both old and young followed the remains to its last resting place in our beautiful cemetery. The Christian Endeavor and Epworth League in the church, and the altar offerings were abundant and beautiful, the grave lined with pure white and evergreen, which showed the respect in which the deceased was held. Truly the family have the sympathy of the rest of the members here. We must not give up hope, but continue, knowing that “He doth all things well.”

Fitch Brown Huffman was born in the town of Lima, Wis., July 17, 1872, was baptized by Rev. Geo. W. Hils, during the revival efforts of Bro. E. H. Saunders; united with the Rock River church in the fall of 1891, and died at his home, after a lingering illness, in Clare Township, S. D., May 4, 1898.

The following resolutions of sympathy were put in by the Young People Society:

Resolved, That we, the members of the Smyth Christian Endeavor society, in humble submission to his infinite wisdom,

Resolved, That we extend our sympathies to the remaining members who have so loved and served, and that we strive to emulate the many good qualities in our brother’s character.

Edwin Mason, President.

D. C. Arms, Recorder.

A. B. Davis, Sec.

M. M. L.

Our Mirror

At the last business meeting of the Second Alfred Y. P. E. S., the following officers were elected for the next six months: President, Miss Mary Whiteford; vice-president, Mrs. Leora Hamilton; recording secretary, Mrs. Rachel Burdick; corresponding secretary, James P. Greene; treasurer, Leonard Claire; junior superintendent, Mrs. M. B. Kelly.

We have recently had our constitution revised and reprinted. We have added four new committees to our list and also added to the duties of the Literary Committee the duty of sending an article for the Young People’s Department of the Recorder, at least, as once in every three months.

I think it would be well if every society in our denomination would adopt this same rule, then there would be no trouble in keeping up our Department in the Recorder.

During the past year we have added 18 active members to our society, the most of them being added since the series of special meetings held last spring. As a result of these meetings 58 new members have been added to the church, 42 being by baptism, 3 by testifying, 9 by letter. Other members have also been aroused to a renewed activity in work for the Master.

James P. Green, Carr Sec.

President’s Letter

Dear Young People:

My work in Rhode Island closed on Sunday, the last day of the Eastern Association. The three first days I very much enjoyed. A very strong delegation, nearly twenty ministers. All had something to say, and closed when they had not enough time for their meeting beginning to the close of the meetings. I had arranged on Sunday to preach at the Charlestown church, at the shore. I spoke at eleven and again at three in the afternoon, then we went to the waters for baptism. It is expected that Elder Mills, of the First Wesleyan church, will very soon have baptisms out of meetings held there for little more than two weeks. God has blessed us in all of our meetings in Rhode Island during the spring, and some additions to each church, and yet our net looks better than in the early part of the Association. Rain has been constant, more meetings have been broken up by storms in the past five months than during the past five years previous. We are not finding fault, for I do not like dry meetings.

I think our Associate Secretary, Miss Carpenter, will prepare for the Recorder a report of the Young People’s Hour. I pray the spirit of this Association may go on West, with each meeting, and increase. Very soon now our Conference year closes. Our reports are coming in and we are confronted with just what we have or have not done. We cannot color them. We can shape our lives and work with God’s help. Let us work and pray for high tide of spiritual power at these meetings, and at Conference.

Yours in the work,

E. B. Saunderson.

quarterly report

J. DURICK CLARK, Treasurer,

To be published with the Young People’s Permanent Committee.

From Feb. 1 to May 1, 1898.

Receipts:

A. V. B. B. $10.00

Subsidy Reform $5.00 $15.00

Leominster, Sabbath Reform 8.00

Evangelistic $2.00

Finance $1.00

Dr. Palmhorg $20.00

Hammond Foreign Missionary $7.00 $5.00

Palmhorg $5.00

Plainfield Trust $40.00 $30.00

Missionary $20.00 $100.00

Dr. Palmhorg $50.00

Silton Missionary $10.00

Dr. Palmhorg $50.00

Alfred $50.00

Marlboro Missionary $5.00 $5.00

Waterworth Evangelistic $4.00

Subsidy Reform $5.00

Plainfield Missionary $5.00

Plainfield Missionary $6.00

Plainfield Missionary $6.00

Trent $4.00

Missionary $20.00 $15.00

Waterford, Dr. Palmhorg $5.00

Second Alfred, Trent Missionary $2.00

Missionary $2.00

Evangelist $1.00

Foreign Missions $2.00

Blacklick, Dr. Palmhorg $2.50 $2.50

Altoona Sabbath Reform $3.00

Adams Centre, Dr. Palmhorg $3.00

Dodge Centre, Foreign Missions $5.00

$570.00

Expenses:

To Missionary Society: General Fund $52.48

Evangelistic $7.25

Home Missions $80.00

Foreign Missions $7.10

Boys School in China $5.00

Dr. Palmhorg $30.00 $280.00

To Trent Society: General Fund $67.47

Subsidy Reform $10.50 $77.97

To J. D. Clarke, for expense, stamps, etc. $3.00

$570.00

It is not on great occasions only that we are required to trust in the will of God; occasions constantly occur, and we should be surprised to perceive how much our spiritual advancement depends on small obediences.

Madame Swetilence.
Our Reading Room

"Hence then as we have opportunity, let us set our hearts the family of the faith,"—Gal. 6:10. "But to do good and to communicate, forget not."—Heb. 13:16.

WESTERN, R. I.—Sabbath morning, June 4, was the time for the regular observance of the Lord's Supper, and Pastor Davis gave a short, but forceful, exposition of Matt. 22:11-12. He proved conclusively that "all our religious exercises are as filthy rags," and that to be acceptable to the Lord we must be clothed with the garment freely supplied to every one called to partake of the marriage supper of the Son, even "that which is through the faith of Christ, the righteousness which is of God by faith." Mr. Davis does not attempt to preach on every Sabbath, but as a church we congratulate ourselves on his apparent gain in physical strength and, when he does favor us, with evident gain in depth of experience and the next to set before us definite instruction in practical Christian living.

Many and frequent were the expressions heard of solicitude for, and sympathy with Mr. Booth's C. Davis during his illness in West Virginia. He is ever regarded as belonging to the Pawtucket church, which cherishes the interest awakened in him during his ministrations to us as pulpit supply while pursuing his course at Yale.

The Western Daily Sun has a very interesting letter from the former pastor, the Rev. W. C. Daland. It is not only interesting, but valuable, as it gives us the real sentiment of the Superior people of the town. He has had the expressions made publicly and by certain ones, but it is the general undercurrent of sentiment which obtains permanence in the end. He reports "state and church both in sad turmoil. Lord Salisbury and the ministry are treading on eggs, and the ecclesiastical dignitaries executing the same kind of a dance." Doubtless Mr. Daland has already sent the same information to the President, but we Westernites feel that his communication to us as marked by great freedom, and we enjoy the familiar phrases, expressions of the message as we read between the lines that absence from the home-land, with its accompanying and manifold disagreability, has not served to dim his sense of humor, nor to cloud his sunny temperament.

At the annual election of officers in the Bible-school, Milton S. Crandall was elected Superintendent; John Austin, Assistant; Mrs. L. T. Clawson, Superintendent of the Primary Department; and Miss Alvina Saun-der, organist of the Boston Temperance Un-derground, Mr. Crandall has introduced some new and valuable changes, chief of which is the organizing of a class called the "Young Married People's class," and has prevailed upon the Senior Bible-class to allow Mr. G. H. Utter to lecture to this class as one of the members of this class. The graduating exercises and promotions of the Primary Department show thorough work done by Mrs. Clawson and her corps of teachers. The whole school is in training to do its part of the program for "Children's day."

The High School graduates a class of nine-teen this year, of which a good percentage are from our own church. As a people we have no cause to blush for the mental ability of our students.

Neither have we cause to regret a lack of patriotism. Westborough has more than its share of men who are true to the company at Camp Alger, Falls Church, Va., waiting orders for active service. The Western Company prides itself on standing with the best in the regiment, and the regiment is accredited with the best equipped and best drilled of the national companies. Camp Alger, West-erly has two sons with Admiral Dewey of whom she is proud, a son and a grandson of Mr. E. M. Dunn, who are officers in the regular army. But how these days bring back those of '61 to the mind of many learned to "walk softly," and with humanity and listening attitude, because of the dear ones facing death very closely. Doubly precious and grateful, then, is the assurance that peace with the Father on the part of the absent one guarantees that the separation is not for eternity!

MAY 6, 1898.

NEW YORK, N. Y.—Our first Sabbath-school picnic occurred June 5. The original plan contemplated going to Staten Island, but ominous warnings of the "mos-quito fleet" caused a change of destination to the bluffs near Fort Lee, on the New Jersey side of the Hudson, about two miles below the Palisades. The spot was reached by the Fort Lee ferry to the Jersey shore, then a trolley car, which carried us to the top of the precipices in line by means of an intricate series of loops, short turns, etc., whisking us along for more than a mile through a wild forest of trees a thousand years, and suddenly set us down beside the track. A walk of a few rods through the woods brought us to a nook, difficult to surpass among the Alleghany or even West Virginia hills, in its natural beauty and convenience for a picnic. The absence of underbrush among the tall trees consented every convenience for hammocks, rugs, and other lazy comforts, as well as more active sports. On one side one found himself on a level with the tops of the tall trees which grew at the foot of the perpendicular rock, and on two other sides, a brook wound around us and tufted a hundred feet down the precipice in a score of little cascades. Here we were as completely shut in from the outside world as if we had been in the midst of a forest a hundred miles from a city. Yet, but a few rods to one side, "Flat Rock," three hundred feet above the surface of the Hudson, afforded a magnificent view of several miles of that river, and of almost the whole of Greater New York, except the Boroughs of Queens.

About forty of our people were in attendance, representing New York, Brooklyn, Yonkers, and Staten Island homes, and including two or three visitors from more distant points.

Immediately upon our arrival at the grounds, two of the morrowlge members of the party bought "Old Gray," high up to the two tall, slim hickories. Then followed a regulation basket picnic program, characterized by such variations as environment and mood suggested.

The hour for departure brought not only many expressions of delight in the pleasures of the day, but the oft-repeated wish that our picnic may be of frequent recurrence.

C. R. E.

On Sabbath-day, May 28, when the pastor was at Rockville, the services of the New York church were in charge of Dr. Anne Lang-.Unger, who delivered an excellent address was given by Alfred C. Premiere.

Following a custom of some years' standing, the church will suspend its services from the Sabbath in June to the last Sabbath in September.

REUNION, N. Y.—Last Sabbath morning, June 4, we again visited the water, when two more sisters were added to our church by baptism. Their husbands do not keep the Sabbath. Let us pray that they may be "settled in the Lord and to the observance of his holy day." Among those who have united with this church in the past few months are five converts to the Sabbath.

There has been but little sickness in our village this spring. The weather is very hot, and we are in need of rain.

O. S. MILLS.

JUNE 7, 1898.

COMMENCEMENT WEEK

Milford College, June 22-28, 1898.

1. Thursday evening, June 23d. Public Session of the Idaho Lyceum, presenting, with other exercises, an address by Mrs. Evelyn Whitaker Wentworth, of 1 derer.

2. Friday evening, June 24th. Annual Session before the Christian Association, by Rev. Frank C. Richardson, D.D., President of the Methodist Episcopal Church, at Johnsville.

3. Seventh-day evening, June 25th. Popular address to the members of the College and the citizens of Milford. "The necessity of the speech and his subject is to be announced later.


5. Monday and Tuesday, forenoon and afternoon, June 27th and 28th. Regular examination of the classes of the second term.

6. Monday evening, June 27th. Public Session of the Philanthropic Society, presenting, with other exercises, addresses by Rev. Lester C. Randolph, Pastor of the Seventh-day Baptist Church of Chicago, Ill.; and by Prof. Hyman T. Pinnock, Principal of the Public School at Johnsville, Idaho.

7. Tuesday evening, June 28th. Annual Concert by the school of music, consisting of "Old and new songs," under the charge of Prof. Julius M. Stillman.

N. Wednesday, June 29th. Commencement Day:

Forenoon at 10. Regular Exercises of the Senior Class presenting orations, with music by the concert band of the college and the Imperial Quartet of Illinois.

Afternoon at 3. Class Day Exercises by the Seniors and representatives of other classes.

At 7:30 P.M. Annual Address of the Alumni Association for the election of officers and the transaction of other business.

Friday at 8. Senior Concert by the Imperial Quartet, assisted by Miss Timmons, a solo harpist, and by Miss Adams, a solo violinist, all of Chicago, III.

The exercises of Commencement Day, except the Senior Concert, will be held in a tent on the College Campus; and all the other exercises of Commencement Week in either the main College Hall or the Seventh-day Baptist church of Milton.

TRACT SOCIETY.

Receipts in May, 1898.

(Exclusive of Thank-offerings.)

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Total Receipts: $390.00

J. D. SPICER, Treasurer.

PLAINFIELD, N. J., June 1, 1898.
time of his death, as was done yesterday afternoon when Mr. Bulwer received the adjournment and the members listened to his motion with uncovered heads, which only happens when the House receives a message from the Queen. These things are without a precedent. But, as has been remarked here, "There is no precedent for Mr. Gladstone himself."

No side of Mr. Gladstone's character was more marked than his religious nature. His faith was positive. His belief that God was on his side led him to oppose political opponents. His conscientiousness was extreme, and though many have thought in the past that his apparent changes of political opinion could not be sincere, no one now doubts the singleness of his purpose and the purity of his motives. A strong and in some respects a high churchman, and with a firm belief in the theoretical union of church and state, he was nevertheless against the state control of the church, and during the last half of his life has sustained the rule of the Nonconformist principle as not many strong churchmen can do. He ardently desired the union of Christendom, but, has, I think, been wrongly supposed to have had inclinations toward Rome. His faith may be expressly defined in his own words: "All I write, and all I think, and all I hope, is based upon the divinity of our Lord, the one central hope of our poor wayward race." He has gone, but his influence will long remain. The. beautiful passing away of his spirit may have a profound analogy to the words of Scripture: "Mark the perfect man, and hold the upright; for the end of that man is peace." —William C. Daland.

COMPANIONSHIP.

Whether or not a man's character can be told unerringly by the company he keeps is a question. It is safe to judge that a man who finds his congenial associates among those who are admittedly criminal or morally bad, must have a streak of badness in himself; did he not, he would find the companionship unpleasant, and he would break it at the first opportunity. But a man to be considered as good, because he finds companionship among good men, is no proof.

There are two reasons for choice of companions. First, there is congeniality. Similarity of ideas and views on various questions will draw men together. Common interests, not found in societies of one kind and another, hold men together. This common interest also develops similarities in different people. Hence the congeniality increases. The second reason is possibility of gain. Thus in the choice of good companions there may be a motive which does not exist in the choice of evil associates. It is to the financial or social advantage of no one to be known as the associate of those who are admitted to be doing wrong. Such companionship holds back rather than advances. But that it is impossible to sing as well as to be considered good. It increases the confidence of those who depend upon him, and raises him in the estimation of those who have dealings with him. Hence it is that while the choice of evil companions may be taken to indicate mental depravity, it follows, conversely that the choice of good companions indicates a good mind. One lacks the selfish element of advantage which the other possesses.

Take a common illustration to show this. A man who has been given entire matters of importance, financial or otherwise, and who has been identified with church or social work devoted to the advancement of society, is discovered to be a hypocrite. He misuses the funds which are in his keeping, or he misuses the trusty as reposed in him. Immediately the public is informed of his previous good reputation even more minutely than of his present evil doing. The reason is not that this previous reputation should have made people suspicious of him, but just the contrary. It adds to the magnitude of his crime or his failure. He has done what was not expected. Instead of lessening the abhorrence of his crime, it magnifies it.

Every man owes a duty to those with whom he associates. If he receives, he should also give. If he hopes to gain advantage, he should strive in turn to give advantage. Hence one who joins himself with good companions, has every reason for being what he is. He does not have to say that he owes it as his duty to himself and to others. That man who sought to enjoy the pleasures of the king's marriage supper in honor of his son, but who was unwilling to show the king and his son the honor which was their due, was not considered great as did those who refused even to attend. He was one who was willing to receive, but not to give. Companionship carries with it mutual responsibilities as well as mutual advantages.

—Wysterly (B. J.) Stan.

REFRENSHMENT BY THE WAY.

While we are called to a higher life than that of stagnant rest, all along the road there are refreshment points by which the Lord of the way.

The road runs sometimes by the side of the river of the water of life, on either side of which is a meadow curiously beautified with lilies green all the year long, and wherein we may lie down safely. The pilgrim is sometimes housed in the stately palace, the name of which is Beautiful, where at nightfall he is lodged in the large upper chamber called Peace, the window of which opens toward the sunrising. He has his golden hours, and though they come but seldom, in them he has the things which at other times were his perplexity. Toward the end of the journey he enters the country of Beulah, whose air is very sweet and pleasant, where the singing of birds is heard, and the flowers appear, and the shining ones come and go, for it is on the border of heaven. Finally, when toils and travel are passed and the river is crossed, the pilgrim enters in at the gates, and lo! as they enter, they are transfigured, and have rainment put on that shines like gold, and all the bells in the city ring again for joy. Now, just as the gates were opened to let in the men, I looked in after them; and beheld, the city shone like the sun, the streets also were paved with gold, and in them walked many men with crowns on their heads, palms in their hands, and songs in their mouths.

—John Brown, D. D.

We must carry our affections to the mansions prepared for us in the city of our God. The measure, felicity is the estate, angels are company, the Lamb is the light, and God is the portion and inheritance of his people forevermore.—Jeremy Taylor.
Some Buti was keep still. another minute (and, of course, rating fast least there, now, over, afterward, Elsie Never find what began the quarrel. They be red plumper, redder. Fain I tell them the same when I wandHerd to the dear old home-place, And kind And around the Judah pies. I won't speak sweet Patty, and with Ned, little 'Tripp yard'? it would the old twilight hour. A little boy,", "Tripp twins looked couldn't talk, but that wasn't his fault! Some folks could talk—that was different—and to think: they were to blame when they didn't! "Oh, Rover, dear old Rover, when your tongue slack, don't you most 'want to bite it out'?

"Don't you wish there wasn't any reason why your tongue couldn't go it wanted to, Rover?"

Then the little Tripp twins looked at each other and smiled the least little bit in the world. But somehow that reminded them. The redness came creeping back into their cheeks.

"Wouldn't it make you awful mad, Rover, somebody called you names?" Elsie said, severely. "Huh!" broke out Sydney's indignant voice, "how'd you like it, Rover, if folks made faces at you?"

"Oh, dreadful!" wagged Rover's little-wistful tail, and apologetically bit at one foot. "But if I had a sister or brother—if I was twins—oh, my!"

All the afternoon—and what a long one it was!—the little shaggy dog played go-between and interpreter. But nobody enjoyed it. Everybody was glad when the supper-bell rang, and, for once, the twins were glad when mamma said, "Bed, who knows what that spells?"

They couldn't take Rover upstairs with them; he had his own door, cellar, you see. So there they had to in their pretty little brass beds, with the door open between the rooms, and keep as still as "deaf-an' dumbers," Elsie thought sadly. She tried to sing once, but it wasn't a success. Sydney tried to whistle, but that failed. And there was the third chapter of Elsie's story due to night. Oh, dear!

"I wonder if the giant ate him up, or a fairy turned him into a hippopotamus and ate the giant up," thought Sydney to himself.

Elsie's feeling was exciting and nice, and she always said "to be continued," in such unexpected places.

Downstairs in the hall the cuckoo-bird came out of Uncle Jack's clock and sang eight times. Then he came out again and sang once—that was for half-past—before Elsie could get to sleep.

"I guess I shall lie awake all night," she thought, plaintively. But while the echo of the cuckoo-bird's sweet, clear voice was still in the air she dropped to sleep.

Fifteen minutes later she woke up again out of a dreadful dream about a fairy that sewed up her lips and Sydney's and bit off the thread with a witch. Oh! Elsie thought it must be morning, almost; anyway it was morning. She crept out of bed and pattered into Sydney's room.

"Sydney! Sydney!" she cried, softly, "It's too-morrow now, and I can speak to you. I love you, Sydney. Listen! An' I'm sorry close to my hoote; so there!"

Elsie's lock was in her room on a chair, so it was a good long "sorry." Her little bare feet twitched with eagerness, and her little rumpled bed tucked down on the pillow beside Sydney's.

"I'm—sorry—it's sixty, too," murmured Sydney, drowsily.

If Rover, down cellar in his bed, could only have known!—"The Outlook."
Popular Science.

BY R. H. BAKER.

Best Sugar Manufacturing.

Science and sugar have hitherto had much to do with the policy and politics of the world.

The Spaniards once owned Mississippi, Louisiana, New Mexico and Florida. In Florida to-day may be seen the ridges or rows where sugar cane was grown. Now great tracts of the slow-growing "Live Oak" are there.

The walls of sugar factories in places are yet standing, and parts of the machinery yet remain. In Daytona are yet unhoisted large pieces of machinery, showing that cane was crushed by animal power, yet so ancient that all traces of where it was made, or when used, has been lost.

What is wonderful, on inspecting this machinery a couple of years ago, I found it quite intact, free from oxidation, and on smooth the fact that, with just cast and put in operation last year. Why that iron is proof against the salt breezes from the ocean for ages, and remaining so firm and smooth, is beyond me. But I am digressing widely from what I started out to say.

We have seen the fact that the United States would soon get on well for sugar without Cuba, the Philippine Islands, or even the Sandwich Islands, and could dispose of our Spercles and his son, and yet have no fear but what we as a people and nation we could retain our sweetness.

Science has already given us to understand that the vegetable beet possesses all the saccharine properties essential to a full supply of sugar without importation.

The beet sugar manufactury near Rome, N. Y., gives promise that, in a short time, New York state will not only supply its own wants, but furnish other states, whose soil may not so well adapted to raising the sugar beet. Some of the Western states are producing beet sugar of fine quality.

This new industry is springing up in various places and bids fair to prove a veritable success. In Balmara, California, they are now about putting on the finishing touches to a sugar factory of the following dimensions: The main building 552 feet long, 102 feet wide and 5 stories high. The materials comprising 9,500 tons of steel, 4,000,000 bricks, and 800 squares of slate. A boiler house that is 550 feet long, 68 feet wide, and 22 feet high, requiring nearly 1,000,000 bricks. It will contain 12 boilers, 4 economizers, 2 steel smoke stacks, 12 feet in diameter and 215 feet high, each stack with its base, weighing 1,000 tons. Also a machine and carpenter shop, 550 feet long, 40 feet wide, and 22 feet high. This contains about 60,000 bricks.

The water required for daily use will amount to about 13,000,000 gallons, and the fuel to about 1,200 barrels of oil every 24 hours, or its equivalent in coal or wood.

This establishment is calculated to slice and manufacture 3,000 tons of beets per day, and produce in the neighborhood of 450 tons of refined sugar every 24 hours. We are told that the soil in that section of California is very remarkably well adapted to sugar-beet culture.

We may rest assured that no class of business men would engage in erecting such an extensive factory for making sugar, without first being satisfied that the farmers could grow, and would furnish, the enormous quantity of beets required.

From present indications and movements, we predict that we will soon outstrip Germany in manufacturing, and that within ten years the importation of raw sugars will nearly, if not entirely, cease, and that the extensive operations of the Spercles and Havermayers will have passed into history.

FROM J. T. DAVIS.

To the Editor of the Sabbath Recorder:

Dear Brother,—By your permission I wish to correct an error in my last article. You make me say: "Any mistakes can be corrected, or further information gained, by addressing Mr. D. F. Baker, Linlithgow, Ore." It should be Lebanon, not Linlithgow.

While we have pen in hand, permit us to say that we have found the land of New Auburn. We found it on the bank of a beautiful little lake in Slope County, Minn. This lake is a veritable little attention to a resort. Our Sundays are first-class "American Sabbatties." The steamboat draws many to New Auburn to enjoy the sanitory of the day. We have, however, been more interested in a little band of Seventh-day Baptists there. We find the people mourning over the loss of their former pastor, and yet they give the present one a greeting that he goes to his work assured of a noble band of helpers. Since we have been speaking so many things in regard to the sale of sugar, and the advantages and disadvantages of different localities, we think it not best to break our record on this occasion. We have become fully satisfied that all are not going to Colony Heights or Oregon. To such we say, if you contemplate a change, come to New Auburn, Minn. We believe that with a thriving little village, a fine graded school which fits its pupils for teaching or ordinary business, the pleasant surroundings, the fertile soil, the abundance of timber, a nice church building, a genuine band of Christian workers, New Auburn offers advantages to Seventh-day Baptists found in few places in the Northwest. We would call attention especially to one farm adjoining the village, with good and substantial buildings, that can be sold on terms, and should be held by our people. To any one who may contemplate a home in this section we say, come and see.

New Auburn, Minn., May 18, 1888.

Special Notices.

The Mill Yard Seventh-day Baptist church holds its regular Covenant and Communion season of the Abbot (Wis) Seventh-day Baptist church will occur the first Sabbath in July, at which time we wish to hear from every member of the church. All non-residents, who cannot be present, are requested to report by letter.

S. H. BARBOUR, Pastor.

The Seventh-day Baptist church of New York City holds services in the Boy's Room of the Y. M. C. A. Building, Twenty-third street and Fourth Avenue. The Sabbath-school meets at 10.45 A. M. The preaching service is at 11.45 A. M. Young Sabbath-school in the city are cordially invited to attend these services.

Geo. R. Shaw, Pastor.

461 West 155th Street.

The Seventh-day Baptist church of Utica, N.Y., will meet the last Sabbath in each month for public worship, at 2 P. M., at the residence of Dr. R. C. Maxson, 22 Grand St., Utica. Sabbath-schools in the city and adjacent villages, and others are most cordially invited to attend.

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

M. B. KELLY, Pastor.

North-Western Association.

Garin, Iowa, June 15-19, 1888.

Morning:

10.00, Song and Devotional Service. L. C. Randolph.

10.40, Welcome by Pastor of Gariton Church. Call to Order, by Moderator.

11.00, Introductory Sermon. L. A. Plaita.

12.00, Adjournment.

Afternoon:

2.00, Communications from Churches, Corresponding Bodies. Report of delegates to sister Associations, Appointments and Nominating Committee.


4.15, Sabbath-school Hour. S. H. Babcock.

5.00, Adjournment.

Evening:

7.45, Praise and Devotion. Service.


Sixth-Day—Morning:

9.30, Annual Reports and other business.

9.45, Call to Order. Rev. C. R. Bakardick.

10.30, Missionary Hour, led by E. O. Whitford.

12.00, Adjournment.

Afternoon:

2.00, Miscellaneous Business.

2.30, Woman's Hour. Mrs. W. G. Burkard.

3.45, Educational Hour, conducted by Mrs. C. C. Whitford.

5.00, Adjournment.

Evening:


Sabbath—Morning:

10.00, Sermon by Delegate from the Eastern Association, followed by collection for Tract and Missionary Societies.

11.30, Sabbath-school, Conducted by the Superintendent of the Garion School.

Evening:

7.45, Praise Service, by Miss Averill.


9.00, Address by Writer, Moderator.

Best route—Chicago to Garion is C. & N. W. R. R. via Chicago and North-Western. Depot, Wells and King Street.

Leave Chicago 10.00 A. M., arrive at Garion 8:00 P. M., 6:00 P. M., 1:54 A. M. 10:50 P. M., " 9:38 A. M. 10:30 A. M.

There is more Cattaraugus in this section of the country than all other districts put together, and until the last few years was supposed to be ineradicable. For a great many years doctors pronounced it a local disease, and as one which could be cured only by means which not only failed to cure with local treatment, pronounced it incurable. Science has proven Cattaraugus to be a constitutional disease, and therefore requires constitutional treatment. The Union Carbide Co., manufactured by F. J. Cheyney & Co., Toledo, Ohio, is the only constitutional cure on the market. It is taken internally, in doses from 10 drops to a tablespoon. It acts directly on the blood and mucous surfaces of the system. They offer one hundred dollars for case it is cured. Enquiries addressed to:

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It is safe to avoid the use of any new or doubtful brand until you have had it analyzed. The purity of any powder sold at a lower price than Royal may be suspected.

Royal is a pure cream of tartar baking powder and its exclusive use is the practical and positive safeguard against alum and the various adulterations found in other brands. It has been analyzed and recommended by the U. S. Government chemists, by the health officers of New York, Chicago, San Francisco, London, etc., and by eminent physicians and scientists generally, who give it the greatest praise for its marvelous purity and strengthening power.

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DEATHS.

In many cases mothers are importunate of charge for the burial of their dead,-at the rate of ten cents per line for each line in most newspapers.

Glamis.—Eliza Keough Crosby, wife of A. G. Glum, was born Sept. 15, 1843, and died at Adams Centre, N. Y., May 26, 1898. She was the daughter of Samuel Crosby and Laura (Leese) Glum. For many months she had been in a steady decline from heart trouble culminating in dropper. Although no one has ever had more affection with great concern and patience. She leaves her husband and two children to mourn, but not as those without hope. She had long been a member of the Adams church. Her funeral was attended Sabbath morning, May 29, by a full church. Text Phil. 1:21.

BEWARE OF MISJUDGING.

Perhaps it was better for most of us to complain less of being misunderstood, and to take more care not to misunderstand other people. It ought to give us pause at a time to remember that there is a stock of cut-and-dried judgments on mankind in the world; those judgments are that most of them are quite erroneous. What our neighbor really is, we cannot fully know, but there may possibly be certain that he is not what we have imagined, and that many things we have thought of him are quite beside the mark. What he does we have seen, but we have no idea what may have been his thoughts and intentions. The mere surface of his character may be exposed, but of the complexity within we have but the faintest idea. People exclaimed with self-consciousness, uniformity and self-conceit are often praised as humble, while shy and reserved people are judged to be cold and inflexible. Some whole life is in one subtle studied self-sufficing the name of self-sacrifice, and other silent, heroic soul must be the outcome of humanity.—Isaac Maclean, in the Potter’s Wheel.

LARKIN SOAPS AND PREMIUMS.—The Larkin idea has been most perfectly executed in beautiful suds in box, and in the flower lot. Free sample soap if mention this publication. THE LARKIN SOAP MFG. CO., BUFFALO, N. Y.

REMARKS.

Worry kills more people than hard work.

As a rule, people who talk the most think the least.

Humbly is a Christian grace that every person admires.

The man who rides a hobby always wants the whole road.

Don’t fail to keep up with your profession if you are going to follow it.

Be the kind of person that you would like to have your boy become.

Seek the company of those whose influence will be the most helpful to you. He who expects that the time comes to act will fail to gain the victory.

It is vain to pray, “Deliver us from evil,” unless you fly from evil.

No matter what your situation in life may be, never be satisfied to do anything but your very best.

It will not improve your own crop to sit on the fence and count the weeds in your neighbor’s crop.

It is vain to try to lead a Christian life if the heart is not right.

No one who holds the place that God wants him to be, but can find opportunities to do good.

When God puts his children in the furnace, he will give him tools with them so that no harm comes to them.

The man who sits down to plan how he can get rich by turning it is on the very brink of ruin.

The service of the Christian is always acceptable, no matter how small it may be, if it is the best he can do.

The sermon never does the man much good, who leaves his pocket-book at home for fear he will be asked to give something to help support the church.

The man who has made a mistake and has learned of it has learned a valuable lesson; but the lesson will be of no value to him unless he seeks to correct his mistake.

Character is bound on the north by sobriety, on the east by integrity, on the west by industry, and on the south by gentleness.

A NATURAL BRIDGE IN UTAH.

The greatest known natural bridge in the world has just been discovered in Utah, within four or five miles of the little town of Morgan, Summit County. The Utah bridge, while about the same height as the one in Virginia—200 feet—is wider and has a thickness of seventy-five feet, while the summit elevation on the Virginia arch is forty feet. Then the space occupied by the arch from abutment to abutment, is 200 feet, while that of the Virginia structure measures only thirty-nine feet.—Boston Herald.
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"Can you tell me what sort of weather we may expect next month?" wrote a farmer to the editor of a country paper, and the editor replied as follows: "It is my belief that the weather next month will be very likely your subscription hill." The farmer wondered for an hour what the editor was driving at, when he happened to catch the word "unlettered." He sent a postal order.

Yesterday is yours no longer; to-morrow may never be yours; but today is yours, the living present yours, and in the living present you may stretch forward to the things that are before—J. H. Furr.

We are not done with life as we live it. We shall meet our acts and words and influences again. A man will reap the same as he sows, and he himself be the sower of the seed, carelessly, never dreaming that we shall see our seeds again. There is no tomorrow to come to an ugly plant growing somewhere, and when we ask: "What is this plant?" we do not know, but it is one of your plants. You dropped the seed which grew into the seed that grew from our sowing—Dr. J. R. Miller.