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DURING A THUNDER STORM.

LT thunders! Sons of dust, in reverence bow!
Ancient of days! Thou speakest from above;
Thy right hand wields the bolt of terror now;
That hand which scatters peace and joy and
love.

Almighty! trembling like a timid child,
I hear thy awful voice—alarmed—afraid—
I see the flashes of thy lightning wild,
And in the very grave would hide my head.

Lord! what is man? Up to the sun he flies,
Or feebly wanders through earth's veil of dust;
There he is lost midst heaven's high mysteries,
And here in error and in darkness lost;
Beneath the storm-clouds, on life's raging sea,
Like a poor sailor by the tempest tost
In a frail bark—the sport of destiny,
He sleeps—and dashes on the rocky coast.

Thou breathest;—and the obedient storm is still;
Thou speakest;—silent the submissive wave;
Man's shattered ship the rushing waters fill,
And the hushed billows roll across his grave.
Sourceless and endless God! compared with Thee,
Life is a shadowy momentary dream;
And time, when viewed through Thy eternity
Less than the mote of morning's golden beam.

—From the Russian of Dimitriev.

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Sabbath Recorder.

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WE are glad to be able to insert in this issue the interesting report of Commencement week at Milton College, as well as the one from Alfred. These "Schools of the Prophets" are doing sturdy work that will bear valuable fruit in coming years.

SPECIAL attention is called to the scholarly paper published last week entitled, "A Plea for the Revised Version of the Bible." Professor Whitford handles his theme in a very candid and able manner. It will richly reward any, who are at all in doubt as to the value of the Revised Version, to carefully read that paper. In some way the foot-note mistakenly says it was read at the Western Association, "July 11," instead of June 11.

THE report of Commencement at Alfred, by Corlis F. Randolph, reached us after the last week's RECORDER was on the press, going to press earlier than usual because of the Fifth of July holiday. But we are sure those of our readers, who have not already seen accounts of the Anniversary proceedings in other papers, will eagerly read this interesting page, and also the address of Wm. A. Rogers, Ph. D., LL. D., Professor elect in the department of Physics. With the able faculty with which Alfred University is now provided, her still greater success is assured. With such important additions to her educational facilities, as have recently been made in the departments of Natural History and Physics, to say nothing about the thorough reorganization and equipment in other departments, will enable this school to fill the place among the colleges of our country which its alumni and friends so much desire.

HE who would be Christ-like must first see Christ. That is, Christ must be spiritually discerned. He must be accepted as our personal Saviour, our loving Friend and Helper. People often speak as though Christ-likeness is something impossible of attainment in this life, and quote 1 John 3: 2, in evidence: "But we know, that when he shall appear, we shall be like him; for we shall see him as he is." And this passage they understand to refer to his personal second coming. The Revised Version reads, "We know that if he shall be manifested, we shall be like him; for we shall see him as he is." While there is no doubt that the final coming of Christ is the subject of discourse, it is also equally evident that whenever and wherever he shall be manifested, and rightly seen or apprehended by his children, they will come to be like him. The more complete this manifestation and this seeing, the nearer to perfect likeness will each Christian attain. All who desire, can see Christ in the present life, and can reflect his image and his glory in their own characters.

THERE is much being written and spoken in these days about the desirableness and feasibility of effecting a closer union between Christians and churches. But many misapprehensions seem to exist, and some people

shrink from the idea of church-union lest such union should necessitate the abandonment of long-cherished and efficient church organizations; lest the desired union should be attained only at the expense of principles, and methods of work. But this is a mistaken view. A writer recently, in the *Church Union*, very tersely said, "Church unity is not church uniformity. Not oneness of method, but oneness of purpose, is what is so greatly desired." Keep this thought in mind, and there need be no confusion or disagreement. "Not oneness of method, but oneness of purpose." Every person can work best in his own individual way. So also every church, composed of individuals whose thoughts and methods are in substantial agreement, can work together successfully. But two or more individuals who cannot agree as to methods or principles cannot work together in the most effective manner. Then they may credit each other with the same worthy motives, and unite just so far as they can agree in methods of work. Is not this the meaning of Paul in Philippians 3: 16? R. V., "Only whereunto we have already attained, by that same rule let us walk." This is true Christian unity, and all the real church unity that is attainable.

HYPNOTISM is only another word for that condition formerly known as mesmerism. Hypnotism is the scientific name derived from the Greek, *ύπνος* (*hypnos*) signifying sleep, which is of an "artificially induced somnambulistic state in which the mind becomes passive, acting readily upon suggestion or direction, and upon regaining normal consciousness, retaining little or no recollection of the actions or ideas dominant during the condition." The term mesmerism was derived from the name of the originator of the doctrine of animal magnetism, Franz Mesmer. He published an account of his discovery and of its medicinal value in 1775, hence its common name was Mesmer-ism. Franz Mesmer became an eminent physician. Honors were conferred upon him in Germany and in Paris. Many inexperienced persons have meddled with this subtle power to their own serious physical and mental detriment, and have harmed others also. No person well informed in the history of the phenomena of hypnotism can doubt its existence as a force, and those who are aware of the dangers connected with its use, advise that no one consent to surrender his own will to another. Hypnotism destroys one's own individuality and powers for independent thinking and acting. Recently an able committee of lawyers and physicians in New York has reported in favor of the legal recognition of this force, so that it can be duly accepted in courts of justice as evidence of intended crime, or in mitigation of criminal acts as the case may be. In therapeutics this force has been much relied upon by some physicians as a power for good in the treatment of certain diseases which can be reached directly through the mind and the nervous system.

WHILE we believe it is true, that men are largely the creatures of circumstance in their development and career, still we must recognize the universal law of fitness. Men differ widely in their capacity and adaptation. They are born under widely differing conditions. Natural qualities of mind, hereditary endowments and inclinations, go far toward determining ones future work and destiny.

One man is born to lead, to command; another to be led, to serve. One has a genius for invention, another for discovery; one for oratory, another for the use of the pen. This natural difference is as marked in man as in other works of nature. One tree is called an oak, another a maple, another a pine; others are apple, orange, fig or cherry. The nature of each determines its appropriate use. But circumstances intervene and modify or control the destiny of the individual tree. They stand in their native soil, in dense, undisturbed forests, or are cut down by the sturdy pioneer and rolled into log cabins, or made into fence rails, or sawed into lumber and shipped long distances, and then made into polished furniture, or constructed into building, according to circumstances. Fruit trees grow in their native wildness without cultivation and development, or are cultivated, improved and their fruit placed in the market, following well known laws of demand and supply, as circumstances dictate. The same is true in the animal kingdom including the highest order, man. Marvelous differences are noticeable, very early in the lives of children. With the same parentage, and opportunity, the same surroundings and training, they differ widely in taste and talent. Their natural inclinations should be carefully noted. Their cultivation and fitting for life's duties should not ignore their capacities and their preferences. The maple cannot become an oak, no matter what the process of cultivation may be. The cedar cannot become a pine, though in their earliest stages of development they may appear very similar. Children are often compelled by anxious parents to learn a trade or enter a profession for which they have no natural qualifications and for which they have no inclination. Their lives in such cases are only a partial success at the best. Their work or profession is irksome, when, had they been encouraged, after laying a good foundation in general and generous cultivation (education), to choose a vocation in harmony with their capabilities and desires their entire career might have been far more successful. In order that one may do his best he should take pleasure in his work. It should be more inviting to him than any other line of work. He should become an enthusiast in his profession; but this he cannot hope to be unless he delights in it. Young people should not be in too great haste to make their choice for their life work. Childish or youthful fancy is often changed by mature years. The best possible school advantages should be sought by all. Grave mistakes are too often made, when young people become restive under restraint and discipline, and hasten from school before completing a thorough college course, because they desire to enter business. Many lament their folly the rest of their lives. But you never hear of those who faithfully pursue their studies to the end of the course, and then spend still more time in special studies, lamenting the time thus spent in preparation. This fact from experience should be of value to the young and hold them to their task until well done. Often the parents are more at fault than the children, and discourage them from carrying out their cherished purpose for a well-rounded education. Wherever this fault lies, let it be corrected, and remember that time is not lost, but rather gained by seeking the most thorough educational preparation.

BREVITIES.

A GREAT storm occurred in Minnesota on the 6th inst., during which many homes and places of business were destroyed. Thousands of acres of small grain along the rivers are submerged.

DEADWOOD, S. Dak., is becoming famous for new and rich discoveries of gold veins. At a depth of 200 feet the precious ore is abundant, and from present indications it will not be easily exhausted.

IN Vienna men's lives are carefully guarded. It is against the law for a man to go up in a balloon without the consent of his wife and children. But which is the most dangerous, to go up in a balloon, or down in a saloon?

THE armistice between Turkey and Greece expires to-day. Terms of peace have not yet been made. The Powers find the Turks very stubborn, and may yet have to take the obstinate child across their own paternal knee and spank him into submission.

THERE have been many deaths and very many prostrations from the intense heat of the past week. The principal sufferers have been in the cities. The first month of summer was exceptionally cool, but since July appeared the weather has been re-organized.

THUS far there seems to be no serious objection to the Hawaiian annexation scheme, from any foreign power except Japan. The Japanese government has submitted a formal protest on the ground that it would endanger her residential, commercial and industrial rights.

BAPTISTS are rejoicing over the success of their efforts to raise the amount of \$236,000 in order that Mr. Rockefeller's conditional pledge of \$250,000 might be realized. This large debt of \$486,000 is now provided for. It is said nearly every Baptist church has contributed toward this object.

Two warships, the San Francisco and the Raleigh have been sent to Tangier, on the coast of Morocco, for the purpose of defending the rights of American citizens, who, it is alleged, have suffered many indignities from the natives. The Sultan controls Morocco. Tangier is opposite the Straits of Gibraltar.

IN Middletown, Conn., a few days ago while a herd of elephants belonging to the Forepaugh circus was passing, a little child ran out into the streets to see jumbo. Those who saw it directly in front of the herd were paralyzed with fear. But the leading elephant carefully picked the child up and swung it out of the way of harm.

AND now it is claimed that gold, as a metal, can be manufactured, and that it will no longer be necessary to dig it from the heart of the earth. The British Patent Office has granted a patent for making it. An application for a patent is now before the United States Patent Office, and the Treasury Department is testing the process.

MORE stringent measures are likely to be

adopted by the Administration for the protection of American citizens on the island of Cuba. Outrages are of frequent occurrence. The Committee on Foreign Relations has reported a resolution in Congress, authorizing the President "to employ such means, or exercise such power, as may be necessary."

THE Tariff bill has at last passed the Senate. On Wednesday afternoon, July 7, the vote was taken, showing 38 for, and 28 against. However this matter may be regarded as a question of political preference, it seems measurably certain that its passage will exert a wholesome influence throughout the country. A settled policy, either way, is better than the uncertainty of no policy at all. We may now look for a revival in business circles.

THE new tariff law which has just been signed by the President, may be appropriately considered an Industrial Declaration of Independence. An official text of the law has just been published by the American Protective Tariff League, and should be carefully examined by every citizen. Protectionists ought to have a few copies of this law for distribution. Five copies will be sent to any address for ten cents. Ask for document No. 30, and address W. F. Wakeman, Gen'l Sec'y, 135 West 23d Street, New York.

BOSTON recently sustained a great loss in the death of one of its most public-spirited and generous citizens, Mr. Henry L. Pierce. In his will he left nearly a million dollars to his employees. This was a worthy example, and perhaps, if it were more frequently done by the wealthy, whose gains come largely through faithful employees, it might go far toward removing the ill-feeling that exists between those representing capital and labor. Mr. Pierce also left generous bequests to many schools and charitable institutions.

THE latest statistics of membership in the larger Protestant denominations of the United States, as recently published by Dr. H. K. Carroll in the *Independent*, shows a total of all branches of Methodists, 5,653,289; of Baptists, 4,153,857; Presbyterians, 1,460,346; Lutherans, 1,420,905; Disciples of Christ, 1,003,672; Episcopalians, 636,773; Congregationalists, 622,557. It is also interesting to see the gains to their membership of some of these bodies during 1896. The Methodists gained 168,776; the Baptists, 85,318; Disciples, 80,009; Congregationalists, 20,000; Episcopalians, 19,930.

THERE is a general strike now on among coal miners in Ohio, Indiana, Illinois, Western Pennsylvania, and parts of West Virginia and Kentucky. The president of the United Miners' Association, Mr. Ratchford, estimates the number of strikers at 200,000. They ask for an increase of wages. Their demand seems generally to be conceded as reasonable. We deprecate the general confusion, disorder, violence and crimes incident to most of strikes; and we also sympathize with the extreme necessities of the masses of laborers, who cannot support their families on their meager pittance. If capitalists had more sympathy, laborers would have less suffering.

CONTRIBUTED EDITORIALS.

By L. C. RANDOLPH, Chicago, Ill.

Learning the Patriotic Songs.

"I would invite the attention of our reformers," said President Harper, "to the singing of our national hymns. The people do not know them and the average audience cannot join in them without the words and music before them. I was in a Sunday-school of three hundred members this morning. Not thirty or forty of those children knew the second verse of any patriotic song."

The point raised is one which goes far beneath the surface. There is much philosophy in the quotation which has passed into a proverb: "Let me write the songs of a country and I care not who makes its laws." The national songs strike a deep chord in the human heart. But how shall they become dear if we do not sing them? Public school teacher, parent—yes, kindergartners—here is a work for you.

The Faith of the Fathers.

"We are asked," said Dr. Faunce, "to have the patriotism of the fathers without the faith in which that patriotism had its root. The thing is impossible."

There has been a sober tone in the Independence-Day addresses in Illinois this year.

The recent carnival of corruption in Council and Legislature is enough to make the stoutest heart grave.

The spirits of Washington and Lincoln might well appear before some of our party machines, and say: "This house shall be called a house of prayer, but ye have made it a den of thieves."

The noble institutions which have made this land great were founded in prayer. The cabin of the Mayflower was a place for the presence of God. Shall we be worthy sons of our illustrious sires? Shall we give to those who shall come after us as much as has come to us through toil and blood? Shall the nineteenth century hand over to the twentieth its legacy enriched and enlarged, or shall it falter on the threshold and hang its head in shame? These are questions which only Faith can answer—and it is Faith alone that can make the answers good.

National Ideals.

The Greeks adored "the human form divine," and Greek sculpture has been the model of all ages since. It has never been surpassed.

American ideals lie in the realm of material progress. These hold the center of the stage just now and have upon them the glare of the calcium light. And it is in precisely these lines that American achievements are being made.

A nation's historic deeds are in the direction of its ideals. Where the heart is there will the treasure be also. O for a people whose great, overmastering, living ideal should be—Righteousness!

The Hunger of Humanity.

Stand on the crowded streets where the tides of humanity are flowing, and the world does not care much for religion, does it? The stream flows carelessly along, and you feel a chill at the heart. A desert of men and women when your soul is thirsty for spiritual sympathy.

That is a surface view of the case. I am

profoundly convinced that it is *only* a surface view. There are nobler yearnings and impulses beneath the surface of the stream. They are kept out of the glare and publicity by the same instinct which lies back of your own reserve when amid unsympathetic surroundings.

I know that there is a religious chord in the hearts of all men, which only awaits to be awakened. If you and I were pure men—cleansed through and through—a clear reed through which the Holy Spirit might breathe, we could stand up before men anywhere—on the streets, in the camps, in the caucus, in the whirl of society,—and make them listen. We could strike that chord. The reason why we are so impotent, so overwhelmed by the worldliness about us, is that our own hearts are of the earth, earthy. The cause of Christ still waits for men,—whether in the pulpit or the pew—who are ready to receive the baptism of the Holy Ghost. The tongue of fire has no less power than it had of old, whenever it finds a head upon which it can rest.

Ere the Sun Goes Down.

Beautiful, beautiful flowers. Lilies of the Valley, their delicate white bells bunched in profusion upon the black drapery. A pillow of forget-me-nots, sent by the Woman's Aid Society. An anchor of hope laid just above the silver plate on which was chiseled the words "at rest." The people are still coming. They move about the rooms with subdued, solemn faces. There is a streamer of crape on the front-door flying in the wind.

Her face is so still and white. He sits like one dazed, benumbed. It does not seem possible that she is dead. It has come like a thunder clap out of a cloudless sky. Only a few hours ago she sat smiling at the head of the breakfast table. This horrid nightmare must soon pass away and the routine of life go on as it always has. "Beyond the smiling and the weeping," sings the choir, and his heart sinks. The trembling voice of the minister breaks the stillness. It suddenly comes over him that something has gone out of his life—forever.

Dear, patient heart, in kaleidoscopic flashes the past rushes before him. He sees her eyes shining in the moonlight as she sits on the fallen tree and listens to the story of his love. He feels the pressure of her hand as they cross the bridge together, stepping in sweet unison, their pulses thrilling with new life. He sees the brown eyes fill with tears, as he stands on the doorstep of their home to say good-bye. He sees her rocking gently to and fro, humming a fragment of a song while some pretty pattern takes form in her hands. She has on the dainty print wrapper that he likes and her face is alight with contentment. He sees the calm, brave look in the eyes as she enters the valley of the shadow on the further side of which is the crown of motherhood. He feels the cling clasp upon his arm as they stand together beside the open grave.

O, for one more chance to tell her how much she was to him, to thank her for her patient self-sacrifice. If he could only live it over again, how much more kind and appreciative and loving he would be.

Only a dream; but the dream is ever at hand. A shadow, but the shadow always overhangs the household. That tiny engine that sends the blood flying through the veins—how little it takes to stop its beating.

Some flaw in the machinery—some clog in the wheels—"Ye know neither the day nor the hour wherein the Son of man cometh."

And shall we live in jealousy and anger and fault-finding and recrimination when the death angel is at the threshold? Some opportunity will close the record. Some scene will end with a drop curtain. Some day will be the last.

"I must speak the loving word
Ere the sun goes down.
I must let my voice be heard
Ere the sun goes down."

Every cry of pity heeding
For the injured interceding,
To the light the lost ones leading,
Ere the sun—ere the sun goes down."

THE BROTHERHOOD.

THE BROTHERHOOD—NOTWITHSTANDING.

Dear Brethren:—You cannot imagine how much we who are isolated from our denominational meetings have enjoyed reading the papers and sermons recently published in the RECORDER, especially those in the Brotherhood column. They are truly inspiring and instructive. And while there is much truth in the words of Dr. Wait, in a recent issue, *i. e.*, that we are all members of the Brotherhood if we are truly members of Christ's kingdom, yet, after all, somehow there is an especial nearness and appreciativeness in the words of those engaged in like pursuits. They find a peculiarly responsive chord in the hearts of those engaged in similar struggles and similar victories. Surely our work now seems well organized under its five general heads, that of Missions, including our evangelistic efforts; Tract work, including that of Sabbath Reform; Education, Woman's Work, and above all, in some respects, the work of our Young Peoples' organization. May the Lord fill us also with the Holy Spirit, making us zealous in every good work, self-sacrificing like our Leader and generous just in proportion as God has given us ability by which this great work is to be carried on.

Your brother in Christ,
G. W. LEWIS.

COMMENCEMENT WEEK AT MILTON COLLEGE.

The exercises of the week were, on the whole, of a very satisfactory character. They were numerous and quite varied, and most of them well attended. Accounts of them, in some cases unusually full, were published in the three weeklies at Milton and Milton Junction, and in the following dailies: *The Janesville Gazette*, *The Milwaukee Sentinel* and *The Chicago Times-Herald*. Briefer notices appeared in the local papers in Southern Wisconsin. In referring to the Commencement of the college, the Milwaukee correspondent of the *Times-Herald* says: "Milton has always been noted more for the quality than the quantity of its graduates. Among the alumni that gathers each year in the old halls are to be found some of the leading educators in this and other states. Eld. Whitford, as the venerable president, and known to the thousands of his old students, will next year complete forty years' service at the head of the institution. His brother, Prof. Albert Whitford, passed the forty-year mark some years ago."

On Wednesday evening, June 23, preceding the first day of Commencement Week, the Junior Class of the College gave the Seniors a reception in the Chapel. The room was beau-

tifully decorated; the attendance of the students, faculty and people of the place was large, and the occasion a most enjoyable one.

During the succeeding seven days, no rain interfered with the exercises daytime or evening, except on the morning of June 24, when the ground on the Public Square, where the Field Day of the students was held, had become thoroughly soaked from the showers of the night before. As a consequence some of the minor games were omitted, while the others were duly presented, such as short races, jumping, throwing, lawn tennis, basketball, and baseball between Milton and Janesville teams, the former winning the score.

In the evening of this day, the Orophilian Lyceum held its Public Session in the Seventh-day Baptist church. Prayer was offered by Rev. Lewis A. Platts, of Milton. The music was furnished by Prof. Charles H. Crandall, W. B. Maxson, Ernest S. Greene, Minnie E. Whitford and Bertha C. Tross. The literary exercises consisted of a recitation, "Catiline's Defiance," by Ezra W. Dutton, of Janesville; oration, "Freedom for Cuba," by Ernest C. Taylor, of Janesville; address, "A Study of Some of the Great Cities of Europe," by James Mills, M. D., of Janesville; oration, "Shall the Turk be Exterminated," by Harry Palmer, of Milton; and paper, *The Orophilian Standard*, by Mark H. Place, of Francestown, N. H. The address was instructive, both orations well written, and the paper racy.

The Annual Sermon before the Christian Association was delivered Friday evening, June 25, in the church, by Rev. Frank E. Peterson, of the Class of '85, now residing at Dunellen, N. J. The singing was presented by a large choir, composed of members of the Association, and conducted by Edgar D. Van Horn, of Welton, Iowa. The text of the discourse was Prov. 20:29. "The glory of young men is their strength."

After showing what constitutes the distinctive glory of youth, the speaker considered the meaning of the word strength as found in the text, and as applied to those coming upon the stage of active life. It signifies panting when striving to overcome in battle, and refers to the purpose of one who honestly and gloriously taxes every power of his body, mind and heart in a determined effort to come off victorious in an issue set before him. What may be termed panting earnestness can manifest itself in each of the three-fold natures of youth:

1. In the physical forces when gratifying their love of bodily exercise, engaging in out-door pastimes, and in contests of skill involving nerve and muscle.

2. In their intellectual pursuits, pure affections and high ideals. The resolute worker and the resolute lover are alike fulfilling the great ends for which they are created.

3. In their spiritual activity, in which earnest strength is shown in an ardent desire to come into harmony and communion with God, and in gaining the greatest of all prizes, eternal life.

After developing these points, the speaker dwelt on some of the destroyers and the promoters of strength in young manhood and womanhood. On the one hand, are self-indulgence, the severing of life's work from exalted principle, and the abandonment of noble purposes; and on the other, are the inspirations born of courage, and the firm hope

in the final triumph of truth and righteousness.

In the evening after the Sabbath, June 26, the Philomathean Society held its Public Session in the church. Prayer was offered by Rev. Geo. R. Chambers, of Milton. The music, both instrumental and vocal, was furnished by Russel H. Saunders, Alfred E. Whitford, and Grace P. Spaulding, all of Milton. Orations, as follows, were presented on "Abuse of the English Language," by Wm. J. Hemphill, of East Hebron, Pa.; and on "Arbitration as a Substitute for War," by Paul W. Johnson, of Stone Fort, Ill. Harold M. Burdick, of Milton Junction, recited "The Unknown Speaker;" Ray W. Clarke, of Milton, read the paper called "Philomathean Independent;" and Prof. Dighton W. Shaw, late of New Auburn, Minn., delivered the address on "Thoughts from the Reading Room." The orations, paper, and address were admirably written and well presented.

The Baccalaureate Sermon by Pres. W. C. Whitford, was preached Sunday evening, June 27, in the church. The preliminary services were conducted by Rev. Geo. W. Burdick, of Milton Junction, and Rev. Geo. R. Chambers, of Milton. Superior singing was furnished by the College choir, led by Dr. Jairus M. Stillman. The sermon was based upon Matt. 11: 29, "Learn of me;" and the theme was, "Christ in his Intellectual and Religious Culture is a Perfect Guide to Youth in the Formation of their Characters and in the Preparation for their Life's Work."

I. Consider the studies in which Christ was well versed:

1. The external qualifications for his ministry—a manual trade, acquaintance with the common people, and the arts of a persuasive speaker.

2. The usual phases of nature and their experimental uses.

3. Hebrew history, literature, and law from Moses to his time.

4. Human nature as manifested in individuals, rather than in society and the nation.

5. His obligation to God, the Sovereign, Father.

II. Consider some special traits exhibited in his youth and manhood.

1. He was constantly diligent in the preparation for his calling and in the performance of the various and difficult labors therein.

2. He possessed an ardent desire for knowledge, especially of a religious nature.

3. Such maturity of judgment that he astonished others by the thorough grasp of his mind and the fitness of his addresses.

4. A fervent love of the truth as found in the material world, the human soul, the history of the human race, and the character of his Father in heaven.

5. His loving trust in the presence and favor of God, the Almighty Ruler and Provider.

Conclusion. Still a higher excellence seen in Christ, in his daily humiliation and self-sacrifice, and in his atoning death, by which complete and lasting blessedness is conferred upon all true believers in him.

On Monday and Tuesday forenoons and afternoons, the regular examinations at the close of the Spring Term occurred.

In the evening of Monday, June 28, the public session of the Iduna Lyceum was held in the church. Prayer was offered by Rev. B.

F. Martin, of Fulton, President of the Southern Wisconsin Christian Endeavor Union. Piano solos were presented by Florence O. Clarke, of Dodge Centre, Minn., and by Grace P. Spaulding, of Milton; a vocal duet by Mesdames Emma A. Platts and Lucy A. Clarke, of Milton; and several vocal solos, by Master Kramer Doty, of Janesville, an eleven-year-old boy, with a phenomenally high-toned and pleasing voice. In the program of this Lyceum these literary exercises were furnished: Salutatory Oration on "The Value of a College Training," by Lura M. Burdick, of Milton Junction; Oration on "Mary Lyon, a Pioneer in the Education of Young Women," by Cora E. Hurley, of Elk Creek, Neb.; Oration on "Preparation to Meet the Difficulties of Life," by Mabel A. Clarke, of Dodge Centre, Minn.; Address on "A Study in Black and White," by Clara L. Stillman, of Daytona, Fla.; and Select Reading by Mrs. Clara D. Humphrey, of White-water. The orations were exceedingly well prepared and interestingly delivered. The address was a thorough and intelligent discussion of the Negro question as related to both the blacks and the whites of the South, and to the nation itself; and the reading was charmingly rendered.

On Tuesday evening, June 29, the Annual Concert by the School of Music, under the direction of Dr. Jairus M. Stillman, was given in the church. It is the opinion of all who attended that this concert was one of the most attractive features of the Commencement Week, and perhaps the best that the leader had ever presented in Milton. The following was the program, which was changed slightly in two or three instances:

Madrigal—Arise My Fair One, Come Away. R. Spofforth.
Chorus of selected singers.

Piano Duet.—Galop, Scherzando Brillianti. A. H. Spohnholtz.
Florence O. Clarke and Evelyn M. Pearson.

Mezzo-Soprano Song.—The Song Fairy. Clara L. Stillman.

Bass Solo.—The Tempest. Ernest S. Greene. W. O. Perkins.

Piano Solo.—Cascade de Roses. Leo Ninette Coon. Ascher.

Character Song.—Flower Girl. Bertha Davis. E. Revignani.

Four Part Song.—Sleep On. Chorus. German.

Descriptive Song.—The Raft. Eli F. Loofboro. Ciro Pinsuti.

Violin Solo.—Air Montagnard. Charles H. Crandall. Ch. de Beriott.

String Quartet { (a) German Song. Weber.
(b) Serenade. W. Taubert.

Ellen Crandall, first violin; Alberta Crandall, viola; W. Truman Crandall, second violin; Charles H. Crandall, violoncello.

Vocal Duet.—Cheerfulness. Alberta and Ellen Crandall. Gumbert.

Piano Solo.—The Storm. Gustav A. Seeger. H. Weber.

Waltz Song.—Delight. Leo Ninette Coon. Luckstone.

Violin Solo.—Annie Laurie Fantasia. Ellen Crandall. Stobbe.

Glee.—Gallant and Gaily. Chorus. W. Horsely.

Waltz Song.—Nymphs and Fauns. Minnie E. Whitford. Bemberg.

Instrumental Quartet.—Allegro from Quartet No. 1. Mozart.
Ellen Crandall, violin; Alberta Crandall, viola; Charles H. Crandall, violoncello; Clara L. Stillman, piano.

The duets, solos and quartets were heartily encored and the performers and singers promptly responded.

Commencement Day, Wednesday, June 30, in the forenoon, afternoon and evening, was

crowded full with exercises of very interesting character. At 10 o'clock A. M. came the orations of the graduating class, after reading of Scripture and prayer by Rev. Lewis. A. Platts, D. D., of Milton, as follows:

Oration with the Salutatory.—The United States Line of March. David Carl Ring, Big Springs, S. D.

Oration.—Absence of Restraint not Liberty. Eli Forsythe Loofboro, Welton, Iowa.

Oration.—A Design in Shadows. Annie Cora Clarke, Milton.

Oration.—The Temperance Issue Unsettled. Herbert Newell Wheeler, Boulder, Col.

Oration.—Co-operation a Benefit to the Producer. George Merton Burdick, Milton Junction.

Oration.—The Relation of Science to Poetry. Thomas Joseph Palmer, Milton.

Oration, with the Valedictory.—The Mission of Teutonic People. Frank Leland Shaw, Milton.

The music for the occasion was furnished by the Edgerton Instrumental Quartet and the Oriental Male Quartet of Chicago, Ill. The exercises were held on the College campus and in a spacious tent belonging to the Seventh-day Adventist Conference of Wisconsin. The attendance is computed to have been about one thousand people, consisting very largely of old students and patrons of the college. The graduating class had most carefully studied the subjects of their orations, which were for the most part delivered with impressive effect.

At the close of these exercises President Whitford, in behalf of the other members of the Faculty and of the Trustees of the college, conferred the degree of Bachelor of Letters upon Anne Cora Clarke, of Milton, and Eli Forsythe Loofboro, of Welton, Iowa, and handed them diplomas certifying that they had completed the English Course of Study in the institution; conferred the degree of Bachelor of Science upon Thomas Joseph Palmer, of Milton, and handed him a diploma certifying that he had completed the Scientific Course; and conferred the degree of Bachelor of Arts upon George Merton Burdick, of Milton Junction, David Carl Ring, of Big Springs, S. D.; Frank Leland Shaw, of Milton, and Herbert Newell Wheeler, of Boulder, Col.

The degree of Master of Science was conferred, in course, upon Jacob Nelson Anderson, of the Class of '92, now in charge of the Seventh-day Adventist church of Madison; upon Prof. Henry Clay Curtis, of the Class of '86, the principal of a High School in Waupun; and upon Unia Hemphill, of the Class of '88, of East Hebron, Pa. The degree of Master of Arts was conferred, in course, upon John Rankin Godfry, of the Class of '92, a recent graduate of the McCormick Theological Seminary of Chicago, Ill., and now residing in Lima. The degree of Doctor of Divinity was presented to two old students of the College, but graduates of Laurence University, Appleton, viz., Rev. Webster Millar and Rev. Perry Millar, the former the pastor of the Methodist Episcopal church of Waukesha, and the latter of a church of the same denomination in Milwaukee. At the last annual meeting of the Trustees of the College, the degree of Doctor of Music was conferred upon Prof. Wardner Williams, for meritorious work in charge of the Department of Music in the Chicago University.

At 3 o'clock P. M., of Commencement Day, the Annual Meeting of the Alumni Association was held in the tent on the College campus. It was very largely attended. The Presi-

(Continued on page 445.)

Woman's Work.

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

LOVE UPLIFTETH.

'Tis love alone upbuildeth;
Mere knowledge seeks in vain
To reach the heights of purpose
To which love doth attain.

'Tis love alone upbuildeth;
'Tis easy to condemn
An erring fellow-mortal
Who tries-perchance to stem

A tide whose quicksand currents,
And treacherous undertow,
Are fed from hidden sources
Which we may never know;

Ne'er know the woe and heart-break
He bears along life's road,
Till weary, and discouraged,
He sinks beneath the load.

'Tis love's hand that uplifteth,
Love's voice that re-inspires
New strength, and hope, and courage,
And noble, pure desires.

'Tis easy to give treasure,
Mere cold and sordid pelf,
But love that most upbuildeth
Giveth up most of self.

And when both love and treasure
We to God's altar bring,
In full and perfect measure,
A willing offering,

Then shall earth's sad and weary
For joy and gladness sing,
And all the world be won for Christ,
The everlasting King.

E. L. C.

ALFRED, N. Y.

"WHAT CAN WE DO TO RECLAIM THOSE WHO HAVE LEFT THE SABBATH?"*

BY F. ADEANE WITTER.

When a physician is called to the sick room, his first duty is to carefully examine the patient, diagnose the disease, and as soon as possible prescribe for the relief of the sufferer. There must then be further investigation to ascertain the cause of the disease. If diphtheria or malaria, the conclusion is that impurities are in the air or water, and a radical change must be made in environments for the safety of others, though all may not be alike susceptible to disease from these impurities. If the disease is stamped with contagion, the patient, with his attendants, must be placed in quarantine, and the greatest care used that others are not exposed to the infection.

Now, our subject implies that there is a disease in our denomination; and perhaps there is not a church that has not suffered from more or less of its members falling victims to this disease. Is it any wonder then that the question arises, How can a cure be effected? As with the examining physician so with us, we must lose no time in securing the safety of the multitude while we apply remedies for the cure of the one already diseased.

For the comfort of the patient, and to save him from shocks and chills, let us throw around him the mantle of charity, and let the first dose prescribed be patience, while we see to it that our own systems are properly toned with faith and prayer; for a perfectly healthy condition of both physician and nurse is essential to treat successfully the one in charge. In many instances the case may be obstinate and unyielding, and finally prove chronic, causing us to frequently despair of any favorable results. Under these circumstances we need an allopathic dose of longsuffering, with more frequent use of the first prescribed. Under any circumstances we should never cause the patient to feel that we

are uninterested in him, and should carefully avoid doing anything to weaken or destroy his confidence in us. Should this occur, all further efforts on our part would be in vain.

Some one has said, "There are none so low that they cannot be saved, if we will only love them enough." But such love cannot be superficial, and it does not take great intelligence to detect the genuine. A word, a look, a smile, a touch, in fact the very air we breathe is flavored with the sweet odor of such love. What is the binding link in the home? It is pure, unadulterated love; the same that should characterize every Christian church.

Moral weakness is often quite manifest in one member of a family, while the others are strong and able to easily resist any pernicious influence which may surround them. In the same way is spiritual weakness felt in the church, and we think Paul realized this fact when he said, "We then that are strong ought to bear the infirmities of the weak," and again, "Brethren, if a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness considering thyself, lest thou also be tempted."

We are not here to discuss the question of church discipline, neither are we inclined to criticise to any extent the manner in which it is often applied, though we admit we do think grave mistakes are often made in what is called "dealing with church-members," and that their restoration to the church and to the keeping of God's law depends largely upon the attitude assumed by the church during this period.

The church must draw, not drive. The whole tenor of Christ's teaching is one of persuasion, and not coercion. "Make haste slowly" is one of the first rules that should be employed. If, from our stand-point of view the case seems one of willful disobedience, we should never set ourselves up as judge. Even Christ denied this power; for he said to the Pharisees, "I judge no man," and again, "I came not to judge the world, but to save the world," while to his apostles he said, "The disciple is not above his master, nor the servant above his Lord." It is enough for the disciple that he be as his master, and the servant as his Lord." Our duty then is, in the Christ-spirit, to present the truth as *living examples* of the truth; to emphasize the fact that it is not a *small* matter to trifle with God's law and to use every power we possess by way of persuasion, by personal influence and a faithful use of our publications to open the blinded eyes; for spiritual weakness not only effects the soul but spiritual sight, and it is through this blindness individuals are led from the true to the false. Hope bids fair, brighter prospects and grander possibilities present themselves, until ere they are aware of it they are led away captives, bound by error's chain.

Renan has said, "That which saves is that which gives pleasure to each of us." If then, the church has been—as it should be—the most attractive and dearest place outside the parental roof, if the last recollections were kindly, if the lives of those left in the church home are characterized by loyalty to God's truth and law, and, if the wanderer is continually followed by the influence of our prayers, separation will but strengthen love, and in most cases, like the father of the prodigal son, we have a right to entertain a hope of, yes, and more, to expect their return.

"COME."

BY ELIZABETH POWELL.

"Come unto me, all ye that labor and are heavy laden, and I will give you rest."

Come from thy weariness;
Come with sweet cheerfulness,
Oh! leave thy fretfulness,
Come, come to me.

Sorrow of heart is thine;
O'er sins thou dost repine,
Let all this grief be mine,
Come, come to me.

Thou art not left alone;
I, Jesus, am thine own,
I, the Strong One, bid thee come,
Come, come to me.

Come! I thy strength will be,
Come! thy life shall yet praise me,
Come! be for me eternally
As I for thee.

ALCOHOL IN COOKING.

We wonder if we are to answer for all sins of thoughtlessness. If so, a large number of Christian people will find a long score against them, for tempting people who are trying to reform, or for creating an appetite for strong drink, by using alcoholic liquors in their cooking. Wine sauces, brandy puddings, and cider-flavored mince pies have been the stumbling-block over which many a man, trying to reform, has fallen.

A young man who had been a hard drinker, and had been taken to his palatial home dead drunk many a time, desired to reform and make something of his life. He signed the pledge, and fought bravely to keep it.

One day he said to a friend, "I do not think I can remain at home and keep my pledge."

His friend asked why, and he replied:

"I can make myself go past saloons; I can remain away from the club, but I must go to the dinner table at home, and there often I find wine sauces; and the very smell of them stirs up my old appetite so it seems as if I would go wild."

The mother was told her son's trials, and replied, as so many other women have, "Oh, it's all nonsense; a little wine or brandy in cooking can't hurt any one; it's just an excuse."

We know other men who have given up strong drink, who never dare taste of a mince pie or any kind of pudding away from home, for fear they might find some flavor of strong drink that would make it a hard fight for them to keep the pledge.

And yet women, when their attention is called to these facts, will say, "Men have no business to be so weak," and go on cooking with the recipes themselves, and keep recommending them to their neighbors, forgetting what the Bible says about making one of these little ones to offend.

If some voice or pen could only arouse these thoughtless women, and get them to banish wine, brandy, and cider from their pantries, it would not only be a blessing to the men who are trying to reform, but would save so many others from forming an appetite for strong drink at their mother's table.—*Golden Censer*.

THINGS TO REMEMBER ABOUT SLEEPING.

Sunlight is good for everything but feathers. The best number of persons to each bed is—one. Away with heavy hangings, either above or below the bed. Beware of a dusty, musty carpet—better sweetness and a bare floor. Do not fail to provide some means for ventilation during the night. Keep the head cool while sleeping, but not by a draft of cold air falling upon it. If a folding bed must be used, contrive some way to keep it aired and wholesome. Let the pillow be high enough to bring the head in a natural position—no more or less. When lying on the side the pillow should be large enough to bring the head up in line with the spinal column. Thoroughly air the sleeping-room every day; air the beds and bedding as often as possible. A dark, out-of-the-way, unwholesome corner is no more fitted for a sleeping-room than for a parlor. A feather bed which has done service for a generation or two is hardly a desirable thing upon which to sleep.—*Good Housekeeping*.

*Written for the "Sabbath Convention" held at Little Genesee, April, 1897, and furnished by request for the Department of "Woman's Work."

THE BABCOCK SCHOOL OF PHYSICS.*

The laying of the corner-stone of a building consecrated to public usefulness is not a meaningless ceremony; it is at once an expression of profound gratitude to those who have made the erection of the building possible, and an act of consecration to the purpose sought to be fulfilled in its erection.

I well remember the impression which the ceremony of laying the corner-stone of yonder University Hall made upon my mind, when, many years ago, the foundation was laid. After the loss of what was known as South Hall, which had been consumed by fire, the friends of Alfred felt the loss so keenly that the feeling of despondency was well nigh universal. When in a brief time the natural resilience of a brave and courageous people, accustomed to great sacrifices for their beloved Institution, brought about a recovery from this depression, and sufficient funds were subscribed to warrant the erection of the new building, there was not a brick, not a bit of mortar which entered into the laying up of the corner-stone of the new building which did not express both thankfulness to God that friends of Alfred had rallied to the rescue in this crisis of its history, and the expression of a high purpose that no disaster should ever daunt the hopeful spirit of the founders and supporters of the Institution.

We are here to lay the foundation of the Babcock Hall of Physics. It is fitting that we should express recognition of those friends of the Institution who have made the establishment of the Department of Physics and the erection of this building possible. I am sure that those who have been largely instrumental in this work would say that the inception of this undertaking is due to the generous impulses and the wise purposes of him whose name is to be given to this building.

Something more than a year before Mr. Babcock's death, he communicated to me his intention of enlarging the Department of Physics and erecting a building adequate to the demands of the department. His death prevented the carrying out of his intentions. I trust that I do not violate the sacred confidence of intimate friendship in saying that the fulfilment of his plans is due to the brave loyalty to his memory on the part of her who has undertaken to carry out as far as possible the purposes of the chief benefactor of Alfred University in the same way that they would have been carried out by himself if he had lived.

It is proper for me to express my profound appreciation of all that the friends of the University have done in providing the means for the enlargement of this department, and for the confidence which you have reposed in me in calling me to this work. I shall endeavor to see to it that this confidence is not misplaced.

As an earnest of my interest in the success of the undertaking, I beg to hand to you, Mr. President, for communication to the Trustees of the University, a clear deed of an equipment for the building, representing about ten thousand dollars. This apparatus represents the accumulation of a somewhat busy lifetime. I only ask in return, that when I am no longer here, it may be made useful in the interest and in the advancement of scientific

investigation, and in maintaining an interest in the study of physics as an integral part of a college education.

I have said that the ceremony of laying the corner-stone of a public institution involves an act of consecration to the work sought to be accomplished in the erection of the building. It is proper, therefore, that we should state with the utmost clearness the grounds upon which the justification of this undertaking rests. When I was first asked concerning the conditions under which I would return to Alfred and undertake the re-organization of the Department of Physics, I stated in reply one principle, which it seems to me ought to prevail in a new departure in conducting the affairs of a college which maintains its existence and does its work only by the most rigid economy and by the most heroic efforts, supplemented by large sacrifices on the part of those who conduct its affairs. The principle is that no new departure ought to be undertaken which will in any way affect the existing financial condition of the school, either in adding to the running expenses of the college, or impair the prospect of obtaining funds for enlarging the work of the college as a whole. Our first duty must be to enlarge and strengthen the college itself.

It often happens that the acceptance of a gift for a special purpose involves an expenditure so great as to open the question whether it would be wise to accept the gift under the circumstances. There are, it seems to me, two considerations which should determine if any new departure should be undertaken. First, that if funds are sought for the undertaking, they should come from sources which would not be available for other purposes, either for present use or prospective addition to its income; and, secondly, the new departure ought to be an integral part of a regular college course, having only its own share of importance and its own educational value.

The first duty of the friends of Alfred is to at once increase its general endowment fund, and the present effort ought to give a decided impetus in this direction, rather than to operate as a hindrance to the prosecution of this work. It is always well to remember that an Institution does its legitimate work, only by making each department contributory to the welfare of the college as a whole.

I take it for granted, therefore, that those who have undertaken the present work, will see to it that the general financial interests of the college shall not suffer in the least by this new departure, as indeed I am sure they will not; for its supporters are among the most loyal supporters of the college, and when any new need of the college becomes apparent I am sure you will find the supporters of this enterprise will be among the first to recognize the importance of the need, and the most insistent to see that the demand is met in the way that the friends of Alfred University have of doing the most liberal things. I have already indicated the relation which I think this re-organization of the department should bear to the general course of college study. If you will allow me, I should like to enlarge a little further on this subject.

I am a firm believer in an all-around education. I would magnify, even more than is the present tendency, the value of what are

termed disciplinary studies—studies which sometimes seem to the student a waste of time and energy. I have often observed that when a young man, at the commencement of a course of study, expresses an interest in his favorite study and effects to look askance at everything which has no practical side, he falls out by the wayside before he gets very far in his favorite course, and that his successful rival is the plodding student, who, with a less vivid special interest, has a more solid foundation to build upon in the disciplinary studies which he has faithfully pursued.

I shall not, therefore, encourage the application of academic students to enter the Department of Physics until they have had considerable previous training. On the other hand, one ought to be careful to encourage any interest in the study of physics, especially in the formative period of educational life. To secure this end, I propose to give a general course of illustrated lectures, as often as once in two weeks during the fall and winter terms, which shall be open without charge to all students of the academic course, and to all students of the freshman year of the college course who may elect to attend faithfully such a course, and who will subscribe their willingness to do enough of previous reading upon the subject upon which the lecture is to be given, as will make the lecture more readily comprehended. It is proposed these lectures shall be free to the townspeople of Alfred, and even to occasional visitors.

The lectures themselves will be somewhat of the nature of what are known as University Extension lectures, and the intention is to call out the best efforts and to create an interest on the part of students who are likely to become interested in the study of physics. It is to be understood, however, that these lectures will not in any way take the place of the regular course of college work, which will commence at some point yet to be determined in the regular college course. Personally, I should prefer that this study should commence with the sophomore year and continue through the year, but that question can be best settled in the construction of the curriculum by the Faculty.

The work for the first term will be largely text-book work, and is to be supplemented by a few lectures. The object of the term's work will be to lay a solid foundation in acquiring a general knowledge of the subject in general. The work in this term will be open to all college students. All who pass a successful examination upon this term's work will be entitled to elect the laboratory course for the two following terms, in which the work will be done by lectures and by personal experiments.

Those students who may have developed special aptitude in the way of experimental practice will be entitled to continue their work under the direction of the head of the department for two years longer. The work in this course will be largely of the nature of original research, and will be concluded by a thesis upon some subject involving original work, for which special facilities will be offered. By way of illustration, I will mention the subject of the thesis prepared by two students of last year's course at Colby University. Each of these students prepared a thesis upon the subject entitled: "A critical study of the

*An address delivered by Prof. Wm. A. Rogers at the laying of the corner-stone of the Babcock Hall of Physics, June 23, 1897.

method of determining the absolute errors of thermometers." The thesis prepared is printed in *The Physical Review*, published under the auspices of the the Trustees of Cornell University.

I have been thus explicit in the statement concerning the course of study to be pursued, for two reasons; first I wish to be clearly understood that the study will be pursued along the usual line of slow and patient work; and, secondly, that special work will only be offered to those who have had adequate preparation, either here or elsewhere.

In this connection I wish to state the rule which will be followed in the purchase of apparatus for the equipment of this department. The entire amount of the money appropriated for this purpose will be equally divided for this purpose between apparatus of the best class, for the illustration of the fundamental principles of physics, and for special apparatus with which to carry on original investigations. In order to do the work in laboratory practice with the best economy, it will be advisable to have duplicates of the apparatus used, so that each student shall have personal control of all the apparatus which he needs in his work. As an illustration, I may say that in the electrical course at Colby there are complete sets of instruments for thirteen separate students. It is the design to have here about five complete sets at the start. Other sets will be added as they shall be required. Many of these instruments will be manufactured in the work-shop of the department.

For the lines of special investigation offered, the means for the construction of the apparatus required will be adequate. Among these lines of investigation may be mentioned the following:

1. The study of the law of expansion of metals under changes of temperature.

2) The standardization of measures of length.

3) The separate measurement of the heat effects of hot air and the heat conveyed by radiation.

4) The energy of heat radiations from measures, by means of an instrument designed by Professor Morley, of Adelbert College, and brought into shape for practical use by the writer, by which the expansion of metals is measured in terms of the number of wave lengths of sodium light; the bars being submerged in water in an air-tight box from which the air has been excluded.

5) The development of the method by which precision screws may be constructed.

6) The practical development of precise measurements for the ordinary use of the mechanic in common workshop practice.

7) Experiments in the use of static electricity in the generation of X-rays.

8) Experiments on the relation of current and voltage, in order to obtain the maximum of action of X-rays; experiments with an instrument known as the Plante multiplier, by which the amount of energy of the rays may be measured.

9) Experiments designed to ascertain the relative cost and efficiency of small sources of power. Among these sources may be mentioned the following, viz: From the steam engine, from the current produced by a dynamo, from a storage battery, from a water motor, from a gas engine, from a petroleum engine, and from a motor driven by compressed air.

10) Experiments in the economy of the various forms of heating, including heating buildings from a distance; heating by means of hot air driven by a rapidly-revolving fan; heating by direct and indirect radiation; and heating by gas machines.

It is designed to have apparatus of the best forms and construction for each of the experiments mentioned above. It will be seen that many of these special investigations have a distinctly practical bearing.

While I hold strongly to the utilitarian view in the choice of subjects for special investigation, I desire to offer a word of caution in two directions: First, that it does not necessarily follow that the specialist who undertakes investigation would add very much to our present knowledge of the subject beyond results obtained by other investigators. I still hold that it is better to make choice of subjects which have effect and practical bearing on ordinary affairs of life, because he will thereby come into touch with more vital interests than those involved in an investigation undertaken along lines which are solely theoretical. Secondly, it is well to point out the danger of entering upon the life of a specialist at all. It is undeniably the fact that the tendency of the life of concentrated attention to any given subject involves some elements of danger. The question to be considered is, Is it safe to attempt to gain all the knowledge possible upon any given subject rather than to obtain a general knowledge of a great many subjects? The tendency of specialism is undoubtedly in the direction of concentration of one's powers and attentions in one direction to the exclusion of vital interests socially and intellectually. I pity a society made up exclusively of specialists. And then again, when a man has confined his attention to a given subject for a long time he loses the power of giving his attention to subjects of general interest. He even loses his power of thought and expression upon general subjects. The tendency of specialism is to contract rather than to enlarge his mental vision; he is less interested in the social affairs of life which contribute so much to the happiness of families and friends and neighbors.

The tendency is to lessen his sense of the obligations of duty and, judging from my own experience, the life of a specialist will in the end lead to loss of power of consecutive thought and expression in considering subjects of general interest.

No young man ought for a moment to enter upon a career as a specialist who does not make up his mind to resist these natural tendencies of a life of concentrated attention in given directions. The correction of these tendencies lies in the exercise of all his mental powers in an all-around education during his college course, and in the constant attention to claims of duty in all relations of subsequent life, whether they relate to claims of citizenship, to social claims, or to intellectual demands.

It is for this reason that I would warn a student of the danger involved in entering upon the work of a specialist until he has laid the foundation of a liberal education along very broad lines. The world owes much to specialists and will owe still more in future. Specialists have an honorable calling and a work to do which cannot be done in any other way, but it is well to recognize the danger in the directions indicated and to overcome it

by constant attention to the necessity of obviating it. Hence a specialist ought to enter upon his work somewhat late in his course when the habits of liberal thought and liberal study have been pretty firmly fixed by a liberal education such as a regular college course gives to the student.

HARD TIMES.

Amid the general cry of hard times it would be well to look at things as they are and to compare our own present condition with that of other nations. The average daily wages of the working man in China is 10 cents; India, 12 cents; Japan, 15 cents; South America, 20 cents; Mexico, 25 cents. Poor Africa, 4 to 7 cents, is worse off than any of them. God has not been intrusting his riches to us without a purpose.

If we fail to do his will and use them to send the gospel to less favored nations, he may withdraw them from us altogether. When the rich man found that his steward was wasting his goods, he said unto him, "Give an account of thy stewardship, for thou mayest be no longer steward." Luke 16: 1, 2. The United States have \$400,000,000 in the savings banks. All Europe has only \$650,000,000. See Matt. 6: 19-21. We spend \$22,000,000 on chewing-gum every year, and give only \$4,000,000 to send the gospel to a great lost world. Do the Christian people consider it more important to chew gum than to evangelize the heathen? We spend \$600,000,000 annually on jewelry, \$800,000,000 on tobacco, \$1,500,000,000 on liquors, and yet we continue to cry, "Too poor." If every church-member in this country would deny himself some luxury, and pay 25 cents a week for missions, there would be about \$200,000,000 a year,—fifty times as much as we are now giving,—and every creature could then receive the gospel within a limit of five years. —*Brooklyn Mission Journal.*

TRACT SOCIETY.

Receipts in June, 1897.

Church, Hartsville, N. Y.	\$ 5 00
" First Alfred, Alfred, N. Y.	\$ 11 36
" Dr. Lewis' Work	5 00—
Church, DeRuyter, N. Y.	2 00
" Second Verona, N. Y.	2 00
" Shiloh, N. J.	7 59
" Plainfield, N. J.	20 14
" Milton Junction, Wis.	20 65
" Dr. Lewis' W.	21 00—
" New York City, N. Y.	15 87
" Salem, W. Va.	2 05
" Milton, Wis.	19 05
" First Brookfield, Leonardsville, N. Y.	4 75
" Marlboro, N. J.	6 00
" Chicago, Ill.	31 33
" Dr. Lewis' Work	15 10—
" First Genesee, Little Genesee, N. Y.	11 69
" Pawcatuck, Westerly, R. I.	34 73
" Friendship, Nile, N. Y.	13 86
" Farina, Ill.	6 87
Sabbath-school, Plainfield, N. J.	9 29
" Boodschapper	5 08—
" Farina, Ill.	5 95
Y. P. S. C. E., Hornellsville, N. Y.	70
Junior C. E., Marlboro, N. J.	2 00
Woman's Board	180 19
Dr. Lewis' Work	29 65—
Young Peoples' Per. Com.	209 84
Collections, Central Association	10 00
" South-Eastern Association, Dr. Lewis' Work	30 57
Collections, North-Western Association	15 00
" Western Association	15 00
H. W. Stillman, Edgerton, Wis.	41 52
Mr. and Mrs. L. A. Loofboro, Welton, Iowa.	25 00
John Congdon, Newport, R. I., Dr. Lewis' Work.	25 00
Miss Perintha Witter, Leonardsville, N. Y., Dr. Lewis' Work	5 00
Mrs. Oscar Williams, Lowville, N. Y.	1 00
W. H. Lewis, North Loup, Neb., Dr. Lewis' W.	5 00
J. H. Noble, Kingston, Wis.	5 00
A. W. Vars, Dunellen, N. J.	5 00
Mr. and Mrs. L. A. Loofboro, Welton, Iowa.	5 00
Geo. Bonham, Shiloh, N. J.	5 00
S. J. Clarke, Milton, Wis., Dr. Lewis' Work.	10 00
M. E. Rich, Limona, Fla.	1 00
C. T. Rogers, New Market, N. J., on L. M.	10 00
A Friend, Leonardsville, N. Y.	10 00
Interest on Bond and Mortgage	30 00
Dividend, City National Bank	20 00

Total \$ 768 99

E. & O. E. J. D. SPICER, Treas.

PLAINFIELD, N. J., July 1, 1897.

Young People's Work

By EDWIN SHAW, Milton, Wis.,

PRESIDENT'S LETTER.

Dear Young People:

Have been too busy to write you, while going up and down these valleys, talking, singing, and praying with people. A wonderful work has been in progress here in Berlin for some days. Yesterday, Sabbath-day, the deacons and some others, men and boys, came, at ten o'clock, to Pastor Seeley's study for prayer. At ten-thirty we continued it in church until eleven. After the preaching, invitation was given for those wishing prayers to come forward, also those who wished to offer themselves for church membership and baptism. Many came for prayers, and four for baptism. The meeting ran on with great interest until one o'clock. Then we went to the waters for baptism. One of the candidates was an old lady, seventy-eight years of age.

The Christian Endeavor meeting was held during the afternoon. At night, with a well filled house the meeting ran until after ten o'clock with greater power than ever. Many came forward for prayers, among them gray-headed people; prodigals arose and asked forgiveness and found the whole congregation nearly making their way to them to welcome them back. Many old people say they were never before in such a meeting. Only two or three in the audience, unconverted, who did not ask for prayers and come forward.

The meetings have been in progress four and a half weeks. Eld. Burdick, who had charge of the singing, was called home to New York last Thursday. We expect to visit the baptismal waters again in a day or two. Fourteen additions to our church and the greater share of them old people and past middle life. Best of all, Christians have become more active; forgiving, and altogether too friendly for some who attend the meetings. One poor fellow came once, and said, "they pulled both his coat sleeves off." No complaints have been made that people did not speak to them. Thank God for the wonderful answer to prayers. We are asking for more.

E. B. SAUNDERS.

BERLIN, N. Y.

CHRISTIAN ENDEAVOR—A RIVER.

"There is a river, the streams whereof shall make glad the city of God." Psa. 46: 4.

"And by the river upon the bank thereof, on this side and on that side, shall grow all trees for meat, whose leaf shall not fade, neither shall the fruit thereof be consumed: it shall bring forth new fruit according to his months, because their waters they issued out of the sanctuary." Ezek. 47: 12.

And Christian Endeavor is such a river. Reverently the figure is borrowed from God's Word, to make plainer to you and to me what God really intends to do with this river which he caused to spring up in Portland, Me., sixteen years ago, and the overflow of which he has directed, until its waters now extend through the uttermost parts of the earth.

Careful observers of the onward sweep of this river of Christian Endeavor have noted that it has widened during the past year. Since last we met, this great current has been swelled by 5,000 new societies. Rejoice with exceeding joy, for the world-wide enrolment is now 50,747 local societies. What a swift

and mighty flood! In 1881, one society and fifty-seven members. In 1897, 50,780 societies and a total membership of 3,000,000.

Of its large tributary State and Provincial streams in this country that have over one thousand local societies, Pennsylvania still leads with 3,443; New York, 3,049; Ohio, 2,383; Illinois has now passed to the fourth place, with 2,013; Ontario, 1,783; Indiana, 1,387; Iowa, 1,336; and Michigan, with 1,071, for the first time is entitled to a place in this class. These figures do not include the Junior societies, with their boys and girls, the Intermediate societies, with their lads and lassies, the Senior and Mothers' societies for the fathers and mothers and those who in years are no longer considered young.

Now we are reminded that Christian Endeavor has flowed into many and unlooked-for fields, for there are Christian Endeavor societies in colleges, in public institutions of various kinds, in prisons and schools of reform, in almshouses, asylums, institutions for the blind, etc., on board-ships, men-of-war, at navy yards, in life stations and among the boys in blue in United States army and navy, in large factories, among car-drivers and policemen, in the Travelers' Union, etc., to the total number of 231.

The Juniors now claim our attention,—the springs that feed this mighty river. The Keystone State, Pennsylvania, still leads with 1,397; New York, only a little behind with 1,288; Illinois, 993; Ohio, 970; California has made a mighty leap, and passed into fifth place with 551; Indiana, 549; Iowa, 518; Massachusetts, 517, this ending the list of states with more than five hundred Junior societies enrolled. The Junior badge banner, given to the state that has made the largest gain in Junior societies during the year, was first presented at Montreal to New York, and at the three annual Conventions since that time Pennsylvania has proudly carried it away; but this year our good "pig iron" friends must pass that banner over to the "buckeyes" of Ohio.

The other Junior badge banner, first given to the District of Columbia at Montreal for the greatest proportionate increase in number of Junior societies, and held successively by Delaware, Assiniboia, and Mexico, must now pass from Mexico to Spain. A Christian Endeavor banner to travel from Mexico to Spain! Strange history we are writing! O that it might be carried by the shortest route, by way of Cuba, and that to bleeding Cuba it might be an emblem of liberty, peace and prosperity!

The Intermediate societies next claim attention. The first society was organized a few years ago by Rev. A. Z. Conrad, D. D., of Worcester, Mass. There are now 366 Intermediate societies enrolled. California leads the states with 51; Illinois has 44; Ohio, 32; Pennsylvania, 27. As busy pastors, especially in large churches, are beginning to see the wisdom of banding the older boys and girls into separate societies, preparatory to graduation into the regular Young People's society, the growth of Intermediate societies the coming year is likely to be large. Make way for new applications of Christian Endeavor principles. Already the Mothers' societies number 70, Illinois having 30; Pennsylvania, 20; Kansas, 11; and the rest scattered here and there.—From Annual Report of John Willis Baer, General Secretary.

OUR MIRROR.

So MANY gods, so many creeds,
So many paths that wind and wind,
While just the art of being kind
Is all the sad world needs.

—Ella Wheeler Wilcox.

THE Chicago Seventh-day Baptist Y. P. S. C. E., though a young society, is in quite a flourishing condition. The President and Treasurer, who have been absent for some weeks, have recently returned. Mrs. Newell Burns entertained the young people, Sabbath night, May 29, at her home, No. 1704 Melrose Avenue. Refreshments were served from six until seven. There were about twenty-five present, who made the evening pleasant with charades and "A trip to Washington."

LEO CUTLER, Cor. Sec.

VERY often we think if we only had some other person's talents, we would gladly contribute an item for the "Mirror," or an article for Conference, Association, or a Convention. Why not use the talents God has given you? Perhaps some one else has had more experience and can prepare a more able paper, but if you keep trying, doing your best each time, they will grow better and be a help to some one, though that person is yourself. Do what your hands find to do, and do it well, remembering that "even Christ pleased not himself." Find out God's plan, then find out your place in it, then get into your place and stay there.

WE need to bear constantly in mind that the blame which attaches to ill-temper is not to be wholly thrown upon those who give way to it. Those who are naturally amiable must bear a portion of the responsibility. If they have held aloof in simple disapproval, if they have not striven to discover its cause, to ward off its approach, to understand the temptations that lead to it, to allay the rising excitement, to soothe the ruffled feelings, and to strengthen the power of self-control in those with whom they consort, they cannot hold themselves guiltless, though their own temper may be placid, their own feelings serene and tranquil, and their own power of self-command unquestioned.

GOD has given us each talents, he has endowed us with free wills, the freedom makes us divine. We are free either to assist or defy God. To each of us the splendid gift of responsibility is given. We may shut our eyes to this responsibility, but we shall be called to a strict account for it.—Rev. F. K. Stone.

THE very consciousness of having faithfully and cheerfully striven to do the work given unto us, whether it be open and active, or secret and passive, brings with it a certain sense of success which compensates for apparent failure.

EVERY prayer should find its origin in a promise, and then its expression in a petition, its answer in a blessing, and its fruitage in thanksgiving.—Endeavorer.

THE call of the cross was a call to absolute self-renunciation. The life without a Gethsemane and a Calvary will be a life without an Olivet.—Endeavorer.

HE who day by day puts one touch of rosy sunshine into the lives about him, is working with God.—Evangel.

MY NEIGHBOR'S GRAVE.

BY E. C. WILLIAMS LIVERMORE.

'Twas summer, when adown the hill
I wandered, toward the old, brown mill.
The sun was sinking in the West,
And nature wore her emerald dress.

The wheel was still this day of rest,
Each bird was singing in its nest,
Mid thick-leaved trees beside the stream,
Checked with the sun's last golden beam.

Death's city lay just at the right,
Where, in those homes, it's ever night;
And old and young were lying there,
All labor o'er—without a care.

Beyond, a little, noisy rill,
Stayed in a lake to run the mill,
A mirror for the tree and sky,
Hard by, where friend and foe doth lie.

Pausing, there came a rush of thought,
How I had lived and how I ought.
The noisy rill was like my youth,
Curbed, as I came to know the truth.

Our wheels must turn and grind a while
The grain of life with earnest toil;
Crushing the kernel for its worth,
Blessing mankind throughout the earth.

But, when the wheels shall turn no more,
And shadows lengthen 'long the shore,
The night-bird whispers in the wood,
Shall I have done all that I could?

Near by a neighbor's grave will be,
One that I loved—one that loved me;
And if among the first I rise,
To meet the Master in the skies,

Will that mound stand—unbroken sod—
Waiting, till I have gone to God?
Waiting, until the rock and hill,
That tower around the old, brown mill,

Shall hear the cry, "Fall down on me,
Hide from the Mighty, O, hide me!"
Could heaven be heaven with that soul lost
When on my soul there rests the cost?

COMMENCEMENT WEEK AT ALFRED.

Commencement week at Alfred began with the sermon before the Christian Associations on Sabbath morning, June 19, by Rev. Annis Ford Eastman, associate pastor with Rev. Thomas K. Beecher, of Park church, Elmira, N. Y.

Rev. Mrs. Eastman addressed a large and appreciative congregation upon "The Honor of Humility;" text, 1 Cor. 3: 21. The space afforded by these columns will not permit an abstract to be made of sufficient length to exhibit the treatment of the subject. Suffice it to say that the sermon was worthy of one associated in pastoral work with a representative of the Beecher family.

The Baccalaureate sermon was delivered on Sunday evening in the College Chapel by President Davis, upon the theme, "The Rewards of Culture;" text, Rev. 2: 7. The sermon was thoroughly characteristic of President Davis, who is well-known to most of the readers of the RECORDER, and was in fitting keeping with the occasion.

Beginning on Monday afternoon, the Lyceums held their sessions, in the usual succession, on Monday and Tuesday as follows: Alfredian, Monday afternoon; Alleghanian, Monday evening; Athenæan, Tuesday morning; and the Orophilian, Tuesday afternoon. These sessions possessed features of unusual interest, and maintained their time-honored high standard of excellence.

On Tuesday occurred the Annual Meeting of the Board of Trustees of the University, also. As the Board had held no meeting since the last Annual Meeting, this one was of unusual importance. The work was planned so far as possible to obviate the necessity of a call meeting during the coming year.

The Annual Concert took place on Tuesday evening under the direction of Miss Alice I. Toop, Director of Music in the University.

Its principal feature was the rendition of the cantata, "Ruth," by Gaul. Merriman's Orchestra, of Hornellsville, furnished the accompaniments.

Wednesday was Alumni-Day. The chief interest in this Commencement centered largely in the exercises of this day, because, in addition to other attractive features, the principal event of the entire week—the laying of the corner-stone of the Babcock Hall of Physics—was included in the day's program.

Hon. Daniel Lewis, M. D., Ph. D., of New York City was president. In his opening address Dr. Lewis reviewed briefly the work of the Association, and directed attention to the movement to enlarge the Department of Physics by the acceptance of a proposition from a distinguished alumnus, who consented to take the Chair of Physics on conditions which involved the erection of a building for that Department and equipping it, the Department taking its name from a warm friend of the institution, who had placed a munificent endowment upon it. President Davis gave the address of welcome. Mrs. A. A. Allen then read a Memoir of the late Prof. Darwin E. Maxson, D. D. Addresses were made by Hon. James McHale, of St. Paul, Minn.; Hon. N. M. Hubbard, of Cedar Rapids, Iowa; and Prof. A. R. Crandall, of Alfred.

The afternoon session opened with a paper by Corlis F. Randolph, of New York City, upon "The Study of the Latin Language from the Standpoint of the Present Day."

Brief addresses were made by Hon. M. M. Acker, of Hornellsville, N. Y., and Rev. O. U. Whitford, D. D., of Westerly, R. I. After the transaction of some routine business of the Association, an early adjournment was taken to attend the laying of the corner-stone of the new Hall of Physics. This impressive ceremony was presided over by Hon. Daniel Lewis, Chairman of the Committee of the Trustees having the construction and equipment of the building in charge. Professor Wm. A. Rogers, who is to be the head of the Department, delivered the principal address of the occasion. In the course of his address Prof. Rogers tendered to Dr. Lewis, as Chairman of the Committee, to be delivered to the Trustees, a clear deed duly executed for his valuable private apparatus, representing, as he expressed it, "the accumulation of a somewhat busy lifetime," and modestly estimated by him to be worth \$10,000, as an equipment for the building. The address was devoted mainly to the setting forth of the plans of Prof. Rogers for the work he proposes to do in the new department. As this address is to be given entire to the readers of the RECORDER, a synopsis of it will be omitted here. Suffice it to say, however, that it was pronounced by Dr. D. R. Ford, Professor of Physics in Elmira College, to be the best and clearest exposition of such work that has ever been offered to the public in this country.

The audience then proceeded to the site of the new building. Here Dr. Lewis presented the deed tendered by Prof. Rogers, to Hon. A. B. Cottrell, as President of the Board of Trustees. Mr. Cottrell made a brief but appropriate reply, thanking Prof. Rogers for his generosity, and pledging him anew the support and co-operation of the Trustees in carrying out the work so well begun. A copper box containing various papers, etc., of historic interest, was placed in the corner-stone,

when Master George L., son of the late George H. Babcock, of Plainfield, N. J., took the trowel, and having spread the mortar upon which it was to rest, the stone guided by his hand was swung into place. Prof. Rogers then pronounced the corner-stone well and truly laid. Three hearty cheers were then given, and the service concluded with the benediction by Dr. Ford, Alfred's first Professor of Physics.

The box placed in the stone contained, along with other articles, the following: A half-tone engraving of Prof. Rogers, with his autograph affixed; a list of the publications of Prof. Rogers; a program of the exercises of the Sixtieth Commencement and one of the Sixty-first; a copy of the class invitation of the class of '97; one of the College badges for '97; a copy of the College Annual for 1896, and one for 1897; copies of the last four numbers of the *Bulletin*; and copies of the following, viz.: The SABBATH RECORDER, *Sabbath Visitor*, and various county papers.

The Lyceums then held their Annual Reunions, all of which were attended by a large number of old members. Alumni-Day was brought to a fitting close by the Banquet in the evening, in the large dining-room of the Boarding Hall. About one hundred and seventy-five guests were present. The festivities here were presided over by the presiding officer of the day, Dr. Daniel Lewis. Toasts were responded to by Dr. D. R. Ford, of Elmira; President Davis, of Alfred; Prof. Wm. A. Rogers, of Colby University; Dr. Parkhill, of Hornellsville, Prof. M. B. Saunders, of Alfred; Mr. A. C. Prentice, of the Class of '97; Hon. M. M. Acker, of Hornellsville, and others.

Thursday was Commencement-Day. Shortly before 10 o'clock, a college procession, consisting of the Trustees, the Faculty and the Senior class, was formed at Kenyon Memorial Hall. This line marched to the Chapel and was seated, with the Trustees and Senior class in separate bodies at the front of the room, and the Faculty upon the stage. The academic costume of cap and gown, which the President and Senior class wore on this, as well as on other occasions of college exercises, added to the impressiveness of the service. The following program was rendered:

- Hymn. "O Mother—dear Jerusalem."
- Invocation. Rev. O. U. Whitford, D. D., Westerly, R. I.
- Hymn. "O Happy Band of Pilgrims."
- The Progress of Civilization. Samuel Brumfield Bond, Aberdeen, W. Va.
- The Philosophy of History. Samuel Benjamin Crandall, Independence, N. Y.
- The Revolution of Redemption. Theophilus Anthony Gill, West-Park-on-Hudson, N. Y.
- Chorus. "Moonlight Music." Pinsuti.
- The Teacher as a Factor in Society. Holly Whitford Maxson, Adams Centre, N. Y.
- The Renaissance in English Literature. Agnes Lydia Rogers, Farina, Ill.
- Vocal Quartet. "The Sea Hath its Pearls." Pinsuti. Misses Jessie Crandall, Minnie Kenyon, Messrs. H. W. Prentice, F. C. Berry.
- Poverty. Jasper Robertson, Plattsburg, N. Y.
- Hereditry. Alfred Carlyle Prentice, Adams Centre, N. Y.
- Chorus. "Bridal Chorus"—From the Rose Maiden. Cowen.
- The President's Annual Address.
- Conferring of Degrees.
- Doxology and Benediction.

Degrees were conferred as follows, viz.: Bachelor of Arts, Samuel B. Bond, Holly W. Maxson and Alfred C. Prentice; Bachelor of

Science, Samuel B. Crandall; Bachelor of Philosophy, Theophilus A. Gill, Jasper Robertson and Agnes L. Rogers. The honorary degree of Doctor of Divinity was conferred upon Rev. L. C. Rogers, A. M., B. D., Charles Potter Professor of History and Political Science in Alfred University. The President's Annual Address reviewed the work of the year, and was full of hope and courage for the future. Some of the points touched upon were as follows:

(a) That in face of the widespread protests against the study of Greek, that department in Alfred has never before had so many students in it as during the past year.

(b) The erection of the Babcock Hall of Physics and its equipment.

(c) The appointment of Mrs. A. A. Allen, A. M., as Professor Emeritus of Archaeology.

(d) The appointment of Prof. William A. Rogers, Ph. D., LL. D., as Babcock Professor of Physics, his term of service to begin April 1, 1898, and his work in the class-room to begin September 1, 1898.

(e) The appointment of Mr. Frank G. Bates, B. L., University Fellow in Columbia University, as Assistant in History and Political Science.

(f) The separation of the College and Academy, or Preparatory School, with distinct faculties, and the appointment of Mr. Earl P. Saunders, A. M., as the Principal of the Academy.

(g) The establishing by the Trustees of competitive scholarships in Allegany County, N. Y., and the adjoining counties in New York and Pennsylvania, and in Tioga County, Pa.

(h) The acquisition by the institution of the building known as the "Steinheim" erected by the late President Allen. This building is to be a memorial of its builder, and will be known as the "Allen Steinheim Museum." The Department of Natural History has been installed in it.

Thursday afternoon came the Field Sports on the Campus, followed by the Class-Day exercises in the Chapel. The former of these attracted a large crowd of enthusiastic spectators, and the latter a full house of appreciative listeners.

The week's series of events fittingly ended with the President's Reception, given at his residence on South Main Street. President and Mrs. Davis were assisted in receiving by Prof. and Mrs. A. B. Kenyon, Mrs. W. C. Burdick and the members of the Senior class. The guests included the Board of Trustees, as well as the students, alumni and other visitors attendant upon Commencement, and a large representation of townspeople.

ONLY A KISS.

"A kiss saved me," an old man said, as he stood one evening before a large audience. "I know nothing," he continued, "of my parents or of my birth. Nothing in all the bitter past clings so close to memory as the certainty that I belong to nobody and nobody belongs to me. Poverty isn't so hard if we've some one to love us; but no one cared for me and all the days were alike, and the night seemed an eternity of time. There is a bitterness of sorrow in the lives of the homeless of which God only can know.

"The snow had fallen and the cold March winds were blowing, leaving us, the little waifs for whom no one cared, no choice, except the sunniest side of the dismal street in which we found shelter. I, with others, had sought the sunny side, when a lady paused beside us, smoothed back my tangled locks and kissed me. That was the first caress I had ever known, and it saved me. It was years before I grew out of that life to a better one; but whether I had where to lay my head, or not, I felt the presence of a light foot-fall, the soft touch of a hand. Out of the pure depths of her pitying womanhood she kissed me. It was a trifling thing indeed, to kiss a homeless, friendless child; but because of that kiss, and with the Father's help, I stand to-day upon the firm basis of an honorable manhood."—*Selected.*

Home News.

Pennsylvania.

SHINGLE HOUSE.—July 3, was a day long to be remembered by Sabbath-keepers at Shingle House, Pa. The citizens of that place having made arrangements for a grand celebration, it seemed good that attention should be called to God's law by holding special religious services. Friends from Hebron and Little Genesee responded to an invitation to "come over and help us." A banner was displayed in front of the church with the invitation, "Come ye that love the Lord," and naming the hours of service. Some misgivings were felt as to results, but at 11 A. M. our hearts were cheered by a well filled house of attentive listeners.

B. E. Fisk spoke of the proper education and exercise of conscience as a means of securing peace with God. He urged that the Sabbath claims should be investigated, and offered our literature to all who would read. Sabbath-school followed, led by Daniel Stillman. There was fair attendance in the afternoon when G. P. Kenyon spoke of the Imperishable Law with an earnest appeal that all would accept the true way of life. S. S. Powell arrived during the service and made fitting remarks, in which he compared present events to Bunyan's picture of Vanity Fair. Thousands seeking profit or pleasure, a few seeking eternal life. Testimonies followed in which the thought was often expressed, "This is the most enjoyable Independence day ever experienced." A deep feeling of spirituality seemed present in all the services.

While we see much to regret that this opportunity was not better improved, we humbly trust that among the hundreds whose attention was called to our position some hearts will be found that will yet rejoice in the acceptance of full salvation. Shingle House is a point that should be held for God and truth.

B. E. F.

IN MEMORIAM.

Miss Etta Brown passed away from this life to the joys of the life beyond while we were attending the Association at New Market, May 28. She had reached her 25th year April 17, and had been a great sufferer for a long time. Consumption finished her mortal career. She was the daughter of Mr. F. U. Brown, of South Berlin, N. Y., and from her earliest years she had given her attention to the things pertaining to the kingdom of God, and the pursuits connected therewith. It was during the faithful and honored ministry of Bro. G. H. F. Randolph, late pastor of the Berlin church, that she gave herself fully to the Lord and his church, and was baptized by him. Though not belonging to a Seventh-day Baptist family, yet she preferred to unite with them in church fellowship, having found, from the reading of the Bible, "the more excellent way." She steadfastly maintained her views and strictly kept the Lord's Sabbath-day, and was in everything a serious, consistent, faithful follower of the Lord Jesus, good and kind, and thoughtful of all others around her, making peace and spreading good-will, enjoying the religion of her Lord and Master, and as her end drew near, she was for weeks in a wonderfully happy frame of mind, looking forward to the eternal home of the saved and holy. Divine grace had prepared her for the house of many

mansions. Yes, she was ready when the signal was given her. God had given her remarkable visions of his glory, in which her soul basked, as in the full sunshine thereof. In her removal from us to the higher life, the church has lost a devoted member, though for years an invalid, she dwelt among the "shut-ins." The family consisting of her father, mother, and one dear brother, their joy and comfort, and her many friends, a true friend. After returning home, I visited the afflicted people, who loved dear Etta so much, and found them in the deepest sorrow. "But their loss was her infinite gain, a soul from trouble released; and freed from her bodily pain." The beautiful thought of the reunion fills our own heart with joy. That this triumphant death may be sanctified to many, is our prayer.

GEORGE SEELY.

BERLIN, N. Y.

THE SHIRK.

The essential nature of every shirk, masculine, feminine, domestic, social, or civil, is selfish. The shirk thinks only of himself, his own ease, his own comfort, his own indulgence, and this regard to self so fills his whole horizon that he cannot perceive any one in the world who should be consulted, indulged and favored in preference to himself. To tear this veil of selfishness from the eyes of the shirk is a task so difficult that it is often easier to do his work for him than to make him do it for himself.

But the willing worker should not be imposed on simply because he is willing. If any man will not work, neither shall he eat, is a precept of divine authority. The sick, the crippled, the helpless should be cared for; but those who deliberately shirk the work they are well able to perform will be benefited by being compelled to do it, or suffer from its being left undone.

The mother who permits her daughters to array themselves in fine clothes and sit in the parlor at fancy work, while she drudges in the kitchen, does them no less than herself an irreparable injury, and the daughters who permit themselves such indulgence are incapable of making good wives and mothers.

Life is full of burdens to be borne, of drudgery to be done, of laborious tasks to be accomplished; and the earlier in life one begins to apply himself and herself to the tasks to be done, the sooner does life become easy, does toil become pleasure, does achievement become its own exceeding great reward.—*N. Y. Christian Advocate.*

ANGER AND WEAKNESS.

The man who gives way to anger in his own behalf is pretty sure to be a weak character. He who is thrown into an ungovernable passion when things do not turn out as he hoped they would, thereby shows that he is not equal to the situation. His exhibition of anger is an unconscious confession of his personal weakness. The strong, brave man looks the disappointment in the face, and is calm. He expects to surmount the obstacles before him, and to recover himself out of his misfortune. But the man who storms and raves, thereby makes it evident that he lacks confidence in himself, and that he can only vainly talk against the circumstances which he feels unable to master.

A man in an angry passion rarely accomplishes anything, except such things as he is afterward sorry for. Almost everywhere, displayed anger is a hindrance to success. It throws the mind into confusion; it overheats the whole nature, and prevents the best work which the faculties might do. An easy and habitual yielding to the passion of anger is fatal to that coolness of judgment and calmness of temper which are indispensable qualities of strong characters and truly successful lives. Select out of any community the hot-headed men who are frequently heard raving at events, and berating their fellow-men, and you select the *essentially weak men*, who neither win great respect nor carry great weight in the community. "Anger resteth in the bosom of fools." Eccl. 7: 9.—*Selected.*

Sabbath School.

INTERNATIONAL LESSONS, 1897.

THIRD QUARTER.

July 8.	First Converts in Europe.....	Acts 6: 6-15
July 10.	Paul and the Philippian Jailer.....	Acts 16: 22-34
July 17.	Paul at Thessalonica and Berea.....	Acts 17: 1-12
July 24.	Paul Preaching in Athens.....	Acts 17: 22-34
July 31.	Paul's Ministry in Corinth.....	Acts 18: 1-11
Aug. 7.	Working and Waiting for Christ.....	1 Thess. 4: 9-5: 2
Aug. 14.	Abstaining for the Sake of Others.....	1 Cor. 8: 1-13
Aug. 21.	The Excellence of Christian Love.....	1 Cor. 13: 1-13
Aug. 28.	Paul Opposed at Ephesus.....	Acts 19: 21-34
Sept. 4.	Gentiles Giving for Jewish Christians.....	2 Cor. 9: 1-11
Sept. 11.	Christian Living.....	Rom. 12: 9-21
Sept. 18.	Paul's Address to the Ephesian Elders.....	Acts 20: 22-35
Sept. 25.	Review.....	

LESSON IV.—PAUL PREACHING IN ATHENS.

For Sabbath-day, July 24, 1897.

LESSON TEXT.—Acts 17: 22-34.

GOLDEN TEXT.—God is a Spirit, and they that worship him must worship him in spirit and in truth. John 4: 24.

INTRODUCTION.

When the unbelieving Jews at Thessalonica heard of Paul's success in Berea, they sent down men who created a disturbance, and once again Paul was obliged to move on. So leaving Silas and Timothy, he went down to Athens, and there awaited the coming of his two companions. As he moved about the city his heart was moved with grief and sorrow at the darkness—religiously,—and he strove earnestly, both in the synagogues and market places, to point them to the true God and his Son, Jesus Christ. Finally he attracted sufficient attention so that leaders of the two great schools of thought led him away from the noise and hustle of the market to the Areopagus, the center of thought in the great city. Here, with the learning of the world at his feet, he preached "Jesus and the resurrection."

EXPLANATORY.

God, Creator of all Things. 22-26.

22. *Mar's Hill.* Better. *In the midst of the Areopagus.* This may have been the meeting-place on the hill, or it may have been some court-house in another part of the city. *Ye men of Athens.* The common oratorical form of address. Paul's knowledge of Greek customs and literature stands him in good stead, and he, a man of learning, instantly commands the respect and attention of these wise men. *Too superstitious.* R. V., very religious. The word is correctly translated either way, as it has the two shades of meaning.

23. *Passed by.* Walked about the city. *Devotions.* Objects of worship, such as temples, altars, images. *The unknown God.* Lit. An unknown God. They had gods of the sea, of the rivers, of the sky, etc., yet felt that they had missed something, so reared such an altar. *Ignorantly worship.* This one that ye worship without knowing him. *Declare I.* Same word as used in v. 18. They said, "He seemed to be a setter forth of strange gods." Paul answers, "I am, and a setter forth of this very God ye are seeking in your worship."

24. *God that made the world.* Better the God, not one of many, but the one true; not an idol, a creature of men's hands; not a deity far removed from the world and its denizens, but the Creator of all things. Here he strikes at two errors held by his auditors,—the Epicurean God having no interest in the world, and the Stoic world of fatality utterly apart from God. *Lord.* Sovereign ruler, supreme, not to be compared to any of their false gods. *Temples made with hands.* Not as an idol to be placed here or there, or a little god to dwell in one place or another; the heaven of heavens cannot contain him.

25. *Worshipped.* Ministered unto as they served their idols in the temples. *Giveth.* He is the minister, the giver of all things.

26. *One blood.* The Revised Version omits the word blood, but leaves the thought the same. One source from which all men sprang (by whatever method) makes them once and forever brethren. *Times.* Seasons, seed-time and harvest. *Bounds of their habitations.* Affairs nationally, as well as personally, are in his hands.

God the Saviour of Men. 27.

Seek the Lord, etc. "Paul here defines the actual position, not only of idolatry, . . . but of all systems that leave out Christ and an inspired Bible. They ask questions to which Christ is the answer. They express longings and aspirations, while Christ bestows that for which they long."—*Peloubet.* *They that seek me early shall find me.* "I was found of them that sought me not." "He is the rewarder of them that diligently seek him." *Not far.* Near enough to reveal himself and save the seeker.

God the Father of Men. 28, 29.

28. *In him.* Through or by him. *Your own poets.*

Cleanthes and Arastus both use this expression. The latter was a native of Cilicia, and so a fellow-countryman of Paul's. Such evident familiarity with their authors would give his words additional weight with these men of learning.

29. *Ought not to think,* etc. The keen intellects could easily grasp the ludicrousness of the thoughts that they—men—could be the children of gold or silver, idols, which their own minds had devised and their own hands graven.

God the Judge of Men. 30, 31.

30. *Winked at.* Not in the sense of cunning, as we use the term now, but to pass by in mercy to kindly overlook, because of the ignorance in which the sins were committed. *New.* When the light is come; when the gospel is preached; when men can no longer plead ignorance. *Repent.* To change the whole course of life, away from sin, unto God through Jesus Christ.

31. *Because.* God must be true to himself. Without his love he must hate sin and punish the finally wanton sinner. Hence he gives the light, makes and shows the way of escape, and pleads with men to walk in it. *By that man whom he hath ordained.* Jesus Christ, Saviour if accepted, judge if rejected. *In that he hath raised him from the dead.* "The resurrection of Christ brought assurance of the judgment of the world by Christ, because: (1) It proved Christ's claim that he was the Son of God; (2) it proved that his teaching was true, a part of which was that he should judge the world; (3) it proved the resurrection of the dead, and a life beyond the grave, without which there could be no judgment in the world to come."—*Peloubet.*

The Attending Results. 32-34.

32-34. *Some mocked.* Probably Epicureans who were materialistic in doctrine, and taught that there was no after life. *Others said, we will hear thee again.* Possibly of the Stoicks. Their idea that all would finally be absorbed into God, was in opposition to Paul's doctrine, yet might prove to harmonize if he were better understood. *Departed from among them.* Left the Areopagus. *Dionysius the Areopagite.* A member of the Athenian supreme court, hence a man of learning and importance.

STUDENTS IN MILTON COLLEGE THE DESCENDENTS OF MINISTERS, CHIEFLY OF OUR DENOMINATION.

Of the Graduating Class this year, David C. Ring is a son of Rev. Peter Ring, of Big Spring, S. D.; Herbert N. Wheeler, of Rev. Samuel R. Wheeler, of Boulder, Colo.; and G. Merton Burdick, of Rev. Geo. W. Burdick, of Milton Junction. The last named and Frank L. Shaw are grandsons of Eld. Russell G. Burdick, deceased. Of the undergraduates in attendance the past year, there are two daughters of Rev. Herman D. Clarke, of Dodge Centre, Minn.; a daughter of Rev. Simeon H. Babcock, employed as an evangelist by the General Missionary Board; a daughter of Eld. N. Peter Nelson, of Dell Rapids, S. D.; a daughter of Rev. C. E. Carpenter, the pastor of the Methodist Episcopal church of Milton; a son of Rev. Benj. F. Clement, of North Loup, Neb.; a son of Rev. F. F. Johnson, of Stone Fort, Ill.; a son of Rev. Lewis A. Platts, of Milton; a son of Edward B. Saunders, employed as an evangelist by our General Missionary Board; a son of Eld. Ole A. Johnson, recently the President of the Seventh-day Adventist Conference of Wisconsin, and an active member of a literary society; a son of Rev. W. Frank Place, of Frankestown, N. H. There was also a grandson of Eld. Russell G. Burdick; two granddaughters of Rev. Hamilton Hull, of Milton Junction; a grandson and a granddaughter of Rev. O. Perry Hull, deceased; a granddaughter of Rev. James Summerbell and a great-granddaughter of Rev. Hiram Cornwall, both deceased; a granddaughter of Rev. Zuriel Campbell, deceased; a granddaughter of Rev. Henry Pullen, a Presbyterian clergyman, deceased; two great-grandsons of Eld. John Greene, deceased; two great-grandchildren of Eld. Stillman Coon, deceased; two great-great-grandsons of Eld. John Davis, an early pastor of the Lost Creek Seventh-day Baptist church, W. Va.; and a great-great-grandson of Eld. Henry Clarke, the organizer and first pastor of the First Brookfield Seventh-day Baptist church at Leonardsville, N. Y. W. C. W.

Commencement Week at Milton College.

(Continued from page 437.)

dent, Rev. Lewis A. Platts, of the Class of '64, called on Rev. J. Wallace McGowan, of the Class of '83, residing in Farmington, Ill., to offer the invocation. The President then spoke briefly on "The Debt we Owe our Alma Mater," and urged the need of the institution being speedily provided with a suitable Science Hall, and with more extensive appliances for illustrating the principles of the Physical Sciences. He was followed by Grace E. Millar, of the Class of '95, a teacher in the public schools of Janesville, who presented a spirited original poem. Rev. A. H. Lewis, D. D., of the Class of '61, now residing in Plainfield, N. J., and the Corresponding Secretary and agent of the American Sabbath Tract Society, next addressed the Association. He was in his happiest mood. He alluded to his attendance as a student in the institution at different times between 1846 and 1861; eloquently spoke of the great issues before the American people since the last named year; and suggested what questions of absorbing interest would soon demand solution by those who heard him. Prof. Albert Salisbury, of the Class of '70, now President of the State Normal School at Whitewater, dwelt for a few moments and in a captivating manner, upon reminiscences of his student life at Milton.

The officers of the Association for the ensuing year are Rev. Lewis A. Platts, of Milton, President; Mrs. Jennie Dunn Belknap, of the Class of '90, residing at Oak Park, Ill., Vice-President; and Herbert N. Wheeler, of the Class of '97, Secretary and Treasurer.

Succeeding the exercises of the Alumni Association, were those of the graduates this year in this Class-day meeting, as follows: Introductory remarks by David C. Ring, the President of the class; Class Poem, by Frank L. Shaw; Secretary's report, by Amie Cora Clarke; Treasurer's report, by G. Merton Burdick; Class Prophecy, by Eli F. Loofboro; Class Will, by Herbert N. Wheeler. Response from the Class of '95, was made by Grace E. Millar; from the Class of '96, by Wm. B. Wells, of Idaho Falls, S. D.; from the Class of '98, by Susie B. Davis, of Milton; and from the Class of '99, by Lura M. Burdick. Then the Pipe of Peace was smoked by the graduates, and facetiously handed over to the Class of '98.

The Alumni Banquet was held after 5 o'clock P. M., in the College chapel, and was attended by over one hundred old students and friends. After serving a collation, Rev. Lewis A. Platts, the President of the Association, spoke words of hearty welcome, and called on Pres. W. C. Whitford, of the College, to respond to a toast to the Old Students; on Rev. A. H. Lewis, to the Ladies of the Association; on Prof. Albert R. Crandall, of the Class of '67, to Alfred University, of whose Faculty he is a member. The banquet, though necessarily of brief duration, was greatly enjoyed.

In the evening at the church the Senior Concert closed the sessions of the busy day. The Oriental Male Quartet, and Laura Dainty, all of Chicago, Ill., the former by their singing and the latter by her recitation, delighted the audience with their lively, varied and forcible presentations.

MILTON, Wis., July 4, 1897.

Popular Science.

BY H. H. BAKER.

North Pole Again.

News just received by telegraph from Stockholm informs us that Professor Andree's balloon was inflated at Dane Island on June 22, and that it was his intention to start for the North Pole on July 1.

The winds being favorable, he has no doubt ere this, accomplished the daring feat of reaching a higher latitude than ever reached before, if not having already actually attached the halyards to the pole. We shall await with deep interest reports from 89 degrees, 60 minutes north.

Three Wondrous Works, Flume, Sewer and Tunnel.

FLUME.

A flume is now just about completed near San Diego, in California, and is the largest and most costly of any in the world. There are eight tunnels in the course, the longest of which is 2,100 feet. They are six feet wide and six feet high, and have curve-shaped roofs. The tressle to carry the water across the valleys between the mountains is the remarkable feature of the work.

There are 315 tressles (only think—three hundred and fifteen of them!). One of them is 1,700 feet in length and 85 feet high. It took 250,000 feet of lumber to build it. There is another 1,200 feet long and 85 feet high, and the 313 others are of varying lengths and heights.

The main timbers used in these tressles are 10x10 inches and 8x8 inches. They were prepared for position on the ground and raised by horse-power. The timber is that known as red-wood, and that used in constructing the flume-box was two inches thick.

This wonderful flume, constructed for supplying the city of San Diego with water, has been a piece of superior scientific engineering, demanding the highest talent and utmost care, that there might be a perfectly uniform flow throughout the whole course. Such has been the skill and precision that the grade of every mile of this great and wonderful work, from the start to the finish, is just four feet and seven-tenths of a foot to the mile.

SEWER.

The next remarkable work we observe embraces the disposition of the sewage of the city of London, the largest city in the world. This is done by two pumping stations, one on each side of the river Thames, having an aggregate of 3,000 horse-power, and capable of handling five hundred million gallons per day.

There are also two pumping stations for disposing of the storm waters, capable of throwing into the river 150,000,000 gallons per day. These are to prevent flooding in times of heavy storms, or the closing of flood gates by high tides.

The flow of the sewage of the city exceeds 200,000,000 gallons per day. All this is received into tanks for settling, at two different localities. One plant is at Barking, and this is rated at 20,000,000 gallons a day; and the other at Crossness, rated at 31,000,000. Here at these two stations this enormous quantity of sewage is received and put through a course of chemical deodorizing treatment, and the sludge, which amounts to upwards of 200,000 tons, is taken by a fleet

of steamers more than fifty miles out on the North Sea and discharged.

London has a river and the tides, but treats her sewage chemically, and then carries her sludge more than fifty miles away to mid-ocean for discharge. New York has a river and the tides, but dumps her sewage into it and allows her sludge to float about the bay. Her garbage is dumped so near her shores that more or less returns and pollutes the atmosphere.

It is a wonder that the death-rate in our cities is so low, when the laws governing health are so readily and persistently violated. Nature cheerfully does her part to purify and prevent disease and decrease the death-rate, but science, when she speaks, her advice is generally treated with contempt, because it will increase the tax-rate, and thus the death-rate must continue.

TUNNEL.

Having spoken of the greatest flume in the world and the greatest sewer, I will close this article by referring to the longest tunnel in the world, now in process of construction.

This magnificent tunnel with its laterals is to be fifty miles in length. The main tunnel is twenty miles. It starts near the old town of Colorado City, at the foot of the mountain leading up to Pike's Peak, and will pass directly under the cone of Pike's Peak, at a depth of about 7,000 feet. The other end of this main tunnel will come out six miles south of Cripple Creek, near the town of Sunol, in Fremont County, twenty miles away. The average depth of this tunnel below the surface will be 2,800 feet, and will pass 2,700 feet under the town of Victor.

The thirty miles of lateral tunnels are to traverse beneath Pike's Peak and the surrounding mountains, and will pass underneath all the Cripple Creek district, at an average depth of 2,800 feet.

At present the shortest road route from Colorado Springs to Cripple Creek is fifty-four miles. By way of the tunnel it is only sixteen.

The gangs of men on the main tunnel at each end are pushing forward at the rate of from sixty to seventy feet per day, and it is calculated they will not only meet, but also the subsidiary tunnels will be finished within the next seven years.

The contractors estimate that the whole work of this great system will cost on an average \$80 per foot, which will make this greatest tunnel under the earth cost \$20,520,000.

The gold miners calculate that under Pike's Peak will be located the Gold Exchange of the world, and that thousands of mines will become tributary to this tunnel scheme.

They expect also that, while carrying on their *post mortem* examination of the bowels of the earth, to far more than cover all expenses by the abundance of rich ore with which they will come in contact, and the turning inside out of those pockets that have so long held tightly their great boulder nuggets of gold, thus creating a margin at least of 16 to 1, to be handed over to the lucky shareholders. But we do not advise investing in this under-the-world speculation.

THE JAPANESE FIREPLACE.

The *kotasu*, or fireplace, is a very important feature of the winter life in Japan.

Its beginning is a hole in the floor from one to two feet square; in this an iron pot is sunk, in which live charcoal is piled. Then a

wooden frame or rack, big enough to cover the hole, and about a foot high, is placed over this; and over all is thrown a large, thick quilt, the edges of which spread far out into the room. This is the heating apparatus of the house, and around it the family spend all their leisure time. The method of sitting is to put either one's feet or one's knees to the fire, and draw the quilt up as far as possible over lap, hands, and arms. On top of the quilt, where it falls over the frame, is often put a large, square, polished board, which serves as a table.—*Religious Herald*.

\$100 Reward, \$100.

The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages, and that is Catarrh. Hall's Catarrh Cure is the only positive cure now known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers, that they offer One Hundred Dollars for any case that it fails to cure. Send for list of Testimonials.

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Special Notices.

ALL persons contributing funds for the Mizpah Mission, 509 Hudson Street, New York, will please send the same to the Treasurer, Mrs. Emma Kenyon, 340 West 56th Street.

THE next Quarterly Meeting of the Otselic, Lincolnaen, DeRuyter, Cuyler and Scott churches, will be held on Cuyler Hill, July 31. Morning service commencing at 11 o'clock. We hope all the churches will be largely represented. O. S. MILLS, *Pres.*

A NUMBER of the churches have not yet paid their apportionments of the expenses of the General Conference. The address of the Treasurer for the summer is Ashaway, R. I. Prompt remittances will be thankfully received. WM. C. WHITFORD, *Treas.*

ASHAWAY, R. I., July 1, 1897.

THE Sabbath-keepers in Utica, N. Y., will meet the last Sabbath in each month for public worship, at 2 P. M., at the residence of Dr. S. C. Maxson, 22 Grant St. Sabbath-keepers in the city and adjacent villages, and others are most cordially invited to attend.

THE Seventh-day Baptist church of New York City holds services each Sabbath at 10.30 A. M., in the Boys' Room of the Y. M. C. A. building, Twenty-third Street, near Fourth Avenue. Visiting Sabbath-keepers in the city are cordially invited to attend the services.

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

ALFRED WILLIAMS, *Church Clerk*.

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

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

ALL persons expecting to attend the Seventh-day Baptist General Conference at Salem, W. Va., beginning Aug. 25, will please send their names to the Secretary of the Entertainment Committee, M. H. VanHorn, before Aug. 10. Any delegates desiring to make their homes with special friends will please state the same in their communications. Pastors are earnestly requested to call the attention of their congregations to the above request.

By order of Committee,

F. J. EHRET, *Chairman*.

M. H. VanHorn, *Secretary*.

MARRIAGES.

HILL—WORDEN.—At the residence of the bride, June 24, 1897, by the Rev. C. A. Burdick, Mr. Heman A. Hill and Mrs. Emma J. Worden, all of Brookfield, N. Y.

TUTTLE—OCKERMAN.—June 30, 1897, at the home of the bride's parents, in Scio, N. Y., by Rev. Henry L. Jones, Sumner B. Tuttle and Minnie E. Ockerman, all of Scio.

WEST—BEEBE.—At the parsonage, in Alfred Station, N. Y., June 30, 1897, by Pastor M. B. Kelly, Charles West, of Wellsville, N. Y., and Maud E. Beebe, of Andover, N. Y.

NEWMAN—FETTERS.—On Tuesday, June 22, 1897, at the residence of Edgar C. Davis, Jackson Centre, Ohio, by the Rev. W. D. Burdick, Mr. Edward S. Newman and Miss Sophronia M. Fetters.

DEATHS.

SHORT obituary notices are inserted free of charge. Notices exceeding twenty lines will be charged at the rate of ten cents per line for each line in excess of twenty.

SIMPSON.—At West Hallock, Ill., July 1, 1897, of consumption, R. Belle Simpson, in the 32d year of her age.

At the early age of 12 years she experienced religion, and joined the Seventh-day Baptist church of this place. The fated disease was contracted during long years of unselfish devotion to her invalid mother, who was laid to rest last November. Her physician had warned her what the result would be unless she should submit to change and a rest. But to her the path of duty seemed clear and she fearlessly walked in it. This deprived her of many social pleasures so highly prized by the young, and of these she knew nothing. Her chief delight, it seemed, was in the service of the one she loved. Such a life has its sweet lesson for us all. The funeral was held at the regular time of service on Sabbath morning. Text, John 12: 24.

T. J. V.

Literary Notes.

Harper's Magazine.

Harper's Magazine for August will be particularly strong in fiction, with short stories by Frederic Remington, Owen Wister, Mary Hartwell Catherwood, Bliss Perry, Mary M. Mears, Mary Berri Chapman and Alice Duer, and with the second installment of "The Kentuckians," by John Fox, Jr. A notable feature of the number will be an article on "The Inauguration," by Richard Harding Davis, similar in character to the vivid description of "The Coronation of the Czar," which Mr. Davis published in the *Magazine* a few months ago.

Harper's Weekly.

Harper's Weekly during July will contain the first installments of the timely serial of the Greek War of Independence, entitled "The Vintage," by E. F. Benson, author of "Dodo"; a description of the Queen's Jubilee, illustrated with elaborate drawings; and illustrated articles on "The Restoration of Independence Hall," on the Christian Endeavor Convention in San Francisco, "The Botanical Gardens of New York," and on "The Third-Rail Electric System."

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ODD PEOPLE.

Several people who got very widespread reputations in odd ways have lately died. One was Captain Boycott, late of County Mayo, in Ireland, who lent his name quite involuntarily to the English language. He was a squire in a small way and a land agent, who had used harsh measures to collect agricultural rents in bad seasons, and happened to be the first person on whom was tried the recommendation of Mr. Parnell, who urged the Irish peasants to abstain from violence against landlords and land agents, and instead to let them severely alone. Captain Boycott was let alone until he nearly starved, and "boycott" promptly took its place in the dictionary. He died, in London, apparently, about June 21.

On the same day, in Germantown, Pa., died Christian K. Ross, known throughout this country as the father of Charley Ross, who was stolen from home on July 1, 1874, and was never heard of afterwards. It has happened to Philadelphia to furnish the two most famous mysteries of this generation. The fate of Charley Ross was one, and the other is the Keely motor. After endless investigation at large cost, nothing definite has been ascertained about either. Mr. Ross lived to be seventy-four years old. For years he devoted the greater part of his time to the search for his son.

Father Kneipp, the inventor of the Kneipp water-cure, died at Woerishoven, Bavaria, on June 17. In his youth he was sickly, and the course of treatment to which he gave his name was first tested on himself. Its first principles seem to have been abstemiousness and abundant bathing, which are good things, and adapted to benefit a great many people. The system spread very widely. People of the first rank and fashion, royalties and millionaires, tried it and profited by it in Europe, and even in New York; within a year the newspaper curists who walk barefoot in the grass in the early morning in Central Park. Whatever merit there may be in the system, there is little doubt that Father Kneipp himself had excellent curative properties. He was well tested—once he treated the pope—and maintained an excellent reputation as a priest, a man and a physician.—*Harper's Weekly*.

ON THE MANNER OF AN INTRODUCTION.

It is mortifying to note how many persons pay little or no heed to what may be styled the etiquette of introductions. To the lover of good form there is something that sets one's teeth on edge on hearing an introduction so worded that a woman is presented to a man, or an elderly woman to a young one. The rules with regard to introductions are so simple and sensible that it would seem that the way-faring man or woman, though a fool, could scarcely err therein. A man is always introduced to a woman, and it may be well in passing to add that a lady's per-



mission should usually be asked before such a presentation is made. It is a simple matter to say, "Miss Smith, may I present to you Mr. Jones?" before uttering the formal, "Miss Smith, allow me to introduce to you Mr. Jones."

The man is, of course, always brought to the woman whom he is to meet; the woman should never be led to the man.

These rules might seem superfluous were it not that one so often observes their infraction among people who should know better. At a tea a matron who years before had arrived at the dignity of a grandmother was piloted by her hostess to a young girl of twenty, and they were made known to each other in the well-meant words: "Mrs. Knight, I want to present you to my dear little friend Mabel Day. Mabel, dear, this is Mrs. Knight, of whom you have so often heard me speak."

If the ladies were amused by the speech, they were so well versed in that knowledge of good form in which their hostess was lacking that they showed no consciousness of her error.—*Harper's Bazar*.

NEW YORK FASHIONS.

MOURNING ATTIRE.

Second mourning in olden days meant black and white or purple gowns. Now the etiquette of mourning is entirely changed. Six months is considered all-sufficient for deep mourning, and in many cases for any mourning, although widows still wear it for a year; and it is quite uncommon to see any one following out the old rule of deep black for a year, then lighter mourning, and finally purples and grays. Second mourning, therefore, now means the period when trimmings and different fabrics are allowed. The mourning silks trimmed with crepe are very smart gowns both for street and evening wear, and almost invariably becoming. The skirt is trimmed with a deep band of crepe, while the waist has folds of the crepe arranged in surplice or berth effect around the shoulders.

Chiffon and mousseline de soie are permissible in second mourning, and even dull black crepe de Chine. For summer wear the transparent materials are made over silk linings, and the lining is cut low in the neck and without sleeves, making a cool and

comfortable costume; no trimming save dull black ribbon and belt is used. Black lawn is effective for summer gowns, and should be made quite plain, with no lace or embroidery of any kind.

The question of wearing all-white gowns during the summer season is much discussed and never settled. In one's own home all white is quite permissible, but it certainly does not seem suitable in the street or at any watering-place, even when the skirt and coat style is worn with black shirt. It is best to wear all black even in summer when not in one's own home.—*Harper's Bazar*.

THE ALLEGED OCCURRENCE OF FROGS IN BLOCKS OF STONE.

The occurrence of living frogs and toads inclosed in blocks of rock or stone or clay, many feet below the surface of the ground, has often been reported, but never substantiated, says *Leisure Hour*. Dr. R. H. Traquair, keeper of the Natural History Collection in the Museum of Science and Art, Edinburg, has examined this delusion, among others, and he puts all such reports down to want of power of accurate observation. A stone is being broken, a frog is seen hopping about close to the place, and forthwith the lively imagination of the quarryman persuades him that he has seen it actually come out of a cavity in the rock. Dean Buckland made experiments for the purpose of ascertaining how long frogs and toads could live shut up in cavities of stone and excluded from air and food, with the result that most of them were dead within a year, and none survived more than two years. Yet frogs are alleged to have been found enclosed in rocks which, geology teaches, were deposited under water millions of years ago, and afterwards subjected to a pressure which has crushed all the fossils contained in them as flat as paper. If geology is right, the frog stories are utterly incredible. Or, as Dr. Traquair puts it, the blow of the hammer that disclosed a living frog inside of a block of stone without an opening would at the same time destroy not only geology, but the whole fabric of natural science.—*Scientific American*.

USES OF CHARCOAL.—Charcoal is one of the best friends of the housewife. All sorts of utensils which have become musty through disuse, or impregnated with the odor of strong vegetables through constant use, may be purified by rinsing with water in which powdered charcoal is sprinkled. Charcoal placed in the compartments of a refrigerator in which strong-smelling foods are kept will prevent the odors from reaching the butter, milk and other odor-absorbing foods.—*Christian Leader*.

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