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THE SHINING HILLS.
BY MRS. SARAH S. ROCKWELL.

Up to the hills, the shining hills,
I lift my weary eyes,
When bowed 'neath sorrow's heavy hand
My fainting spirit lies.

And through the darkness and the storm
The shining hills gleam bright,
Crowned with the glittering radiance
Of heaven's celestial light.

O, the hills! the shining hills!
How fair and bright they stand;
Beyond them opes the crystal gate
Of heaven's peaceful land.

Up to the hills, the shining hills,
I press with eager feet;
The path is rough, the way is long,
But rest, at last, is sweet.

And, oh! the rest beyond those hills!
How perfect is its peace!
How calm and bright our life will be
When there we find release!

KNOXVILLE, IOWA.
The gospel requires a heart that is trained to obedience, more than an intellect skilled in logie and worldly wisdom. Obedience opens the way to knowledge. Spiritual things are spiritually discerned.

Charles taught not as the scribes, i.e., he did not teach on his own personal authority; nor dogmatically. He always kept the truth primary, and came to do the will of the Father that sent him. Christ asks us to believe things because they are true, and not merely because he has said them. Christ was no creedist. He uttered simple, fundamental truths, and left them to make their way by virtue of the divine power in them. No one truth stands out more clearly than this: "Think not that I came to destroy the law or the prophets; I came not to destroy but to fulfill."

These words, by George Bowen, are commended to you, dear reader, with the hope that you may be directed, when overcome with a sense of some burden, to that source of help which is not only willing, but anxious, to impart strength: "Who is there that hath not a burden, who stands in need of relief? The burden of ignorance weighs heavy on one man. He finds himself lamentably in the dark with regard to many most important things. The burden of responsibility weighs upon another. The burden of some secret frailty, some unconquerable weakness, oppress another. The burden of doubt is crushing to this sin-tormented soul. The burden of mortality, the fear of death, is more than another can bear. The burden of levity and thoughtlessness is heavier to some than is generally supposed. To one and all the command is: 'Cast thy burden upon the Lord.' He will not remove your burden so that you will have nothing to do—no more need of him—but he will sustain you, he will administer support."

CRITICISM: "I hopeth all things;" that means that we are to be slow to impute evil motives to others. A man may disagree with you, and yet be true in his aims and honest in his convictions. Never impute cowardice or dishonesty until you are compelled to, and then hope that the dishonest and cowardly will soon be converted.

The cure for the evils of this life can not be found in outward surroundings. These help. But evil finds its birth in the soul's choices. To meet this want Christianity is radical. The Word of God reaches to the purposes of men's hearts, and thus seeks to control outward acts. Formalism makes the outside of the platter clean. The gospel makes the heart clean. It purifies the fountain from which all flows, and in the person. Outward influences may restrain in some degree, but no life can be made pure from without. The body may be surrounded by pure air, and yet be filled with disease. But let healthful lungs bring the pure air in contact with the blood which flows through the veins, and Christ casts the devil's out. The Spirit in the heart keeps them out, and so the life remains pure. Seek this inward purity. This only is purity. All else is delusion or deceit. This within, all else is harmless. Temptation may rage, but it must stay outside. It is dangerous only when it is permitted to rest within.

The following words by the Ram's Horn, 1804, have not grown old by time. Though plainly spoken, they are full of meat, and the thoughts conveyed ought to prompt each of us to guard against the little sins that cross our daily walks: "Many a brave man who outwardly, after form of shot and shell, died at last from the ravages of things that bought of his own utter, while others came home to marry death at the altars of dissipation. Hundreds of men who have borne the great trials of which you speak have yielded to that resignation that made their lives appear to others great Gibraltars of grace, have in the retirement of home got naid in a minute simply because the milk was sour or there was too much flour in the gravy. Multitudes of Christian women who have passed through the deep waters of affliction with a spirit of unbroken peace and a trust in God that grew stronger and stronger as the sky became blacker and blacker, have gone down so deep into the suffering valley where it seemed to them that it even had itself become a great black iceberg, just because the hired girl couldn't fry potatoes to suit them, or "that boy" wouldn't ever wipe off his muddy boots when he came home from school. And people who had made a solemn covenant with themselves and God that they would praise the Lord at all times though the heavens should fall, have got clear out of patience because somebody happened to talk too long or pray too loudly. No, it is not the great dragon sins that come out against us and slay us as we go marching happily on our way toward God, but the little, insignificant and contemptible vipers sins that steal upon us while we sleep, and poison us with their sting. Mosquitoes drink more blood than lions."

HE LEADETH.

The heart cannot rest undisturbed until it has learned to know that "our Father in heaven" heareth us. We fear the temptation, and dread the trials until we can trust that God's hand will find us in the darkness and his help will come to us in the trials. The following, which comes to us without the author's name, is worthy to be read until it is believed without any shadow of doubt:

He leads us on Through all the unquiet years; Past all theöh painful doubts and errors, He guides us through all the tangled maze Of evil, of sorrow, and of the world's care, We know his will is done; And he will not leave us on.

And he at last— After the weary strife After the care, never would die, After the dreariness, the aching pain, The wayward struggles, which have proved in vain— And he at last will give us rest at last.

SEEING GOD.

History shows that crimes increase in proportion as men lose faith in God, and the consciousness of accountability to him. Science may not be able to explain this, but it is easy for the soul to understand that when the restraining influence of the Spirit is gone, the sin goes, the soul goes with the temptation. When no power outside one's life forbids covetousness, or adultery, or theft, or blasphemy, it is the most natural thing to fall into disobedience. The behests of the tempted soul are too weak to keep that soul from yielding when left to itself alone. It is an universal fact that the divine behest is the most powerful influence. If one were to close his eyes and look with his fingers, he would fail to see. No less unwise do these men act who insist on seeing God and truth with the fingers of the intellect, or the short-sighted vision of physical science. The heart, judgment, and belief, are the eye that discerns truth and sees God. It is above all science in its appointed realm. If the skeptic, vainly trying to learn of God through the agency of credible, and scales, and re-agents, would yield his heart to the yielding obedience, the problem would be solved. The laboratory and the halls of science can reveal the wonders of the physical universe, and thus, much of God. But his character, and his thoughts, i.e., truth, are found only by a loving heart. Thoughts are realities. Truths are veritable entities. They exist as distinct parts of the great system of the moral and religious universe, as much as the stars do in the firmament. When your soul goes out searching for God it finds him where he thought. These meet you, speak to you, warn you, encourage you, like so many servants sent forth from him. There is nothing mystical or uncertain in the realm of truth. Fancies are shadows of real thoughts; they are partial or imperfect truths. If you want to know more of God and truth and duty, go into the realms of revealed truth, seeking the companionship and guidance of his Spirit, and you will find richer gems than the diamond fields of Africa, or the gold mines of the mountain hide.
CONTRIBUTED EDITORIALS.

By J. C. R.music, Chicago, Ill.

It will be a matter of more than local interest that our friend, Thomas Zinn, of Farina, has been nominated for the state senatorship of the district in which he lives. The action was quite unexpected to him and given him a surprise. He refused to be a candidate, but the first ballot gave him a large majority and the next vote made the choice the unanimous choice of the convention.

"We share our mutual woes, our mutual burdens bear,
We share our mutual joys; our mutual triumphs share.
For we are one in Jesus Christ, his fellow travelers all.

We are one in Jesus Christ, his fellow travelers all.

George Browning, of Welsey, who, during his medical course at the College of Physicians and Surgeons, has been a frequent attendant at our Chicago church, has recently been elected valedictorian of his class in which he is to graduate. We have reason to be proud of the young men who during the past few years have prepared for a mission to suffering humanity in the Chicago schools. They have been exceptional men in both ability and character and we shall watch them with great interest in their coming days of usefulness.

Such letters as the following bring great cheer to the hearts of men and women who are fighting the battles of humanity:

"I am so happy to-night I thought I would write and tell you that again some of our Sabbath-school class have gone down into the waters and been buried with Christ in baptism. All now but two of the original class have been baptized. I am so thankful I can scarcely express myself. I feel encouraged to go on, not in my strength, but by the grace of God in me. We are shooting up on the health and lives of us all, to do his own good pleasure. Enclosed find $5 for evangelistic work, and next month I hope to have as much more."

How much brighter the skies of the future would be, and how much nearer the glad millennial day would draw if there were more men and women who regarded their work in the world as a mission entrusted to them from above. Let us so live that we may give a joyful account of our stewardship.

One of the things which we need in order to be welded into one body in Christ Jesus is sympathy for each other's problems. The evangelist thinks the pastor should do certain and certain things; but when he has become a pastor and felt the tug of the same load he knows that there are perplexing difficulties which work to hinder the elevation of our vision and understanding of the situation better. We often think our officers and boards make serious mistakes—doubtless they do, for they are human—but after the responsibility has rested for a time on our own shoulders we shall see in a clearer light. It is right for us to think, to have opinions and express them; but let our conversation be seasoned with the constant remembrance that our knowledge is incomplete. Let us have understanding and love and patience and charity for what appears to be unreasonable.

The North-Western Association.

Garwin opened her arms wide to the Association, and was only sorry that there were not delegates enough to go around. It did seem as though the most magnificent of the rolling prairies was just a little deeper than its wonted shade, and that a richer joy shone in the brightness of the June landscape. The houses were swept and garnished, the farm work put in shape to be held by for few days, the cellar door left invitingly open, and all things were ready. The pastor was even thoughtful enough to leave a few weeds in his garden and the hoe in sight so that sleeping ministers might have their rest at 6 o'clock in the morning. The hoe not being disturbed from its place, however, the Elder was found energetically stirring the soil with his own brawny arms, a look of disgust on his face.

The spiritual preparation had not been lacking. For these past two years old Carlton has been on the upward trend. Members are standing in their places ready for work, and a spirit of harmony prevails. Kind and grateful words are on every side for Brother and Sister Burdick. The latter being a Randolph—but this is not the column for sentiment.

God bless the church of Garwin. May she grow in all the graces of Christianity, and enter upon her inheritance of power and influence in the country in the midst of which she is planted.

State of Religion in the North-West.

In the twenty-seven churches reporting, there had been 73 additions by baptism, 68 by letter, 13 by verbal testimony. The losses were, by death 34, by dismissal 45, by rejection 29. The net gain was 50, 11 more than that of last year.

A few of the churches have enjoyed glorious revivals; others have experienced a steady growth under the regular means of grace. A few are facing discouraging conditions, but the general tenor of the letters was heartening.

Nortonville heard the record of growth with a net increase of 22; Milton reported 16; Talent 12; Chicago 13; Coloma 7; Carlton 6.

A noteworthy feature was the increase in contributions, in several churches. Milton enlarged her record by about $100. West Hallack doubled her contributions to Missionary and Tract work. Chicago, while doubling her contributions to these Societies, was also furnishing a large share of the support of Elah Leath in the South, and the Student Evangelists in central Wisconsin. Milton is making preparations to send out at least two students during the summer vacation.

Two other letters deserve special mention. Talent, Oregon, with no pastor, reports 12 additions (10 of which are converts to the Sabbath) and a lively interest in all church and denominational work.

The Berlin circuit is wide awake. Berlin, Coloma and Grand Marsh, have had special outpourings of the Spirit, and revival meetings are contemplated soon at Marquette and Glenn. Milton Junction has a full outlet for her energies in the approaching Conference.

The North-Western Association...prays and prays, prays and prays, for the harvest that the coming year shall be the best the North-West has ever experienced.

Sabbath evening, a threat of a cyclone.

The night after the Sabbath, a fire alarm, and the main business street of Garwin was blasted. The midnight warning saved Seventh-day Baptist preachers can extinguish fire as well as kindle it. There was a scarcity of water, and not so much as a fountain-pen filler with which to throw it. The church was untouched, the business row must go, and that there were plenty of willing hands to remove goods and furniture, the visiting brethren turned their attention to saving the buildings adjoining.

A broad-sweeping hose stream, with a hose in each hand, was raised into the sky, and the hose line extended and kept up a lively interest in all church activities.

In behalf of the cities of the town of Garwin, I desire to express my gratitude to the visiting members of your Association for the heroic manner in which they performed the task. Although the task was a vast one, and was co-operated with us in fighting with the fire element which desolated the homes and business places of a portion of our citizens on the memorable night of June 10, 1905.

C. Christiansen, Mayor.

Dr. Lewis gave a fitting close to the incident by summoning the Seventh-day Baptists of Garwin to stand by the Mayor in every good fight which he might make against evil in their midst. And so the North-Western Association of 1905 passed into history.

The Prince of Wales, we learn, gets two hundred and thousand dollars a year for the labors of being heir apparent. The Lord Lieutenant of Ireland receives one hundred thousand dollars for his services and expenses. Italy pays her king two million six hundred thousand dollars a year, and the Danish king, only one thousand dollars. The German emperor receives about four million dollars a year, besides the large revenues from estates belonging personally to the royal family. Though the United States is such a wealthy nation, our President receives the same sum as the British king, and that sum has been increased by the United States being rich. Sweden, with a million dollars and a half a year, is not far behind, and Russia has got from her seamen a million and a quarter a year, besides the large sum received from her railroads and mines.

The North-Western Association, Fighting the Fire.
THINGS WORTH KNOWING.

The Queen Regent of Spain has signed a decree for the formation of an auxiliary cruiser division at Cadiz.

The Flying Squadron, commanded by Commodore Schley, has been merged into the fleet under command of Admiral Sampson, now off Santiago de Cuba.

The preparations for a general advance of the American troops on Santiago de Cuba are being pushed steadily forward, and troops of all branches of the service are being hurried to the front.

It is reported in London, under date of June 28, that two attempts have been made on the life of General Aragon, in order to secure the reward placed on his head by Captain General Augustin.

Admiral Cámara has asked permission to coal his fleet at Fort Said, but the Egyptian government, believing the Spanish ships have suffered no cool to steam to the nearest port of their own country, has definitely refused permission to do so, in accordance with the neutrality laws.

Patrick Haggins, said to be the oldest man in Pennsylvania, died at Scranton, on the night of June 28, aged 117. His age is authenticated by records and certificates which show that he was born in County Longdonerry, Ireland, November 1, 1781. Mr. Haggins's father died at the age of 111, and his mother at 107.

The interruption of regular steam communications with Honolulu, caused by the use of the regular ocean steamers as transports for the army going to Manila, it is said, will entail great loss to the banana groves of the Hawaiian Islands. Most of the fruit intended for shipment will be unfit for sale before vessels can be secured to convey it to market.

The Spanish government does not credit the report that an American squadron is to visit Spanish waters, but the Ministers say they have taken all possible precautions, that the ports are all ready, and that twenty-six thousand men who have been called to the colors will be distributed among the principal Atlantic and Mediterranean ports of Spain.

Reports state that Barcelona is riotous and violent in its demand for peace. Being a seaport town, open to bombardment any day, it does not encourage all the pervading Spanish illusions about the Yankees. It may deem them pigs, but knows that they can shoot straight, and admits it. Barcelona would conclude a treaty of peace at once if it were possible, giving up everything except its own wharves and warehouses.

Hungry Cubans are receiving the attention of the Red Cross Society. The Society purchased a cargo of three carros, twenty tons of jerked beef to be distributed among the starving people of Cuba. This article, known as "tassojo," is a staple article of food in Cuba. The local junta has asked the Red Cross for a ton of beef, which it wishes to send to the interior of Matanzas Province at once.

The speedy steamer Newport, bearing Major-General Wesley Merritt, Military Governor of the Philippines, and his staff, besides the Astor Light Battery, and Companies H. and K. of the Third United States Artillery and detachments from the Signal Corps, is now on its way to Manila. As the vessel gradually drew away from her wharf, June 29, the blowing of many whistles told the people that General Merritt had taken his departure. A large number of tugboats and yachts, on the occasion, accompanied the Newport down the bay and put through the Golden Gate to the Pacific, where the last farewells were waved to the departing military men gathered on the dock of the steamer.

Twenty-seven regiments at Camp Thomas have been ordered to prepare for immediate service in Cuba. The twenty-seven regiments compose the First Army Corps. General John R. Brooke will command and lead it into Cuba. The regiments which compose the First Army Corps will go are the following: Ninth Pennsylvania, 21st Wisconsin, 1st Vermont, 12th New York, 21st Kansas, 8th Massachusetts, 1st South Carolina, 12th Minnesota, 5th Pennsylvania, 14th Minnesota, 1st Pennsylvania, 2d Ohio, 6th Ohio, 15th Indiana, 1st West Virginia, 16th Indiana, 1st Georgia, 31st Michigan, 16th Pennsylvania, 3d Kentucky, 4th Pennsylvania, 1st Kentucky, 3d Illinois, 4th Ohio, 3d Wisconsin and 5th Illinois.

The opinion prevails at Washington that General Shafter will soon have his attack upon the city of Santiago proper. The important event is the general's announcement that he could take the city in forty-eight hours, but at considerable loss. Taken in connection with the announcement contained in another dispatch that he is going to attack without waiting reinforcements, it will be seen that the officials have ground for their expectation that the first general engagement of the war will begin in a short time. Numerically the opposing armies are not very different, the estimate of the Spanish force placed at 14,000 men, thoroughly entrenched and behind barbed wire fences and blockhouses, as against about 18,000 men under Shafter's command, aided by 4,000 Cubans.

One of the gravest elements in the effort to capture Santiago de Cuba is the Spanish war ships, unless Shafter is materially assisted by Sampson, who might engage the full attention of the Spanish ships, their fire upon the American advance forces would be hard to meet. The military authorities say that Shafter is not in a position to meet the object at once in slowly retiring during the last few days, as he has gradually drawn our troops away from the protection of the American fleet at Santo Domingo. For this reason it is with relief that the announcement was received at Washington that Shafter had succeeded in landing all of his artillery, including his siege train, for unless Sampson can be relied upon to form his work on the harbor, the Spanish ships, these siege guns, planted on heights commanding the bay, will be the main reliance of General Shafter in offsetting the presence of the Spanish ironclads.

The Ocean Grove Summer School holds its Fourth Annual Session August 2-12. The altogether unusual and unusual features has established for this institution a high reputation. Dr. J. E. Price, the Dunn, announces for this year's work a list of lecturers which includes the following: Old Testament, Dr. Robert W. Rogers; Drew Seminary; New Testament, Prof. Casper Bose Gregory, University of Leipsie, Dr. Marcus B. Buell, Boston University; Philosophical Theology, President B. F. Raymond, Wesleyan University; Historical Theology, Dr. John Edwin Faulkner, Drew Seminary; Physical Science, Prof. J. E. Field; Systematic Theology, Dr. George B. Stevens, Yale University; Pastoral Theology, Dr. S. F. Upham, Drew Seminary; English Literature, Dr. Wm. V. Kelley, Editor Methodist Review. Special lecturers, Dr. H. T. Carroll, Dr. George Elliott, Dr. S. J. Heron. The evenings will be given largely to great popular lectures by speakers of national reputation. Another great musical festival is arranged, comprising a great popular concert, another symphony concert with a thousand children's voices, and the Overture of "The Messiah." Thesof $2.50 admits students to everything.

Unlaw date of June 29, the War Department issued a request that delicacies do not be sent to the soldiers. Actuated by the best possible intentions, people from all parts of the country have been sending to their relatives and friends among the soldiers in the various permanent camps boxes and packages containing all the good things that only loving hearts could think of and tender hands prepare. While the soldiers themselves are always proud of the boxes and thoroughly enjoy their contents, the officials of the War Department discourage the sending of delicacies to the soldiers. Pickled onions, preserved cherries, canned fruit, coconut cake and such things are delicious enough, but boxes of them are not calculated to improve the digestion of men who are obliged gradually to rigid military discipline and training.

In view of the position taken by the surgeon-general and his subordinates on the matter, the War Department has issued the following statement, which has the approval of the President and Secretary Alger: "The sending of delicacies to the soldiers, although most generous, and has been fully appreciated by the War Department, will not longer be encouraged, as it has been found that such delicacies for troops in the field are injurious rather than helpful. The Secretary of War suggests that doughnuts, character in which there is no treacle to be sent to the hospitals only, and that the surgeon-general of the army be consulted as to where they will be most needed."
GOOD HEALTH A DUTY.

"The duty of good health!" we hear a reader exclaim; "can health be had always by seeking for it? Are not tens of thousands of men enslaved by consumption, racked by rheumatism, tortured by neuralgia, goit, or other diseases, who have sought for health as for hid treasure for years, spending large sums of money for doctors and drugs, the aid of infirmaries, visits to watering-places and water-cures, but all in vain? True; but are you aware of the excited reader that the diseases of all these invalids were inherited; or, if inherited, that they might not have been healed; or, at least, that their severity might not have been abated by early and adequate care regarding exposure to the weather, exercise, sleep, bathing, food etc.? No doubt we all walk among pitfalls; and our physical constitution will often be injured, sometimes fatally, under circumstances where no human prescience, care or caution could prevent it. Nay, owing to one's ignorance, especially in the case of a man of health, of the case of disease, he may be running into the jaws of the enemy at the very moment when he is most confident of escape.

In spite of all this, it is positively certain that there are certain lines of conduct, the following of which will greatly lessen the chances of a man's contracting a serious disease or dying than otherwise when it occurs, and enable one to recover his health more speedily when lost, than if such conduct be neglected. The vast majority of the cases of ill-health—such as excess or deficiency of bodily aliment or of mental excitation, or a deficiency in bodily exercise or warm clothing, lack of personal cleanliness or of cleanliness in our houses, overwork or underrest—are unquestionably, except in the cases of the extremely poor, within our control. Is not good health, then, except in comparatively few cases, a duty? Is it not the duty of every man to make the most of, and to do the most possible good with, the faculties which God has given him? Is it not self-evident that only a healthy body could find in a sound body, can discharge all his duties, public and private, in the most efficient manner? Is not such a man more likely to be sunny and amiable than he who is tortured by headache, asthma, lung disease, goit, or chronic indigestion?

When men learn, and are upon knowledge, that "the whole of a man goes into his work;" poet, orator, philosopher, or man of business, his body follows him, and holds the pen, and shapes the thought, and impresses its quality to all that he says or does. But, all men, a Christian needs to be a healthy body before he can discharge his duty. It is his duty to make the most of himself; his body, his intellect, and spirit, as well as the work of his hands, are his to use as he pleases. Let us love the body, not destroy it, for he that destroys his body destroys himself.

J. M. Mason used to say that the grace which God has given him, he would use to do good, not only to himself, but to his neighbors; but an angel would be only just enough to keep Peter from knocking a man down. Who does not know from personal experience and observation, that an east wind, gloomy skies, too much heat or cold, a sick-headache, a catarrh, an attack of rheumatism, a dull sense of hearing, or a dyspeptic habit, are almost sure, at times, to affect the personal piety of him who is thus afflicted? A disordered liver ensnareth the universe in gray; and the gout covers it with an ink-puddle, and makes us regard our best friends as little better than foes.

The duty of good health is especially binding on kings, statesmen, military leaders, judges, and all other men who, by fortune or their fellow-men, have been raised to offices of authority or trust. Who can adequately estimate the influence of ill-health on statesmanship, or the administration of justice, or the general conduct of affairs? The more absolute a man's authority, the more important it is that every part of his bodily constitution be in a sound, natural condition. Well may the Russians, for example, tremble at the ill-health of the czar. When a prime minister of Great Britain displays an unusual degree of irritability, it is the less surprising that he comes to the House of Commons, or when a leading American official is crabbed and sulky to those who have a right to address him, we may be almost sure that he is suffering from some disease. If, however, a man is taken ill, and makes his famous reply in 1783, did not impair his eloquence, yet the collapse of the ministry formed by Lord Chatham in 1766 was unquestionably owing to the effect of gout. The tortures of hereditary disease united with the pangs of fever, wrong from Napoleon, in one of the most critical days of his history, the explanation that the first requisite of good generalship is good health. There were thirteen 'inflamed' Divisions—the battle of Borodino, the third day of Dresden, and, above all, the fatal day of Waterloo—on which the eagle eye of the great captain was perceptibly dimmed by physical suffering.

When the stomach of Lord Nottingham, the English hero, was so agitated by his extreme fondness for turtle, it generally was after a city dinner—woe to the unlucky junior counsel who cited an inapplicable case! and woe still greater to the prisoner who had the misfortune to appear before him in the ensuing court. Ill health generated by an ill-digested dinner has probably lengthened many a term of imprisonment. —William Matthews.

HATING ENEMIES.

Ought we to hate our Spanish enemies, or to love them? This very practical question, discussed by Dr. Hamlin, confronts many of our Christian citizens. If the law of Christ is to love your enemies, the response comes, But how can we fight and kill those whom we do not hate? It has been said again and again that we cannot overcome our re-luctance to do injury to Spanish soldiers and ships unless we have unselfishly loving of hate or vengeance; that we cannot go to war in cold blood—therefore, the cry, "Remember the Maine," designed to rouse the fierce passions of our fighting men and nerve their arm to do the work of God. But we really are not in this war to avenge the loss of the "Maine." We have no proof that the Spanish nation through its representatives ordered our war vessel to be blown up, or knew that the deed was to be done, or knows to this day by whom it was done. We do not go to war with nations for individual acts, but for the nation, which acts themselves. For ought we know the "Maine" may have been destroyed by Cubans, and not by Spaniards. Our suspicions point to Spaniards, but suspicions are not proofs, and if it is our object to hold individuals guilty of murder on mere suspicion, it is equivalent so as to hold nations. We have no other reason to hate Spain, and this one reason is involved in great uncertainty, we are in this war without excuse if war without hate is always justifiable.

We are at war for what Spain has done, and insists on doing, in oppressing a people who have long cried in vain for justice and liberty. We know of no individual Spaniard except General Weyler for whom we have anything like a cause. By 1880, we do not hate Spain.

What, then, is the law of the Christian? It does not forbid our using force to compel Spain to treat the Cubans decently, or give them their independence. If a man fall among thieves it is a Christian's duty to do his utmost to make a powerful family. It is the duty of neighbors to take instant part against them. The question of hate in such a case does not arise. The burglars are engaged in a fiendish act. They must stop, or be made to stop by any means at hand. When Spain is engaged in an atrocious assault on the Cubans we have warned her to withdraw from the Cuban domicile. She refuses, and we are using force.

We do not hate the Spaniards we have killed and wounded; we do not hate those who are in arms; we only hate Spain, which is overpowering a family, it is the duty of neighbors to take instant part against them. The question of hate in such a case does not arise. We are, with our superior force, correcting the intolerable wrongs Spain has made herself responsible. When she is ready to terms, which we must not make unjust, we shall cease fighting her. We do not want to destroy Spain. If she learns the lesson of justice, and those under her, we shall be glad to see her accept still among the sovereignities of earth.

We do not need, then, to try to excite within ourselves feelings of hate toward our Spanish enemies. Those who have such feelings should rather seek to supplant them with the Christian spirit of love. Miss Sarah Smiley told, at the recent Arbitration Conference at Lake Mohonk, how she represented the rising sun of hate. When she is reading over American victories and inclined to regard Spaniards as devoid of all good traits, she thought of a Spanish girl whom she had known, loving, gentle, pure and altogether sweet; then of a Spanish Matron whom she had known for her noble womanliness; then of others belonging to that nation, and she reasoned thus: Surely there are many others in Spain who are like these. Not all the Spaniards are bloodthirsty and bloodthirsty. I must not hate a whole nation. It would be unjust.

In every way she averted her prejudices, and though she doubted not would not justify the war, as we do, she took the right attitude toward our nation, and she said: We do not hate Spain; we must not, hate them. We love them as Christ loved all men, and have no worse wish for them than that they should open their eyes to the truth, accept it, and give us peace.—The Independent.
The Secretary did not attend the North-Western Association. To make the trip to Garvin, and return at once to begin the Annual Business and within two months make a trip again West, to Conference, it was thought would be making one trip more than was necessary, and pit the Missionary Society to too much expense. Bro. G. H. F. Randolph, of Marlboro, N. J., the delegate from the Baptist Association to the Central, Western and North-Western Associations, was delegated by the Secretary to conduct the Missionary Hour at the North-Western Association. A report of the exercises of said hour will be prepared by Mr. Randolph for this page.

The Secretary, after the close of the Western Association, did some work in Western New York, in the interests of our cause. He had the privilege of engaging a part of the Commencement Week of Alfred University. He attended all the public sessions of the Institution, heard the excellent Baccalaureate Sermon of President Davis, and spent half a day in the Annual Meeting of the Trustees of the University. Previous engagement prevented him the pleasure of being present Alumni Day, at the dedication of the Babcock Hall of Physics, and at the Commencement and Class Exercises. It was a cause of deep regret.

Alfred University is evidently on the rising tide. With its increase in students; its distinctive departments of instruction, academic and collegiate; its excellent faculty and energetic President; its increased facilities, especially its new Babcock Hall of Physics, so fine and complete; its fine library and apparatus, all bespeak a future of growing prosperity. The University has met with great loss by the death of Prof. Martha Saunders, Prof. Wm. A. Rogers and Prof. H. C. Coon, from whom we take some time to remember, but their places are to be filled with competent instructors. The workers fall by the way, but the work must go on. Heavy endowments alone will not make a successful college. Its success depends upon able, faithful and self-sacrificing Christian teachers, and loyal, gifted, faithful and hard-working students.

It has been said that the college of thirty or forty years ago would not be to-day more than a back-woods academy. It is true great progress has been made in college training and facilities as in other things, in that time. However, the years of forty years ago had some important qualities which the larger and prosperous colleges and universities of to-day sorely need. They have not the rigid, wholesome discipline, the purity of life, the righteous conduct, the real good manners and the spiritual life and power of the colleges of even thirty years ago. Brown is now king of the large college, not head or heart. The baseball, the football, the boat-race are first and foremost. Thousands will go, at great expense, hear a football or a rowing contest, while but a few hundred will attend an intellectual contest. Whole columns, and even pages, in the leading newspapers will be devoted to college sports, football contests or rowing races, and only a small space will be given to an oratorical contest, or a competitive test in scholarship. If the articles in the Voice upon the life, conduct and prac­tices in the noted colleges and universities are true, and the Voice claims to have the evidence that they are true, they are no places for parents to send their boys. If such immorality, drunkenness and vice prevail in college life; the college club, the secret society and tattooed colleges are but resorts for midnight orgies, Bache­lornal revelries, beastly drunkenness and unmentionable immoralities, it is a high time they were exposed, and a reform instituted to clean these institutions, and to send our boys to small colleges. As a rule they come out better scholars and cleaner men, freer from bad habits. Our own colleges are pure and clean, good scholarship and noble manhood and womanhood rank first. Better to send your sons and girls to Alfred, Milton or Salem than to some large, popular college.

Conference is drawing near. The Missionary, Tract, Book Societies will soon bico­nize their books. Have you, as churches and as individuals, sent in to their treasuries your full contributions and gifts? Are there any that have made no contributions at all? These are important questions. They effect you and the denominations. If you have given full and freely, and are doing so, you get a good blessing; if not, you are losing the blessing, and the cause suffers loss. If you, as churches or individuals, are behind in your gifts and contributions, bestir yourselves, I beseech you, that the Societies shall not come up to Conference in debt for the past year's work, and we all go home downcast and full of anxiety. Let us go from Conference happy for the good work done, and that it is all paid for, and a balance in the treasury.

Evangelization of the World by the Church.

The day of Evangelization is at hand. Its hour has struck on the dial of the history of the church of the world. The work of the Holy Spirit points with its index finger to the carrying of the riches of the gospel of Christ, as speedily as possible, and to the ultimate and universal, to every unevangelized people on the face of the earth. Pentecost was the pre­lude to this apostolic evangelization scheme. He is leading, teaching, and preparing on these lines. We are in the birthtime of spiritual fervor and enthusiasm. Our work, self-sacrific­ing, that stands between us and the rich promises of God, is being burned away by the fires of the Holy Ghost, and our lives are becoming richer, broader, wilder, deeper, under his touch; the spirit of a real brotherhood and sisterhood abounds, every man working with all diligence and zeal in darkness, degradation, and sin, permeates our being. The day is dawning. It is the day of advent. The church is rising. True, if she had continued her divine commission given to churches at the upper room meeting, and rejected so many millions, hundreds of millions, of the world, if she had been more effective, if she had not been content, and if she had not been content with the limited cases which she could touch, the world has perished. But she is Ohio with the Holy Ghost, and the world has been able to do what she had been able to do. The world is saved, but not to the glory of the church as to the glory of God.

The Soft Answer.

A worthy old colored woman was walking quietly along a street in New York, carrying a basket of apples, when a mischeivous sailor, seeing her, stumbled against her and upset her basket, and then stood to hear her fret at his trick, and enjoy a laugh at her expense. She merely picked up the apples without resentment, and, giving him a dignified look of sorrow and kindness said, "God forgive you, son, as I do!"

That touched a tender cord in the heart of the jack-tar. He felt self-condemned. Throwing his hands into his pockets, and pulling out a lot of loose "change," he forced it upon the old black woman, exclaiming, "God bless you, mother, I'll never do so again."—The Templar.

We must give ourselves to the work of evangelizing the world with a holy and God-like persistence. Reverses will sometimes try our faith and patience.
While a vast army are pressing into Alaska searching for gold, one man has for years been seeking for immortal pearls. For the last ten years this man has been in Washington pleading with our government to restore the guaranteed rights of his people, endangered by the rapacity and greed of the white men. All the vast empire of Alaska, which has untold treasures hid in the mountains and valleys, which wait for pick and spade, is not enough, and the little Annette Island, where Mr. Duncan has built the town of Metlakatla, which has no parallel in the world, is to-day coveted by the gold seekers, and Congress has been asked to return to the public domain the whole island, save a small area on the peninsula where these Christian Indians shall be penned. The enormity of the proposition is seen more clearly when the character of this colony is considered.

In the record of mission work from the days of St. Paul down to our time Mr. Duncan holds an honored place. Forty years ago the London Church Missionary Society appointed a missionary meeting in the church which he attended. The evening was so stormy that only nine were present. An adjournment was suggested. This was vetoed. At this close William Duncan, a clerk in a charitable establishment, one of the nine, offered himself for service. His employers tried to dissuade him by means of a larger salary and an interest in the concern, which would have made a worthy man idle. Instead he went out to Fort Simpson in British Columbia. He found himself among tribes of Indians living in the darkest heathenism, practicing cannibalism and the most debasing rites. The officers in the fort were opposed to his work, as his life would not be safe outside. Looking out from the stockade soon after his arrival he saw a young Indian girl born in pieces and eaten before his eyes. The history of the nine tribes of Tsimsian Indians, numbering by actual count 2,300 souls, is one long story of misery. One hundred years ago the heathen hand were raving drunkards and growing virulent. The medicine man's rattle and the voice of wailing seldom ceased. "Time and again before his eyes were enacted scenes of cruelty not exceeded in the heart of Africa. Another clan were dog-eaters, and in a state of nudity would dance, bark and growl all through the winter months as they met for amusement. The facts told by the good missionary of his early experience are marvelous in the extreme, and here in this nest of evil spirits, amid surroundings that would have paralyzed a less loyal soul, he began his work absolutely alone, with no helper save the Unseen.

June 28, 1858, after almost unsurmountable difficulties, Mr. Duncan opened his first school in the house of a chief with twenty-six children and fifteen adults. Before the close of the year there were 140 children and 50 adults in attendance and a school building had been erected. This maddened the Medicine men, because the people were losing their interest in the world through Mr. Duncan's teachings, and they made up their minds to murder him. Leguee, the ringleader, afterwards became a Christian and, like Paul, was zealous for the faith he once sought to destroy. But it was not enough simply to preach the gospel and leave the people in their miserable huts and dismal surroundings. He determined to depart from Fort Simpson and to remove his converts away from their homes where a new life might be begun. Having selected a suitable site, twenty miles south in a dense forest, they set to work and built a church. Mr. Duncan and an aged missionary, Rev. Mr. Pilgrims, to clear the ground and build houses.

In the course of time a flourishing and self-supporting settlement grew up of some 1,200 Indians gathered from a dozen different tribes.

Mr. Duncan is a practical man. He is master of or familiar with many trades. Sawmills, blacksmith shops, canneries were established, and the people he found apt and quick to learn. We have before us an ornamental silver spoon made from a silver dollar by one of his converts, whom we met several years ago at Fort Wrangel. Mr. Duncan is also a statesman and a leader. We quote from his statement before the Secretary of the Interior a few weeks ago in his plea to be protected in the New Metlakatla within the boundary of the United States, who was driven some years ago from the original village because the Indians were prohibited by the laws of British Columbia from any legal rights to ownership save such as might come from charity or bounty of the queen. To quote a few extracts, our people live in over 800 Indian dwellings. "Leaving behind us our old home, came to Annette Island, which we found in 1887, without an inhabitant, and after swearing allegiance to the United States our rights were only recognized at Sitka. It is laid down for the regulation of the community to which all residents are obliged to conform. All are required to keep the Sabbath, attend church and send their children to school. The people are educated as farmers, carpenters, blacksmiths. They live in well-built cottages, neatly painted, and have a Gothic church capable of seating 1,000 persons. It is modeled after the old English Cathedral and was built by their own Indian mechanics. They have carpenter and blacksmith shops, storehouses, canning factories, stores, greenhouses and farms. Last year they sold over 18,000 cases of salmon. The main street of the village, along the beach, is lighted with lamps. An Indian magistrate, chosen by the people, administers justice, and the police officers are chosen by the people. Not a drop of spirits is allowed on the island, and only one man in all the colony uses tobacco, and he is now eighty years old." Another rule of the community is to abstain totally from gambling and never to attend heathen festivals, or countenance heathen customs in surrounding villages.

The Indians have no desire to see white people save as visitors. They know what havoc sailors have made up and down the coast and the awful result of their appearing. One of the attractive features of this unique community is the native band of thirty pieces. The music is good and many of the national airs are played two or three times a week. The leader is a full-blooded Indian, twenty-four years old, who can play on any instrument on the island. Before the plant has been established and every dwelling will soon be supplied with artificial light.

This is the community for which Mr. Duncan seeks protection. He says: "We have schools, town hall, the largest church and Christian congregation in Alaska. Should the bill introduced into Congress become a law to feel sure all these substantial gains will be lost to us and Alaska. Our number of both sexes, brought in proximity to a mining camp, would be quickly debauched and ruined, which may God forbid. The sum total that we crave from government for the future is protection of their present rights and separation from vicious whites. This granted, our people will continue to prosper and lead the way for others, affording and providing an asylum of hope to all who wish to escape the thraldom of an evil life."

The influence of Mr. Duncan is far and wide along the Alaskan coast. We have seen vast results of his mission at Sitka and elsewhere, and the story of other Indian workers outside of Annette Island who have been led by this former London clerk to a nobler life is of deepest interest.—Congregationalist.

HOW TO PREACH.

Make no apologies. If it leave the Lord's message, deliver it; if not, hold your peace. Have short prefaces and introductions. Say your best things first, and stop before you get prosey. Do not spoil the appetite for dinner by too much thin soup. Leave self out of the pulpit, and take up the gospel, and let the Lord defend you and your character. If you are lied about, thank the Lord for putting you on guard, and take care that the story never comes true. Throw away your cravat. If you do not want to lose your shirt, do not preach out of all stores, and give your blood a chance to flow back to the heart. Do not get excited too soon. Do not run away from your hearers. Engine driving-wheels fly fast with no load; but when they draw anything, they go slower. It takes a cold hammer to bend a hot iron. Heat up the people, but keep the hammer cool. Do not screech. Too much water stops mill wheels, and too much noise drowns sense. Empty vessels ring the loudest. Powder isn't light. Thunder isn't lightning. Lightning kills. If you have lightning, you will thunder; but do not try to thunder out of an empty cloud.

Do not scold the people. Do not abuse the faithful souls who come to meeting rainy and otherwise because of the coldness of the temperature. Preach best to smallest assemblies. Jesus preached to one woman at the well, and she got all Samaria out to hear him next time. Do not repeat, saying, "As I said before." If you said it before, say something else after. Leave out words you cannot define. Stop declamation and talk. Come down from stilted and sacred tones, and become a little child. Do not tire yourself and every one else. Do not preach till the middle of your sermon, but the beginning is buried and is buried by the end. Look people in the eye, see if you are so that you are not afraid to. Take long breaths, fill your lungs and keep them full. Stop to breathe before the air is exhausted. It is easier to run a mill with a full pond than an empty one. Be not afraid to start. Hone the gate a little way; when you are half through, raise a little more; when nearly done, put on a full head of water. Aim at the mark. Hit it. Stop, and see where the shot struck, and then fire another broadside. Take your sermons, Make you words like bullets.—Selected.

If a young man is going to avoid evil habits, he must first have some good ones to hold him.—Wm. B. Campbell.
Collis, is worth reading. It is full of descriptions of the scenery and customs of the country which is not attracting so much attention. Speaking of the schools of Sitka and the Mission she says: “To me Sitka was the vestige of a departed empire; the home of a decaying race of aborigines; a pretty little town hidden away from the civilized world, which had come to see it, and had been amply repaid. But the mission I had never thought of; perhaps the book-writers had failed to attract me to it; perhaps my faith in missions was not very ‘confirmed.’ Be that as it may, however, the mission can either shall outdo me in words of praise and thanks for the glorious, Godlike work which is being done by the good people who are rescuing the lives, the bodies and the souls of these poor creatures from the physical and moral death they are dying. I am not a Christian woman; my faith is that of the chosen people who were led out of Egyptian tyranny and darkness by the pillar of fire and the pillar of cloud; but my whole nature is in accord with these Christians who wishes to use their means to regenerate their fellow-creatures will surely meet with heavenly reward, no matter what their creed.”

MRS. R. H. WEELER.

In looking over my attic treasures, I came upon a copy of “The Minutes of the Seventh-day Baptist Conference, held at Berlin, September 13th, together with the Minutes of the Missionary, Tract, and Education Societies, whose annual sessions were held at the same time and place; the Minutes of the Central Association, held at Brookfield, N. Y., June 7, 1835.”

The little pamphlets are musty and yellowed by age. The men who composed the Conference are all gone. They rest from earthly labors, “in sweet fields beyond the swelling flood.” They were strong men, physically and mentally. Their words and lives have been an inspiration to many. Their forms and faces have come back to us as we read the words penned by their hands so many years ago! Eld. William B. Maxson, the gentle, silver-haired man, one of nature’s noblemen, is gone. Hailed as the loyal minister, who ministered to the sick and pointed the sinner to the life beyond. Permit me to quote from the “Circular Letter.” The words seem almost prophetic: “In a time like the present, when innovations are prevalent, when God that has rescued the world from darkness, and divisions in so many religious communities throughout this great nation, we have reason for sincere thanks to God that we are permitted to see our Zion, the city of our solemnities, a quiet habitation, a tabernacle not taken down. Let us be seasonable. Let us be alarmingly warned thereby, and adhere more closely to those excellent duties and doctrines which have hitherto been the bond of our union, and which are our best security against the prevailing and threatening evils of the day.”

The Committee on Education beg leave to report, that with pleasure they understand that the literary institution at DeRuyter is so far advanced. We believe that it will be an important auxiliary in the cause in which we are engaged. Our ministers must not only be pious, but intelligent. We take but a partial view of the means of intelligence if we confine these means to the education of young men. Female education is, in our opinion, too much overlooked.

In the corresponding letter, Eld. Bailey says: “We possess talent, pizazz; nor do we believe that means are wanting to carry into effect the noble enterprises our hearts have cherished; among which are the sending of the gospel to the desert in our own young people, and to the fowls in our cities. We may soon be called to extend our labors beyond the seas. Our best exertions at the present are small, and our whole denomination must feel that we are on land. One interest must be felt, and it must be deep and thrilling.”

“A Woman’s Trip to Alaska,” written a few years ago by the wife of General C. H. T.
Our Reading Room.

"Hence then as we have opportunity, let us be working the grace of God, not unto ourselves, but especially to the faith of the family of the faith."—Gal. 6:10. "Not to do good and to communicate forget not."—I Tim. 6:16.

SYRACH. N. Y.—The meetings at Sherman Park have been well attended, and the institution has been very good. Our people have taken great pains to be present, and occasion-ally visiting Sabbath-schoolers in the city have been present. Dr. F. L. Irons, of Brookfield, who visited in Syracuse last April, has met with encouraging success in her practice and been very faithful to attend the meetings at Sherman Park. She is also much interested in Bible study, and has invited the Sabbath-schoolers and others to come to her residence, 117 Grace street, at 4 o'clock, on Sabbath-day, to study the Sabbath-school lesson. The attendance is not large, but the studies interesting and profitable. We certainly think it an inducement to settle in Syracuse that our people now have the opportunity of Bible-study on the Sabbath-day and meetings at Sherman Park.

L. R. SWINNEY.

GREENWICH, W. Va.—The Greenbrier people are still holding on to the truth, and are keeping up the higher services of the church with a good degree of interest, although we have no regular preaching service. We meet at the church each Sabbath for the study of the Sabbath-school lesson. This service is followed by a prayer and conference meeting. On the evening after the Sabbath another prayer and testimony meeting is observed. These meetings to some extent make up for the absence of preaching.

The Union Christian Endeavor Society is doing good work, with gradually increasing numbers. The meeting on Friday night, as the attendance is larger at that time.

We have just passed the occasion of our Quarterly Meeting. Eld. G. W. Lewis, of Salem, was present and conducted the services, including the celebrating of the Lord's Supper.

What this church most needs is a regular leader in spiritual things, but at present our financial circumstances will not permit employing a pastor. Bro. S. A. Ford preaches here occasionally, when not engaged in other work. He is to preach here two weeks from the present time.

May the Lord bless us all in all our work, and help us to be faithful.

June 28, 1889.

MRS. F. R. CLARK, Cor. Sec.

PERUVIAN BARK.

In these days of reckoning up the achievements of women, one act of a lady two and a half centuries ago deserves to be recalled, as one of the greatest single boons ever conferred on suffering humanity by either man or woman. In 1639 the Countess of Chinchon—the wife of the Viceroy of Spain, in Peru—had been cured of chills and fever by the use of a remedy then understood and used by the natives of the country. It did not escape her observation that this remedy—contained in the bark of certain trees—might be carried beyond the country where it was indigenous. Its fame spread in Spain, and soon the Jesuit priests who had been missionaries in South America brought the bark to Italy; but it was used as a "secret" remedy; and so vio-

User
Young People's Work

The Conference will soon convene.

Are you beginning to get ready for it?

All the members in your church will not be able to go.

Can you not make arrangements so as to send one of your number?

A little extra effort will make some soul happy in being able to attend, and will bring you back a blessing.

Perhaps your pastor has not been on an extended trip in several years. He would be benefited by the trip, by the Conference meetings,—and you would too!

It is largely in the hands of the young people to make our meetings, both Association and Conferences, interesting and profitable. Not only that, the older ones who have been conducting the work and bearing the burdens are not going to do those things forever. We should be learning what to do and how to do it. Hence the necessity of your presence.

We profess to be Bible-living people. If so, we will be interested in the spread of its truths, and will do everything possible in our home church, and in other fields for its interest,—i.e., its acceptance by the world. "Missionary work begins home." Let us try to make our own home church what it ought to be. You do not know how much your pastor appreciates the help which you can give. Your presence at the service is an inspiration. Your testimony and prayer in the after-meeting, or prayer-meeting, are just what he wants. You may only have one talent, but that talent can be useful. Oh, do use it—use it every day!

The money which you give for missions will help to build a mansion "over there" for some one, and will assist in arraying it in "the garments of white."

Kind words and deeds are God's tools for smoothing the rough places in this life, and rehabilitating the "habituals of men" which have become broken down by sin.

A person may be ever so proficient in sowing the seed, but if the seed is not good, then is his labor vain. "The seed is the Word of God," not the thoughts of men.

Temptation is a friend that "sticketh closer than a brother"; but the trouble is with its "friendship!" True friendship helps one to overcome evil, to rise gradually into the realms of love, peace, prosperity,—i.e., absolute freedom. "Where the Spirit of the Lord is, there is liberty." Then take Jesus, the true Friend, that sticketh closer than a brother.

A PRACTICAL EDUCATION.

The person about to enter a high school and later on a college has the choice of taking one of several courses of study. If he has decided upon his life work, the matter is simplified. He wants to take something that will be of use to him in every-day life. It often happens that he does not care to study anything unless he can see the immediate application, forgetting for the time that he must first erect a foundation. Of what must this foundation consist? To many, it will that will give him power to grapple with the subjects that come up in his later work; it should also give him an insight into the various fields of knowledge. The Ancient Classical course, with the electives allowed by most colleges and universities, best fulfills these requirements. If he has not decided upon his life work, he needs the classical course to give him a larger range from which to choose when he wishes to make a specialty of some subject in the field he has chosen. The men holding high positions in educational, professional and business lines are men with classical training. It might be argued that this is due to the fact that the classical course is the principal one in existence from the founding of free institutions until now. Science has become more and more prominent in the past few years, yet scientific modes of thinking have been known and practiced since the time of Aristotle. Even the theory of evolution had its earliest beginnings among the Ancient Greeks. Regardless of time and its changes, the Ancient Classical course has stood the test. It is not yet proven that the Scientific course can stand this test.

Strictly speaking, one may study the classical and leave the sciences alone, but if one wishes to take up the sciences it is quite essential that he should have some knowledge of the classics—at least of Latin. Texts in Germany have been made, showing that pupils with preparatory work in classics do not at first make as rapid advancement as those trained in the sciences, but later they excel, both in rapidity and thoroughness. If one wishes to become a scientific student, he must acquire a reading knowledge of French and German. Teachers in the languages inform us that a Latin student will learn French, Italian and Spanish much easier than one who has not had Latin, but that if he has had French it does not assist him much in learning Latin, or even Spanish and Italian. The study of Greek may not assist one so apparently a manner; yet it gives him brain power and an appreciation for literature not easily gained otherwise.

The great tendency of the times is toward specialization. But before one can specialize he must have a subject. Before he can put up the superstructure, he must build the foundation. This may be constructed in different ways and of various material. The training and knowledge furnished by the classical course makes a solid foundation. The difficulty is that it takes so long to complete the foundation that many become discouraged at even the thought of it. We are so anxious to give one college a speed up the work that we are not willing to submit to the drill. But the man who tries to specialize as soon as he enters the high school will meet with about the same success as the person who attempted to drink a houseful of water. The average student with favorable opportunities may finish the college course by the time he is twenty-two years old, and the one who works his way may finish by the time he is twenty-four or five. He can then specialize in his work, and make the most efficient nature of the work, or of old work. If a man is on this earth to make as much money as possible in the shortest possible time, he should never take the classical course. That course teaches us that there are other things to live and work for, aside from gold and silver. If we are the children of God, we are here on earth not only to help them to help themselves to become nobler and better, but the Conference, we should stop nothing short of the broadest and most liberal education.

SAW WELLER.

W EATHER I N D I C AT I O N S.

There are a good many weather prophets in this world, but it would be well in most cases to place an interrogation point behind the word "prophets."

It is a pity that we never listen to the weather prophets after the day concerning whose weather we prophesied has passed than we were at its beginning. We often forecast the weather of the revival meetings which are to be held at our churches. We guess on who will be converted. Surely John Jones and Mary Smith will be. But they are just the ones who seemed, when the meetings were over, to have had steel steels against all the pleadings of the "man of God."

The weather indications are clearer and more easily understood when the meetings begin than before, and the way that the congregations begin to live for Christ are almost certain to be the sure signs of the inner man having been, or having not been, renewed, of the future power for good or evil in that life.

I heard of the conversion of a young lady in whom I have been interested for some time before her conversion she loved the dance. When I heard of her conversion it meant to me a change in her life. She would now find new pleasures that she had not known before. The devil's games, and his ally, the dance, would of course be ended in the salvation. What was my surprise to learn soon after, in a letter written to a lady friend, that there was no change in the tone of her writing. She still loves to dance. She still loves the ways of the world. She is not "unspotted from the world." How sad. Call a halt! young people. You hurt the church by your wicked ways. You press the crown of thorns once more on the brow of the Saviour. You spit in his face, and crucify him afresh every time you engage in these pastimes. Let us pray: "Take my life and let it be consecrated, Lord, to thee."

S.

S.ERN S.ENTI VE.

If people could only be more sensible, and less sensitive, what a blessed thing it would be in some of our churches. A person who is really interested in the work of the church cannot go ahead and advise and do without someone feeling as though their "toes had been stepped on." Perhaps this is true of choirs more than of any other department of the church. When a person does some good for some one, and of the conversion of a man some months ago, "When that organ went into our church the devil went with it," and I am inclined to believe him.

When we have the spirit of Christ, then we will bring in Christ with the conversion of a man. We want to see him help him to abide there. When we have his spirit we will not imagine that every little joke, and all that is said or done, is to hurt our feelings. Our young people can do much to drive out the spirit of sensitiveness, and do much to bring about that sturdy manhood and womanhood in Christ which, though men may spit upon us and revile us, we can heartily pray, "Father, forgive them for they know not what they do."
OUR MIRROR.

PRESIDENT'S LETTER.

Dear Young People:

The renewal of Associations have been made, are now a matter of history. General Conference will come very soon, even before some of us are ready for it. I hope there will be as good an attendance of young people as at the Association which was opened to me I never saw so many young folks show such interest in the meetings. God is wonderfully answering our prayers. Many have felt that the Associations should be a series of revival meetings from place to place, from first to last. This has been our end, the young people and to me. A friend in speaking of a young girl, a few days since, said, "L— is a joy-giver; she never comes into the house but she brings sunshine and brightness with her and she spoke of the power for good such a young person is in a community. It is a power that enriches, not only those who receive, but the one who gives it." "If I were young again," said a old lady, "I would cultivate the characteristics that result in joy-giving."

We may say temperancy, environment and inheritance have much to do with this happy way of bearing burdens without driving the repentancy of those who are burdened for others. That is undoubtedly true to a degree, but it is within the power of young people, with God's help, to cultivate a cheerful manner and a way of looking upon the bright side of things which will make them joy-givers.

We all dread to come in contact with those people who always have a grievance. There are burdens, which are laid upon us, that are not of our own making, but there are others that we stop and ask to pick up and load ourselves down with—little miseries that we might much better have passed by unnoticed. If one is always looking for this sort of grievance it will surely be in sight somewhere.

It is badly fair that we should expect others to help us carry the weight of such unnecessary baggage, but we have all met with people who really seemed to enjoy exhibiting these picked up weights of no value, and burdening everybody else with them. A young girl recently died. This family of her look upon the life and daily readings this quotation: "Happy they who pass through life without causing either suffering or irritation to any, but are always exercising the gracious influences that soothe and comfort and benefit their fellows."

We are reminded of the old story told in the time of Socrates. The people were all complaining of their special troubles, each one being sure his burden was harder to bear than his neighbor's. After a time of unusual fretting and grumbling it was suggested that they tie up all his troubles in a bundle, and deposit them on the top of a hill. This they made haste to do, and then each one was told to take a stick, turn over the bundles and pick out the one he would most prefer. What was the direct result of such a thing? and one, after turning over the pile, pick out his own bundle again, and march down the hill with it.—The Evangelist.

THE QUESTION OF QUESTIONS.

The all-important question is, not how did a man die, but how did the man live? What had been his life, his daily walk and conversation, his devotedness to God, his self-denial, his zeal and anxiety for the welfare, life and salvation? The man who lives well always dies well. It is natural to take a deep interest in the scenes of the dying chamber, and in the expressions of the departed saints; but little note is given to these in the Scriptures. The Bible, which contains a pretty full account of the lives of many saints, is, in almost every instance, silent on the subject of their death. One after another they appear on the stage to play their different parts; but the curtain usually drops as the last foot begins, before the eyes of us who have, from sight with some such brief and simple record as "he died," or "he was gathered to his fathers," or "angels carried him to Abra­ham's bosom." One cannot but be struck with the marked difference in between God's lives, the saints and those which form their days—their biogra­phies bear witness. And may not the manner in which the gospel drops a veil over the last scene warn us against attaching too great importance to dying frames, and teach us this great lesson, that in all but a few exceptional cases our eternal destiny turns on the way we pass our life, and not on the way we close it. Who lives by faith, who lives to Christ, however he dies, shall find the last adjustment of his soul, in the nature of his life need feel no anxiety what­ever about the character or issues of his death. The great question we should ask respecting others, and which shall one day be asked respecting us, is not how he die, but how he live.

The close of the successive seasons often furnish a criterion of their character. Stub­ble fields where the sheaves stand thick and tall, farm yards and barns swollen with the fruits of a lavish harvest, speak of an early spring and a liberal, all simile: so David's bright with sunshine and soft with fructifying showers. The close of a voyage often reveals its character. As we watch from the pier to a homeward bound ship entering the harbor, we almost instinctively gather from her condition what weather she had man­nered on distant seas—sails blown to tatters, bulwarks gone by the board, the stump of a mast rising ragged from the deck, are all elo­quent of the story of the voyage, and are so clearly understood we would not be asked to tell us how the weather-beaten crew, who now congratulate each other as she floats into the dock, had battled with the giant waves, and nearly perished in the blasts of the fierce tempest. But the close of man's life affords no such means of judging his character. That can only be judged by the life itself.

To go up to Mount Zion with songs and everlasting joy upon their heads; to travel the dark valley with the shout and step of a conqueror, trampling the last enemy under our feet; to explore our spirits—on our limbs—that dear name the last word on earth, as it shall be the first we speak in heaven, is not granted to all who close, at death, a life of true love and obedi­ence with which they were afflicted, when the sun finds in the cloud bank behind which he sinks, a veil to obscure his light and conceal his glorious form. No child of God is ever forsaken of him, especially in that last trying hour; it is the mortal part of their compound­ed nature that the doubts and trembles, while the soul itself, sustained and strengthened by the indwelling spirit, rests calmly in security and peace.

But the judgment of God's bar turns not on the character of men's deaths, but of their lives. The question is, what did it determine whether heaven or hell shall be our portion, will not be how we died, but how we lived?

"They who would die the Christian's death, Who wish like his life to end, Will die as he lived. Only wishing, life they spend."

They who live for Christ have no need to worry in regard to their death. Christ has conquered death for them and taken away its sting. —Christian Work.
Children's Page.

PERFECTION.

BY MARY CONNOR.

Gay little bird on your titting twig,
Singing your rippling song,
Do you hold the secret of your wonderful gift?
You never can sing a note wrong.

Never can mar your heart's favorite song,

Tugging at the twine or ram.
Never look back with a pang or a blush,
When the wonderful thing is done.

Singing your song to the morning bright,
Singing to drowsy rest.
Where art thou, my little one?
You never can fail your best.

I, with a quill in my quivering heart,
Sowing the seeds I make.
With over look to the twig all aflame,
From whence never can come a mistake.

AT BEDTIME.

BY MARY ANN FOSTER.

If there is one thing that Edith and Mabel love better than another, it is to hear stories at bedtime. Perhaps in this they are very much like other children of their age.

If you ask how old they are, I will say that Edith is seven and Edith ten; so if you happen to be a little girl or boy, either seven or ten years old, you can easily say whether or not it is strange that they like to lie very still, but with eyes wide open, until someones come to tuck them up in bed and give them a goodnight kiss, as well as a story that will help them on their way to Dream-land.

One night, when Cousin Maria was with them, after they were all settled for the night, Edith said, "Please tell us about something that you have been reading to-day, and this is the reply that was given her:

"To-day I have been reading in a very sad book which describes some of the beliefs of the people of Japan. In one place the author tells how, in walking in a cemetery, he came to six little images, all representing a god named Jizo, who is said to be the friend of little children who have passed away from earth. One statue held an incense box; another, a lotus flower; a third, a pilgrim's staff, and so on. Each one held something different from the others, and all six of the stone faces looked he will come, when we pray, and answer us wisely and lovingly. Let us not forget to ask him to send the light of his truth to those who live in darkness; and all do us all that we can to help those who will be heaven.

"If Edith told that they were saving pennies to send to the missionaries, and then, as Mabel's eyes were growing heavy, Cousin Maria gave each another kiss and bade the little girls good-night.—Christian Intelligencer.

COMING OUT.

The very latest thing—maybe I ought to say things—out! "Miss Mildred Parsons and her brothers, Master Lawrence and the Baby," the housemaids read, "invite you to a Coming-out Party this afternoon. Come at two o'clock and don't dress up!"

Such a funny idea—a party, and not dress up! But mamma persisted gently in putting on the twin B's—Betty's and Beth's, you know—plain brown dresses.

For it wouldn't be polite now to dress up," she said, "after they've asked you not to.


Honey Bunch was invited, too, and mamma put on her little, bright, everyday plaid. "Who's coming out," you s'pose, mamma?" asked Beth. "I don't know," answered Cousin Maria.

"Why, no, I think that can't be," said mamma, with a smile. "She's only seven, and young ladies do not usually come out before they are eighteen at least.

Then I don't see who 'tis.," "I don't, either," mamma said.

But they soon found out. Mildred and Lawrence met them at the kitchen door. Think of going to a party and going in at the kitchen door! The party's out in the woodshed," explained Lawrence, eagerly. "You can come right out with your hats on."

Funnier and funnier still—the woodshed! "Take this box out, Mildred," her mamma said, "for Honey Bunch to stand on. She's so short. And mamma, dear, don't forget to have the best places.

"Is it a show?" asked Beth, in a flurry of curiosity. "Yes, kind of—yes, it's a show," Mildred said.

At the woodhouse door Uncle Lem met them all, and gravely shook hands.

"Show's begun," he said briskly. "Who has reserved seats?"

"The Twin B's Honey Bunch," shouted Mildred and Lawrence in a breath. "An mamma's going to sit with the Baby."

And so the coming-out party began.

Can you guess who came out? Forty-one little wet yellow chickens! They didn't all "come out" at once—dear me, not; some came later, while. They had to see open their shells with the tiny hard points on their backs, and then they had to rest, and then they had to wriggle and squirm out. When they were "out" how draggled and homely they were! But it didn't take long to dry and scrape over to the front windows—the cutest, yellowest little "come-outers" as Lawrence called them. You see, Uncle Lem's big incubator was out in the woodshed, and the yellow chickens were in that. The children watched them through its windows.

"It's a beautiful party!" exclaimed Betty, with a long sigh of contentment.

"Oh, isn't it!" cried Beth.

And Honey Bunch said so, too. After awhile it was over, and then there was a lunch, in the kitchen, of ergusaid and chicken sandwiches. But the best of it all was that little guest came out a wee, wee, fluffy, yellow chicken in a box of cotton to keep!—Woman's Journal.

A CAT THAT READS.

"I have a cat," said a lady, "that knows when a letter comes to her.

"Oh, that's a letter!" exclaimed the hearer, in surprise.

"Yes, a letter; and if you don't believe it I will prove it to you. Just wait a minute until I direct one."

My friend left the room and in a few minutes returned with a sealed envelope addressed to Miss Pusey, No. 8—Marlboro St., City.

"Now," said she, "if you will kindly post that for me to-night, and be here when the boy comes around on his first delivery to-morrow morning, you will see that I am telling you the truth.

"Letter," as she asked and was at my friend's home promptly the next morning. Soon the bell rang, and shortly afterward the door opened with a handle of letters, among which was that for Miss Pusey.

Picking them near the cat on the floor, my friend said, "Now, Miss Pusey, pick out your letter."

Sure enough, Pusey at once showed an interest, and in a minute, pushed aside with her paw the envelope addressed to her.

I was almost too surprised to speak when my friend said, "at a moment. She'll open it and back all that is in the envelope.

Just watch her do it."

Scurried had she said this when Miss Pusey had torn the envelope open, and was enjoying her letter very much. The envelope was filled with fragrant cattail. —Success.
Sabbath School.

INTERNATIONAL LESSONS 1898.

THIRD QUARTER.

Aug. 4. Elijah Sees a Gentile. 2 Kings 4: 4-7: 2.
Oct. 27. Review. 2 Kings 17: 1-18: 35.

LESSON III.—ELIJAH ON CARMEL.

FOR SABBATH-DAY, JULY 16, 1898.

LESSON TEXT.—1 Kings 18: 18—39.

INTRODUCTION.

While Elijah was residing with the widow it came to pass that her son sickened and died. It seems that she thought that his death was caused in some way by the presence of the Israelites, and she seems to have been correct; for it is possible that both the life of her son and her own life had been preserved by the miraculous supply of meal and oil. Though he had been a good servant of the Lord, and had been restored to life, Elijah returned to Israel, and meeting Obadiah, a godly man in the service of King Ahab, he told him to return home. After acquainting Obadiah that Elijah would not disappear again and so get him into trouble, Obadiah sought the king and delivered the message. The king showed no disposition to use all the people of Israel to turn to decide between Jehovah and Baal. At this meeting two bullocks were given at the suggestion of Elijah, one to the prophets of Baal and the other, and one to Elijah for only prophet of Jehovah, but these bullocks were to be offered in sacrifice, and it was agreed that the god who accepted the sacrifice by the two sure ways, as were offered, would be the true God. The prophets of Baal were given the first chance. They cried, “O Baal, hear us,” from morning till noon, and shouted aloud. Elijah mocked them; but they continued their performance till the middle of the afternoon. Doubtless thinking that Elijah could do no better than they; and that they would make an impression on the people by their enthusiastic service of their deity.

NOTES.

39. All the people. It is evident that this was a great gathering. The growth of Judaism was a very gradual one, and the people gave it a much more approval than they would give to many other religions. It is true that the Israelites did not have a very good impression of the God of the Gentiles as that of the people of God. Jehovah is the God of the people here assembled as well as of the tribes of Judah and Benjamin. Israel shall be thy name. Compar Gen. 32: 28. The word means Warrior of God, surely a name much to be preferred to Jacob, supplanted.

32. And he made a trench about the altar. This was to clearly intend to hold the water that was to be poured upon the altar and sacrifice. As great as would contain two measures of seed. The measure, ephah, is often about a peck and a measure, or 7% gallons. This would not be a very large trench. It has been suggested that there was a ditch of this capacity on each of the four sides of the altar. The word trench the Septuagint has κεντρίς, sea.

38. And he put the wood in order. Although Elijah expected a miracle from God, he performed faithfully his part of the sacrifice, by gathering the wood and then the wood. The word translated barren is the same word used for receptacle for oil in last week’s lesson. We may not be sure of the capacity. The Septuagint has μέτρον, water jar, cf. John 2: 5. At the end of verse 33, the Septuagint adds, “And they did so.”

34. But he filled the trench also with water. It seems that after the third pouring the trench was not full. Elijah made sure that there was enough water.

35. And it came to pass at the offering of the evening sacrifice. The word trench is in the text, but as this oblation was to be made at morning and evening, and it was now past midnight, there can be no doubt that this is a correct interpretation. The time referred to is just after the middle of the afternoon. God of Abraham our God and of Israel. To no new deity does Elijah address his prayer; but to one who had been trusted by their fathers, a God who had shown his power over and over again, in the past. Let it be noted this day that these are the words, The Lord is God in truth, in faithfulness and in justice. By his works, by his word. Elijah, rather than Ahab, whom the people worship, the God of Israel? is it Jehovah the God to be worshiped? And that all my servants shall be in the fear of Jehovah, a people. And that I have done all these things at thy word. Some people thought that Elijah himself was the one responsible for growth. Notice what Ahab said, 1 Kings 18: 17. “And all these things virus probably inclusive the calling together of the people, and Elijah’s doing of this day.

36. And that thou hast turned their heart back again. The meaning of this change is a little in doubt. See R. V. margin. Elijah desires not only that the people may realize that Jehovah is God, but also that they may understand that this God had wrought the change in their hearts which is manifest in their readiness to believe in him and to turn away from the service of Baal and to put to death the priests of the heathen gods.

37. Then the fire of the Lord fell. This is not to be miscon-ceived as lightning, but a supernatural fire. Compare Lev. 9: 24; Judges 6: 21, and many other passages. And the stones and the dust, and picked up the waggin in the trench. Even if the prophet could have been able to concede live coals and inflammable material under the wood, he could not have built such a fire as this. Not only was the water unprepared, but even the stones and the dust were consumed.

38. They fell on their faces, in awe and reverence. The Lord, he is the God. A very logical and natural conclusion. The word “the” before God is not needed in English.

A CUP FULL OF INJUITY.

Spanish history is one long catalogue of crimes. It is nowhere mitigated by so much as one act of magnanimity or mercy. The history of her dealing with the Aztecs and Incas is avoided. The humane mind turns away from it with horror—and therefore we do not here write a summary of it, further than to say that Spain brought the instruments of torture which she had invented for Christians, and applied them to the Americans to extract gold, to which end she subjected the natives left nothing undone which was possible to malignity inspired by rapacity. Within a few years after the conquest of Cuba Spain there was not a single individual of the native race left alive. They died under the inhuman persecutions. It was a fearful chapter—by far the blackest in the history of the human race. It was her ambition not only to crush and exterminate the people but to destroy their literature and language. This was certainly a sad thing, but in the contrast the most vast and most interesting field of human knowledge is left barren, bare and meaningless. Nothing so satanic as this has ever before appeared in the history of mankind.

Spanish character has not in the least improved under the influence of the moral progress of the civilized world. It is as destitute of righteousness now as it was at any time in the past. The Turk shocked Chrestendom by the massacre of the Armenians. But the Armenians are the antagonists of the Moslem religion. It was true that followers of Mohammed that the extermination of infidels is the first duty of religion. It was a religious and a religious war. Accordingly the Turks slaughtered them. A sweep of the scimitar or a shot of the musket and all was over.

But Spain has been incomparably more cruel to fellow Catholics. She has penned them up and starved 300,000 of them to death. There was no element of race or religious antagonism here. There was no motive behind it but greed. We must admit that the Turk was actuated by higher and purer motives. He verily believes that the Armenians are destroying the eternal prospects of millions of deluded people, and his idea of humanity is that such workers of mischief should be exterminated. If his premises were right his conclusions would be justifiable. Spain has no such motive.

She is to-day what she has always been.

Spain, not very long ago historically, possessed the largest continent in the world. She now holds nothing but Cuba by a protectorate.

She possessed the entire valley of the Missouri, the west side of the Mississippi on to the Pacific, the entire coast of the Gulf of Mexico and of the Atlantic as far north as the mouth of the St. Johns, and all the continental land south to Terra del Feu, except Brazil and the little English, Dutch and French claims between the Orinoco and the Amazon. She is now about to relinquish the last acre on this side of the Atlantic ocean—and why? Because of her entire lack of moral character; because of her crimes; because the cup of her iniquity is full. Nor is this the last. At home she has a people illiterate, vicious, degraded, bankrupt and diminishing in numbers. Already Austria is compelled to pledge the government against the general agreement to withdraw the government upon its hopeless task, and which will result when, by force of arms, it is compelled to yield. There is not enough moral coherency left in Spain either to avoid war or to suffer its consequences. Spain is already practically under a protectorate.

As to Spanish valor, we may soon know. It will be very remarkable if a quality which long since disappeared from the national character shall suddenly reappear. Wellington, in his efforts to drive Napoleon out of Spain, found no Spanish enemy to exterminate. There has been no exhibition of it since that time. We would not depreciate the national enemy, but we hazard the prophecy that if a Spanish army should be brought to face an American army, this quality will be more conspicuous by its absence than by its presence.—The Interior.

The greatest structure ever raised by the hand of the man is the Great Pyramid of Cheops, founded 4,000 years ago, and measuring 756 feet square on the base and 449 feet high. It took ten years for 100,000 men worked for three months, and, being then relieved, were succeeded by an equally large corps. The massiestones were brought from a deposit at the foot of the desert, and the finest from the island of Arabia, 700 miles away. The cost of the work is estimated at $145,000,000.
Popular Science.

A Substitute for India Rubber.

In these days of wonderful findings-out, there appears to be coming to the front a substitute for caoutchouc. I fail to find the place where it originated, but it is claimed to have been discovered by a chemist by the name of Napier Ford.

The article is composed chiefly of an element the cheapest and most abundant of any in nature. It was discovered by Priestly in 1774, and its properties were determined and it was named oxygen by Lavoisier, in 1777. Highly oxidized oil is used, and when heated this charge is added, and when well mixed allowed to cool. Specially prepared vegetable fiber, either flax, hemp or jute, may be used.

This is dipped in the preparation of oil, and then placed in an open wire receptacle and a strong current of air forced through it, until the filaments have become thoroughly oxidized. This operation forms a new material, possessing cohesive and leathery qualities, which can be molded into any form, or made into any thickness by rolling, even as thin as tissue paper. Its tenacity is greatly increased by the addition of sulphur to the mixture, as adhesion may be required.

It renders any fabric, either leather, impervious to moisture, and is far more durable than rubber. It possesses nearly all the properties of rubber, and being many times cheaper, it will fill a place of great importance. Rubber when exposed to the elements becomes brittle and cracks, while this new material is solid and tenacious, and will not crack, thus becoming a valuable insulator. Being more durable than rubber, it will become of great value to the electrician, as well as to the manufacturer, especially of pneumatic tires.

It really appears that science travels hand in hand with the wants and demands of the people. When wood for fuel became scarce, and the demand for it increasing, rubber for mechanical purposes, then anthracite coal was required, and soon a demand which otherwise it would have been impossible to fill. When the whales became suspicious that they were being slaughtered for oil to dispel general darkness, they migrated beyond the reach of the harpoons, leaving a serious want, but science at once stepped in and filled the vacuum solid full with petroleum. Where strength and durability are required, iron and steel are taking the place of timbers in building; and for inclosures, in place of clapboards and shingles, aluminum panels, bred from bauxite or clay by lightning, will soon meet the demands with a superior article. As money becomes scarce and the demand for it pressing, look northward and behold the aurora Klondyke, flowing down its streams high up on the blue azure. Metamorphose! Become an anaphel, and lie away thither; then bear a bear and hibernate through an Arctic winter; then change to an Arctomycon monax and dig a pot of money.

Science is ready to meet every demand, and fill all our pockets with nuggets of gold.

Another Substitute for Rubber.

There were exhibited a short time since at the Berlin Society of Medicine, air-tight bags and cushions that were flexible, remarkably light and capable of great endurance; sustaining heavy weights for a long time, and easily folded so as to occupy a very small space.

They were made of several thicknesses of soft, flexible, Japanese rice-paper, having a layer of prepared resin between, and the whole covered with a coat of the flexible Japanese lacquer. These bags, cushions, pillows, beds, and other articles, so essential for the comfort of the sick, are being furnished at a cost of one-sixth that of rubber, and are the equal of rubber for all those purposes.

The Japanese are fast becoming a scientific people, and already they place upon our market many valuable improvements. Allowing the articles referred to are made of Japanese materials, yet they were exhibited by Prof. Jacobson, a Russian.

— THE BEST PLAN.

God's ambitions for us are greater than ours for ourselves. He always does the best by us that he can. If we fail in attainment of the best, it is not with him but with us. That trouble is twofold: We fail to understand God's plan, and thus work at cross-purposes with him; and when we do understand it, at least in a measure, we fail to use the means necessary to accomplish the end in view.

God's plan for us is that we should be made like him. That does not mean that we should be the same as he, but that, like him, we should have every faculty developed to its utmost, made complete. As the earthly parent wants the child to become a full man or woman, complete in stature, intellectual ability, strength of character, so the heavenly Father wants the sons and daughters of the Lord God Almighty to attain unto "the measure of the stature of the fullness of Christ." Each, however, recognizes diversities of gifts. The boy that would make a first-class mechanic would make a poor lawyer; the successful teacher, a very inefficient apostle. Right here is where inimitables make a mistake. In the church, of course, we imagine that one sphere is more honorable than another, and hence, instead of developing what is in them, they wish very hard to bring out something that is not there at all. They try to make an elm grow from an acorn, or an apple tree from a pear seed. The one thing for every Christian to learn is that his likeness to Christ is to be measured not by the attainments of somebody else, but by the capabilities of his own character; that his position in the kingdom of heaven is dependent, not upon his position here, but upon his usefulness for the advancement of that kingdom, and even more than that, by his developmental of personal character. To be is far more important than to do, because it is its inevitable attribute. No man can do Christ's work until he lives Christ's life.

But the difficulty is not ended with the perception of the plan. There are many who are perfectly willing to do whatever God wants them to, and are sincerely anxious to develop the highest possible character, instead of falling both in attainment and in doing, because they do not, so to speak, keep up with God. "My Father worketh even now and I work," was Christ's answer to the Jews, and that ought to be the answer of every disciple. A great many seem to think that for their liberation their work is confined to employment. If they are not so situated that active employment is furnished them, they have nothing to do. Was Christ idle during those years of youthful manhood, forty days in the desert? The hardest kind of work, and the work that in the sight of God tells most, is the work a man does in his own heart. It is work to learn patience and self-control. The faith that comes the worth of the result of a still greater victory over temptation and weakness, achieved not at once, but after a long and severe struggle, in which the soul's energies have been continually tested. There is many a "shut-in" who is making greater advances, coming nearer to perfection than all those who seem to be achieving great things. Those also who accomplish the most do so by the most unimportant methods.

What we need most of all is to believe, and act upon the belief, that God's plan for us is better than any that we can make for ourselves; but that plan will depend for its success upon our constant effort. He will always answer, at 2 o'clock P.M. Strangers are welcome; but we must do the work. If we can realize this, then no position will seem small, no difficulty of life circumstance. Because, whatever it is, it gives us the opportunity to develop the best there is in us. If through our own negligence we throw away some of our best tools, then we must work the harder with what remains, and be sure even then that the result will be far beyond our greatest thought. — The Independent.

Special Notices.

North-Western Tract Depository.

A full supply of the publications of the American Sabbath Tract Society can be found at the office of Wm. B. West & Son, at Milton Junction, Wis.

The Sabbath-keepers in Utica, N.Y., will meet the Sabbath the first in each month for worship, at 2 P.M., at the residence of Dr. H. M., 22 Grant St. Sabbath-keepers in the city and adjacent villages, and other professing believers, are most cordially invited to attend.

The Seventh-day Baptist Church of Chicago holds regular Sabbath services in the Lee Mayne Building, on Randolph street between State street and Wabash avenue, at 2 o'clock P.M. Strangers are most cordially welcomed. Pastor's address, Rev. L. C. Randolph 6126 Ingham Ave.

Charles D. Cook, Church Clerk.

The Seventh-day Baptist Church of Homestead, Twenty-third Street and Fourth Avenue, held their first meeting on Sunday, January 24th. Those assembled were cordially invited to attend services at 2 o'clock P.M. and 7 o'clock P.M., at the house of Dr. B. A. Baker, corner of Church and Genesee streets, at 2:30 P.M. Sabbath-school following preaching service. A general invitation is extended to all, and especially to Sabbath-keepers remaining in the city, to come over the Sabbath.

M. B. Kelso, Pastor.

The Mill Yard Seventh-day Baptist church holds regular Sabbath services in the Wesley Baptist chapel, 1101 S. London, E. C., a few steps from the Broad St. Station. Services at 3 o'clock in the afternoon. Pastor, the Rev. Edward C. Dulaney; address, 1 S., Maryland Road, Wood Green, London, N. Sabbath-keepers and others visiting London will be cordially welcomed.

The Seventh-day Baptist church of New York City holds services in the Boys' 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 11:30 A.M. Visiting Sabbath-keepers are therby cordially invited to attend these services.

Gino M. W. Pastor, 601 West 15th Street.

$100 Reward, $100.

The readers of this paper will be pleased to learn that there is at least one dreadful disease that science has yet to cure in all the earth that is Gaztherch. All the Gaztherch care is the only post cure now known to the civilized world. Being a constitutional disease, requires a constitutional treatment. Gaztherch Care is directly acting directly upon the blood and mucous surfaces of the system, constituting the formation of the disease, and giving the patient strength by building up the constitution and assuring nature in doing its work. The product have so much native powers, that they offer One Hundred Dollars for any case that it fails to cure. Send for it.

Address, F. J. CHENEY & CO., Toledo, O. Sold by Bootleggers. 75 cts. Hall's Family Pills are the best.
MARRIAGES.


DEATHS.

Susan, only infant infed of Grace, late of Marble, Mass., June 16, 1896, aged seven months. Buried at Milton.

Woodmancee—in Rockville, B. L., June 22, 1896, Miss Woodmancee, aged 20 years, 10 months and 15 days. Sister Woodmancee was a woman of marked individuality and physical vigor. She was the mother of 15 children, 8 sons and 7 daughters, only 5 of whom survive. The service on her body was united in marriage to A. Woodmancee March 18, 1821, who died over 35 years ago. In the fall of 1846 she, with husband, united with the Seventh-day Baptists church in Rockville, and has been loved and respected by all her brethren and sisters as a consistent, peaceful Christian woman. She was born in the same town in which she has lived, and her love to life is unexampled in the century.

A. L.

THE SPEED OF A BIRD'S FLIGHT.

The Munich Association of Aerial Navigation recently listened to an account by Herr Solker of some observations made by Goethe, of Helforgland, on the flight of birds. The following abstract is taken by Roya. Scientifique de Die Natur:—

"The rooks pass over the island, individually, in flocks of unimpeachable flight, over the winter quarters. According to the rules noted, their flight was directed precisely from the east to the west. At an altitude of about 8 A.M., and the line kept passing until about 2 P.M. The arrival at the English coast was noted; the first birds reached there at 11 A.M. and the last at 5 P.M. The rooks then traversed the distance of 55 miles between Helforgland and England in three hours, which corresponds to a speed of 50 miles (180 feet) a second. The observations made on the several so-called flights are more interesting. These birds, which fly in Norway and Finland, pass the Baltic, the North Sea, the Nile, the Indies, etc. At the time of their return to the North they are exposed by hundreds in Holforgland. Now it is known that they fly only during the night, and that they are almost unknown in Greece, Italy, or Germany. It seems then that they make a single trip of it—and base their whole migration on one winter home. The trip from Egypt to Helforgland (more than 400 geographical miles) is thus accomplished in one spring night, that is, in barely nine hours, which corresponds to a speed of 92 miles (302 feet) a second. It is well known that carrier pigeons are rarely exceed 80 miles (98 feet) a second."—The Literary Digest.

ROYAL BAKING POWDER

MAKES THE-FOOD PURE.

WHOLEME AND DELICIOUS.

NAKHIN SODS AND NEW YORK.

THE RED CROSS NURSES AND THE WAR.

When a few weeks ago the war cloud loomed dark and ominous upon the horizon, an appeal was made for emergency nurses. The applications have been more than five hundred in number. Of these two hundred have been accepted provisionally. It is understood that those who have applied are graduates of other schools, who come with their diploma from physicians whom they have served. But it is not required that the applicant should be a graduate of a nurses' training-school, for many other women are needed in the hospitals, besides those that take care of the sick. Superintendents, matrons, and some to do clerical work can be employed, as are better fitted for this work will be detailed to undertake the work the oath is administered, which demands obedience to duties and officers, devotion as a sister to those who need relief and to those with whom they are committed, and a secret for the emblem and uniform of the Red Cross.

The Red Cross uniform is required of those who do not belong to other training-schools. Such wear their own school uniform unless it be white, and the blue gingham of the Red Cross is requested as more serviceable. The cap, kerchief, and the badge with the red cross worn on the arm, even though the dress be different, distinguish the sister.

The Red Cross Society meets the requisition of the Surgeon-General of the United States army. When nurses are needed for army hospital work they will be called upon in this capacity to give help care for the stranded and weakened Cubans is the immediate work to which they now expect to go.

Many women, burning with patriotism and the desire to lend a hand in this great historical crisis, who, because of lack of physical strength, or because of the demands of households, cannot serve personally, can send a nurse, paying her passage to the field of action, and contributing to her support while she is there.

—Harper's Bazaar.

Paying Evarts $250,000 for One Word.

What would you think if you could make $250,000 by speaking a single word? Hon. Wm. S. Hoar, says the St. Louis Globe-Democrat, once received the enormous fee of $250,000 for a single action in the courts. It is expressed in just one word of letters.

A great corporation desired a legal opinion on a matter involving millions of dollars, for upon it practically depended that company's very existence. They decided to refer the question, which was wholly one of the common interpretation of law, to William M. Evarts, and to be guided wholly by his opinion. Their lawyer stated their case to the Senator, and asked him the important question. Evarts' reputation, and success are wholly due, not as a cross-examiner or conductor of cases, but simply to his remarkable knowledge of law and his power, which seems almost like intuition, of determining just how the law will be applied. The Senator will decide any question of law.

When the attorney for the great corporation put his question, so vitally important to that corporation's existence, Evarts, after a moment, and then answered in one word,—"Yes." His bill for the work was $250,000, and the corporation paid it without a murmur. Evarts' answer proved to be correct.

THE FIRST ELEPHANT IN AMERICA.—It is said that the first elephant ever seen in America was sent over from England to this country in 1823, and has lately died at the age of one hundred and sixteen. "Jerubba" created the greatest interest when first she arrived in America; everyone wanted to see the wonderful beast, and, in course of time, she traveled all over the state, passing through the hands of forty different owners. She was always well treated, and died at last of sheer old age.

THE OLDEST LETTER IN THE WORLD.—The oldest letter in the world to be seen is at the National Museum. It is not written on linen or parchment, but inscribed on brick, so that it had been able to last the three thousand five hundred years which have passed since it was written. It is a love letter—a proposal of marriage for the land of an Egyptian princess.

A SWALLOW'S FLIGHT.—Some one wishing to test the flight of a swallow caught an untamed one and tied its nest on a barn in Shropshire, England. It was taken in a cage to London, and then released. Eighty numbers, after its release it was back at its home, having traveled not only one hundred and forty-five miles, but the rate of two miles a minute.

PARSON HAVEN'S VICTORY.

One of the most beautiful and thrilling memories of Parson Haven's, the original of the "fighting Parson Magruder," who figured so largely in General Hancock's "Circuit Rider," was related at a recent conference, says the Transcript, by an old companion of Rev. Mr. Havens.

While still a young man, Havens was once eating his breakfast at the cabin of an old couple in a valley near the现, the old woman's doorway was suddenly darkened by a big and ruffianly-looking fellow.

"Do you Havens, the fighting preacher?"

"My name is Havens, and I am a preacher," said the circuit rider.

"Well, I reckon you'd better get through your breakfast right smart, for I'm goin' to give you a good thrashing."

In the parson's reply, "Havens," he said, "I don't remember to have seen you before, and if I've ever crossed your tracks, you're up to some mischief that called for discipline."

He loaded me over a high bank, and I got my face scratched up, I've been lookin' for you all day, I reckon, now I'm goin' to larn you!"

"—Very well, come down in the hollow," said Havens. "And if you're determined to thrash me, I'll give you a chance. But let us get well away from this cabin, where there's no one to see or witness the trouble."

The preacher started out with the ruffian down toward the woods. They went part of the way in silence, the ruffian now and then glancing at the preacher, and seeing no sign either of fear or bravado in him.

Presently he said:

"See, here, Havens, you'd better go back, I'm a hard fighter, an' you're too light,"

"Oh no," said the preacher; "if you want to fight, you'd better not attempt to run away."

They went on, and reached the seclusion of the hollow. When they got there, the ruffian exclaimed:

"Let's turn round, sizer. I tell you, I'm a pretty mean man!"

"Well, let's sit down here a minute." Havens led the way to a log, and sat down on it. Then, with a little talk, the preacher drew from the follow the last remnant of the wild life he had had, and spoke comforting words to him. In a little while, the ruffian drew off theRAW TEXT END
AN ASTRONOMICAL ENGLISHMAN

The ignorance that seems to exist in some sections of England concerning the geography of this country is illustrated by this incident from The Chicago Chronicle:

A young woman of Chicago has returned to the city after a visit in England of a year and a half, during which time she was spending time to study, examining, and understanding the impressions of Englishmen concerning American in general and the United States in particular. Soon after her arrival in London she attended a re-ception given by a very knowledgeable Englishman. Many highly educated people of considerable prominence were present, and the Chicago girl had a brief "reception conversations" with a number of them. On learning that she was an American, many of the Englishmen very naturally asked her some question or other about her native land.

"Ah, I understand you are an American," said one agreeable and very learned appearing old gentleman.

"Yes, I am from the States," responded the Chicago girl with a smile.

"I suppose you live in Boston," of course asked the Londoner.

"No, no! I live about one thousand miles west of Boston," she replied.

"No, you don't say! Then you must live on the Pacific coast.

"Oh, dear, no. I live over two thousand miles east of the coast." I beg pardon," rejoined the gentleman, gusted the old gentleman.

"Yes, repeated the young woman with a smile, "I live about one thousand miles west of Boston and about two thousand miles east of the Pacific coast."

"Then you must live in the air," ejaculated the astonished Englishman.

"Well, not exactly in the air," returned the Chicagoan; but I do live in a place I live in very pitty windy."}

A man is relieved and gay when he has put his heart into his work and done his best; but when he has not done or done other he shall give him no peace.

B. W. Emerson.

A man's manners are a mirror in which he shows his likeness to the intelligent observer. —Goethe.