

THE SABBATH RECORDER.

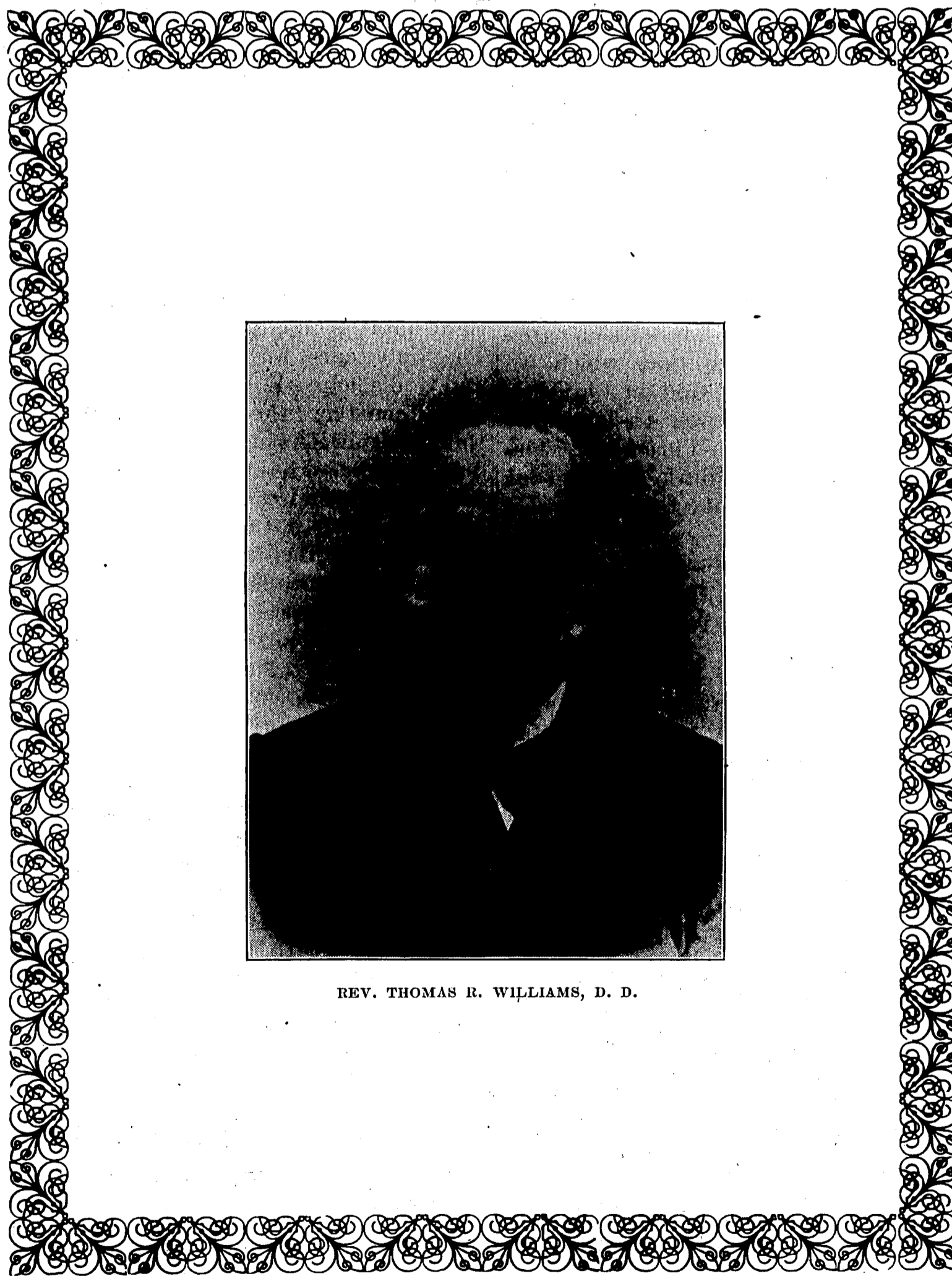
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WHOLE No. 2786.

THE REV. THOMAS RUDOLPH WILLIAMS, D. D., Ph. D., was born in the town of Darien, Genesee County, N. Y., March 20, 1828, and died in Alfred, March 5, 1893, about 65 years of age. Early manifesting a desire for knowledge, he came to Alfred for a course of study. After graduation in his home institution, he took two years' study in Brown University, Providence, R. I., and a three years' course in Union Theological Seminary, in New York, and short courses in Princeton Seminary, at Princeton, N. J. He was ordained to the work of the gospel ministry at the North-Western Association, in 1861, held at Welton, Iowa. He served as pastor, with efficiency, the churches of Westerly, R. I., Plainfield, N. J., and Andover, Hornellsville, and First Alfred, N. Y. His larger work, however, was in the cause of education. In this department of labor he was Principal of Albion Academy in its greatest prosperity, Professor of the Greek Language and Literature in Alfred University, temporary President of Milton College during some portion of President Whitford's term as State Superintendent, and for more than twenty years Professor of Systematic Theology in Alfred University. And the fruitage of his great work for our people in this latter department is seen in many of our pulpits and churches. Dr. Williams was a metaphysician and theologian by nature and culture. He was a patient, observant and indefatigable student. In personal religious experiences he was devout, spiritual minded and truth-loving. His devotion to the Theological Department of Alfred University was like the devotion of a parent to a beloved child. He was in the prime and ripeness of intellectual and spiritual power when the physical life failed and he entered into the everlasting rest.



REV. THOMAS R. WILLIAMS, D. D.

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PLAINFIELD N J

Sabbath Recorder.

A. H. LEWIS, D. D., - - - - - Editor.
J. P. MOSHER, - - - - - Business Manager.

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LARKS SINGING.

BY MARY MCGOWAN.

Clear-noted,
Pure-throated,
Cleaving the sky;
Hope bringing,
Praise flinging,
In ecstasy!
Joy sipping,
Joy dripping,
Rising in light—
Love teaching,
Heaven reaching,
Fading in flight.

—Outlook.

CHRISTIAN ENDEAVOR work in States prisons was begun at Waupun, Wis., early in 1890. Since that date nearly 1,100 prisoners have been enrolled in that society. Other societies have been organized at Michigan City, Ind.; at Carson City, Nevada; at Albany, N. Y., and at other places. Much good work has been done also in jails and prisons by Christian Endeavorers, where societies have not been organized within the prisons. This is a Christ-like remembrance of those in bonds, and a work to be highly commended.

THE power of the Bible is in the simplicity with which it meets the deeper wants of human life. Put it in whatever way you may, the story of God's love for men, and of his care over men, is comforting and uplifting. Men are made better as well as happier by the consciousness that some one above them in power and wisdom loves them, cares for them. We become like that which we love. The unfolded love of God in Christ is the secret of the Gospel's power to draw men to him and to make them Christ-like. The world can never be wholly dark to any soul that has come to know that "God is love."

"SALVATION" has meanings widely different, as used by different ones. A narrow definition is escape from punishment hereafter; "saved from hell." Such men live as close to the borderland of evil and disobedience as they dare to. What God will do with them we do not attempt to decide. But whatever God's judgment may be of such a man, his religious life is barren, narrow and world-stained. He may be saved, so as by fire, perhaps. A larger conception defines salvation as freedom from the power of sin and victory over sinning. It means salvation from selfish purposes and sordid aims. It means a life so fully saved from all that is unlike Christ, that he who is thus saved becomes in no small degree a saviour of men. His love for Christ draws men to Christ. The joy of his salvation commends the Christ in whom he believes to the confidence of others. To one thus saved doubts are strangers. Fears as to the future are unknown. Heaven is not something to be hoped for, but something already begun. Seek the largest conceptions of salvation.

If trouble comes from the interference of any power in Europe in the present war with Spain, it will be from the German Emperor. We say Emperor, rather than Germany. He has been so prominent a factor in European politics, and seems so anxious to be possessed of the Philippines, that he is restless and eager to dictate to the United States. The

European "Dreibund," tripple Alliance between Germany, Austria and Italy, has given Emperor William great prestige in the "Concert" of European affairs, and, naturally war-like, he seems to dream of similar power throughout the world. He has not always the calmness that a great man needs, and the unexpected may come. Should it come, or should it appear in the horizon, the two great English-speaking nations of the world would instantly stand in line, elbow to elbow, in an alliance for higher civilization and the best interests of the world, in the twentieth century. But we think Germany will remain neutral in spite of the Emperor's tendency to regulate other nations.

"FORCE of habit" is a common expression, but little understood. Habit, physical, intellectual, religious, is a fixed and definite line of living. Habits are structural. The formation of the brain, the development of the muscles, the texture of the bones, the make-up of the nerves are modified if not wholly determined by habit. Let it be repeated: habits are methods of living. They have the force of life. In the beginning habits are not likely to be the result of any definite act of the will. Surroundings, animal desires, unconscious influences in customs and methods usually determine incipient habits; these soon determine character, life, destiny. Habit determines life along lines of right-doing as well as wrong doing; but the excess of bad habits among men is so great, that we are likely to associate habit with evil only. Here is great loss. The cultivation of right habit is fundamental to right living. The only cure for bad habits is will power and God's help. Will power is another name for self-mastery; the kingship of the soul over things within its kingdom. The will is often defeated by bad habits through the blandishments and promises of appetite. Habit says to the Will, "Yes, I ought to yield, and I will do so to-morrow. Let me enjoy to-day." Such promises are delusions. In such an hour the soul must expect battle. There is no other way. Not parlying but surrender, should be the watchword of the soul. An old adage says, "He who sups with Satan needs a long-handled spoon." The only safe way is not to sup with him at all.

WE believe devoutly in the need of spiritual regeneration. But this does not mean that children are to be allowed or expected to grow in sinful ways, or even negative goodness until a great struggle must come in which they are to be freed from a life of sin by "Conversion." As usually defined, conversion, to say the least, is a most undesirable method of seeking "Regeneration." That should begin under the fostering care of home and church,—note, home comes first; home and mother—at the earliest time when the simplest of moral, religious and spiritual experiences begin. The child—blessed indeed, if inheritance has given it rich germs of spiritual life,—should be taught in such a way that no fierce struggle like that which men call conversion, will ever come. There will be struggles, temptations, defeats. But these must be watched for, met, and treated by parents and teachers so that victory will be gained at each step. When the child comes to such ripeness of experience and life as will bring definite choices and determinations, these will be the choices of a regenerated soul, not

by a fearful struggle with a sinful past, but as a flower that has unfolded in the gardens of God. Here lies the great problem of Christian parenthood and Christian childhood.

GOD does not want his children to despise or neglect this world. He has ordained that everything earthly, aside from sin, can be changed into heavenly treasures. All else can be made to advance the kingdom of righteousness, and thus be transmuted into heavenly treasures. Powers, opportunities, money, strength, words and deeds may be so used and consecrated as to become essential factors in God's service. The heart which struggles with God in prayer, the tongue which pleads with men to be reconciled to God, and the pen which writes the words that make for righteousness, are serving God no more than the hands that till the soil or wield the tools of the artisan, if the purposes and results are equally devoted to the service of God. We need to erase the lines which separate the secular from the religious, and deem all living, all doing, all obtaining as forms of God's service.

WE print on another page a communication from Bro. H. H. Hinman, that the readers may have before them, in general, the question of Christ's coming, from two standpoints. This does not mean that the RECORDER is to be opened for any polemic discussion of the question. It is a matter for investigation, not for debate. We only add the important fact that, like all similar questions, the investigation must be carried on in the light of the history of the question, and of the mistakes already made. Mistakes of which Mr. Hinman says, "It is doubtless true that the false interpretations of the Jewish prophecies were a great hindrance to the acceptance of Christ, who came so different from what he was expected to be." That is an important and deep-lying fact, which must enter into all consideration of the question at the present time. More important still is the truth, so often expressed by Christ, that his kingdom has its center in the hearts and lives of his children. "Advent movements" and theories have been as various as the centuries, and a careful study of the "mistakes" which have been made will aid in reaching wise conclusions.

THE RECORDER is in receipt of a letter of six pages, signed "A. S. D. B." with the assurance that "it is of no moment" to the RECORDER who the writer is. This is true of all anonymous communications, and we should not make this note except that in no other way can we ask the unknown writer to purchase a dictionary. The burden of the letter is that the RECORDER has said that the book of Daniel and the Revelation belong to a group of Jewish "Apocryphal" literature. Our critic is grieved that we should thus cast discredit on a part of the Bible, etc., etc. What we said—June 20, 1898—was that certain theories "Find expression in the Jewish Apocalyptic literature, to which the Book of Daniel and the Revelation are closely allied." Our unknown critic confesses that he or she had not the RECORDER at hand when the criticism was written in which we are somewhat severely chided for casting discredit on the books named. If our critic will procure a dictionary and note that "Apocalyptic" is not "Apocryphal," and also quote from the

RECORDER rather than from memory, some trouble will be saved, and the next criticism will bear the name of the writer. Trusting that this will come under the eyes of our unknown friend, we kindly suggest, again, the value of a Dictionary.

SEND YOUR PASTOR TO CONFERENCE.

Every pastor ought to go to Conference. Each church is an integral part of Conference. Each pastor is an official leader in his church, and in an indirect, but yet an important, way, each pastor is an official part of the denomination. Every denominational enterprise comes back to the churches for support and strength, and in turn each enterprise gives back to the churches inspiration and help. If a pastor is unenthusiastic, the church under his charge is likely to be comparatively or wholly indifferent. Indifference to denominational interests promotes spiritual and denominational decay. Pastors must remain comparatively uninterested who seldom or never attend our Anniversaries. Much can be gained by reading, but there is much good, much strengthening, which come only by personal contact. Churches will be strengthened by making special efforts to send their pastors to the annual meetings. If Young Peoples' Societies, Ladies' Societies and similar organizations within the churches set about it, the necessary means can be raised without direct demand on the church treasury. A little extra effort which will be of lasting good to all engaged in it, and the end is attained. It is not that your pastor may have a pleasure trip, but that he and you may all be blessed, and that God's cause may be strengthened, that we plead. If you have not already decided to send your pastor to Conference, set on foot new and untried plans, if need be, for accomplishing this most desirable end. Great work is at hand. New demands come with each year. New blessings come with each effort. Send your pastor to Conference for the sake of the church and the cause.

THE BLENDING OF NATIONS.

The Austrian Empire is in a state of perpetual unrest. The nationalities which enter into its composition possess such strong differences, that the bonds of common political interests are scarcely sufficient to hold them together. There is no unity, in the higher sense of the term. German, Czech, Magyar and Slav interests and characteristics enter into the problem. These racial and linguistic and social differences are so fundamental that discord is unavoidable. The Emperor, Francis Joseph, seems to be fair-minded and desirous of doing justice to all, but his task is great, and should his successor be less wise or strong the disruption of the Empire would be likely to hasten. The Anti-Semite wickedness is just now rampant in Galicia, where the peasants are destroying the property of the Jews in a barbarous way.

Racial differences lie at the bottom of European discord and unrest, outside of the Austrian Empire. The much-discussed "Balance of power," in Europe, and now in Asia, is adjusted on racial considerations, largely. China is being parceled out among the Great Powers, under the same influences. Russia, Japan, Germany, France, England; each demands a share and a place, lest one secure some advantage that will disturb the home balance. All this must continue until na-

tional and racial lines are made to coalesce. Judging by the past, this time is far distant. The history of the world is the history of national life, according to racial lines. The Roman Empire made a feeble attempt toward the unity of nations, but this was by subjugation rather than amalgamation. Rome embodied the spirit and work of the Conqueror, and forced all conquered nations to become part of Rome. For a time this plan succeeded, but racial and local differences soon weakened the great Empire and it fell under the blows of the half-savage hordes it could not hold in check. The American Republic presents the first example of an Empire of empires in which racial and national lines are coalescing. Our task is great, and our experiment is beset with many dangers. But we are gaining ground. In the United States Scotch, Irish, English, Germans, French, Italians, Poles, Magyars, Russians, mix up in inter marriages, mix up in business, in religion, politics. You will see most of them represented on political ballot tickets, in the directories of corporations, in the list of marriage licenses, on the sign-boards of factories and stores, and in the gangs of laborers. There are all sorts working together, forming friendships and rubbing off race prejudices. Their children are intermingled in the common schools—all of them speaking English. They are proud of their country and patriotic. With the falling off of the tide of emigration all traces of distinction of race would be obliterated in a few years. If a pure Christianity, and a genuine Republicanism can be made dominant in this process of amalgamation, the result will be a nation of nationalities, made one, higher, stronger, better than human history has yet chronicled.

ETHICS, NOT METAPHYSICS.

Dr. Lowrie, of Princeton, is publishing some very able (?) metaphysical papers in the *Princeton Review*. They represent lines of thought which, though called learned, are as nearly useless to the higher interests of the world as anything learned can be. The questions discussed are abstract, fanciful, foolish; for example, the distinction between a person and an individual, and kindred speculations. When students, collegians or theologues, are crammed with such cobwebs of moonshine they are the more unfit to grapple with the actual work and the living questions of life. The real issues of these days are ethical, not metaphysical. In church, state, social problems and political issues, the supreme question is, *What is right?* How shall right be exalted? How shall evil be checked, punished, killed? Actual history has left dreaming metaphysicians far behind. It has elbowed intellectual creed-makers on one side—or run over them. The devil rejoices in metaphysics. He says, "Dream about the differences which float between 'the which and the what,' the individual and the person. I want your boys and girls to people my kingdom with. Debate if you will about the subtle distinctions between the divinity of Christ and the deity of Christ. I am glad to have you, for I can better prevent the coming of his kingdom, when the church offers no opposition but the lath-made daggers of metaphysics, whose ghostly points hurt nothing but ghosts." The methods by which sin and evil secure victory improve with each year. The battleship, the ten-inch gun, the torpedo and the dynamite bomb are the inventions of yester-

day, and all physical warfare is forced to meet them, or be vanquished in an hour.

Moral and social evils have invented similar engines of death and destruction. Rum, with its intrenched saloons, its commercial and political influence, its scores of attractive liquors, its tobacco and opium, and other narcotic scouts, is doubly armed and protected for its work of ruin. The same is true of all forms of sin. It seeks results; *i. e.*, sinning men and women, tempted boys and girls, and ripened crime. It does not debate as to metaphysics, nor stop to make statistics. It has one battle-cry: "Gather them in, gather them in."

To fight such forces is not mimic war. It is business—cold, hard, cruel, real business. Flintlock muskets and smooth-bore cannon have gone to the old-iron heap. In moral warfare, hair-splitting metaphysics and intellectual creed battles ought to follow them, quick. Their place is in the dust-heap of dead days. Pulpit platitudes will not do. Christianity needs not "apologetics," but dynamics. It is too late to prove that Christianity is true by argument. It must prove itself true by deeds, influence, blows. Sermons written from the notes of lectures taken in theological seminaries thirty years ago may cultivate sleep for indifferent hearers, but they are worthless in the fight that is on. The spirit of true Christianity has always been right. Its methods must be fitted to times and circumstances. Methods will be determined by purpose. The purpose for which Christianity is here is to overcome sin and make the world better. Pulpits and editorial chairs ought to be furnished with ten-inch guns and dynamite-bomb throwers. Every Sabbath-school superintendent should be a trained marksman, and every teacher a patient worker, "below decks," if need be, fighting evil and exalting good. Ethics, not metaphysics. God wants ethics. The devil is glad when we grow foolish over metaphysics.

DUTY IS PRIVILEGE.

An earnest, young Christian once said to me: "I am weary of the word duty." What she meant was that she was weary of the cold, hard definition which many people attach to duty. She was coming to know that duty was a privilege, that it was a glad freedom; not freedom from God's will and law, but freedom because of oneness with God's will and law. Duty is not an exacting taskmaster, heaping burdens on unwilling shoulders. Duty is the bringer of joy—giving opportunities. Duty does not push us, from without. It draws from within, our love responding to God's call, and going out in gladness to enjoy being Christlike and doing God's work. We must not put an earth-born definition to so high and heavenly word. Duty, rightly defined, outruns all commandments, anticipating what will be commanded, and forestalling by obedience.

Duty, welcomed by love, enthrones itself in the soul and transmutes all obligations into living. The highest harmonies of the material creation are born from ever-present, ever-active obligations; but all are so blended that the universe from dust atom to planet is alive with glad, quick obedience. So the true child of God dwells not in fear under "Thou shalt not," but in joy with God's "Thou mayest," and his own "I will." When duty is defined as it ought to be it draws us like the voice of

mother's love, and rests us as her arms do the weary child pillowed on her bosom and lulled to sleep by her heart throbs.

Obligation, the sense of duty, gives zest and vigor to life as nothing else can. The recognition of obligation to God ennobles as nothing else can. In earthly correspondence we often write, "I am honored to be yours," etc. How much greater to feel that we are honored to be under obligations to God, to truth, to all things good. Such obligations give point and purpose to life. Under their influence you are no longer a mere wearied and worried toiler, a plodder in the dust, a sweeper in the kitchen, or an invalid on your bed of pain. These are only incidents for today. Obligation has bound you to the ever-living and ever-loving God. Obligation has deepened your sense of immortality. The horse you drive does not know duty as you do. His highest purpose is to do your bidding because you command it, and to revel in a full feed of oats at night. Obligation to God, enshrined in your soul, is the prophecy of a life where you will follow no plough with weary steps; scrub no floor with splinter-torn fingers; and sink never under burdens too great to be lifted. Let us forget the hard compulsion which false definitions have heaped on duty. Make it a word of high privilege, of sweet hope, and of glorious prophecy. Let us rejoice in the obligations which lift us to God, bind us to truth, and make full victory assured. Duty is not burden. It is blessing.

WAR NEWS.

Some new features in the war with Spain have appeared during the past week. The insurgents had, under Aguinaldo, succeeded in gaining possession of all of Subic Bay except the fortified Isla Grande. When they proposed to attack the island the German warship Irene interfered. On the 7th of July Admiral Dewey sent two warships to Subic Bay, which opened fire on the Spanish fortifications and compelled their surrender, with 1,300 prisoners, together with arms and ammunition. The Irene claimed that she interfered "in the cause of humanity." There were no German interests in the bay which demanded protection. The incident may pass without any further complications, as we hope it will, especially if the German government disclaims any design of interfering with affairs in the Philippines. Meanwhile the German press is actively discussing the Philippine question, and Aguinaldo declares that the German and Spanish governments have both made overtures to him. It is also reported, on what seems to be good authority, that German vessels are furnishing provisions to the Spaniards at Manila, so that Admiral Dewey has been obliged to place special guards to look after small boats going on shore. Nevertheless, we shall continue to trust the good sense of Germany, and to believe that actual interference will not occur.

PEACE.

Early in the week, peace prospects were brighter than at any time before. The total destruction of Cervera's fleet emphasized the helplessness of Spain so sharply that the general opinion of the civilized world advised her to make terms for peace. As the time approaches for going to press there is a "lull in the peace breeze." It is evident that the military element, especially in Cuba and notably

at Havana, is eager to prolong the war. On this point, as on others, Spanish sentiment and character are beyond comprehension. Ignorance, false pride and a blind recklessness, called bravery, are in the ascendancy. The Spanish Cabinet can neither resign nor continue in office successfully. Efforts to form a new cabinet, with a view to peace negotiations, have failed thus far.

CAMARA'S FLEET.

The last fleet, made up of worn and unseaworthy vessels, which sailed through Suez Canal a few days ago, with the boast that it would soon redeem the Philippines from the grasp of Dewey, has returned to Spain, after a heavy expenditure of "toll money." Preparations for the sailing of Commodore Watson's fleet for the coast of Spain are being pushed. Captain Clark, of the Oregon, is to be chief of staff to Watson. Spain is hastening coast defenses. Her coast lights are darkened at night.

AT SANTIAGO.

The most of the week was passed in strengthening the American forces around Santiago, and in efforts to secure the surrender of the Spaniards without further bloodshed. "Unconditional surrender" was the only terms granted by the United States. These were refused and some desultory fighting went forward. Finally the United States placed an ultimatum and made full preparations to bombard the city at 12 o'clock noon on July 14. At the last moment General Toral surrendered upon terms agreed upon. These terms include the transportation of the Spanish prisoners to Spain by the United States. This concession on the part of our government is in the interest of humanity and of good health. To disarm the Spanish troops and turn them loose in Cuba would almost insure their murder by the Cubans. Santiago is infected with yellow fever, and to confine the prisoners there would create a plague-spot of no little menace to our troops left to hold the place. The surrender includes all the eastern end of Cuba, so that the prisoners must be kept within our territory or sent out of the island. By sending these prisoners home our government will show an act of kindness and magnanimity which must touch the Spanish heart and gain the commendation of the Powers of the world. Such considerate treatment of a fallen foe is unknown, even among civilized nations, and its first announcement was not favorably received by many; others thought it could not be true. We welcome it as in keeping with the gospel principle of doing good even to one's enemies.

The fall of Santiago and eastern Cuba adds another blow from which Spain cannot recover. Unless she sues for peace, operations against Porto Rico and against Spain herself will be crowded forward. Havana will doubtless be left to herself, since soon or late it must fall of its own weight. Havana can be captured by way of Porto Rico and Cadiz, easier than by assault. We long for peace. We hope that no other gun will be fired except the gun announcing peace. Let peace hasten, and let humane plans and Christian treatment be applied to the uplifting of our fallen foes.

LET us anew unite ourselves to the batteries of heaven that we may receive power. We need the spirit of true and prevailing supplication.

THINGS WORTH KNOWING.

THE Associated Press of the United States serves 2,500 papers, which have 50,000,000 readers.

THE largest insect known to entomologists is a Central American moth, called the *Erebus Strix*, which expands its wings from 11 to 18 inches.

THE corner-stone of the monument to Francis Scott Key, author of "The Star-Spangled Banner," has just been laid in Mt. Olivet Cemetery, New York.

PLYMOUTH CHURCH, Brooklyn, has built a fireproof vault in which to preserve everything in any way connected with the life and work of Henry Ward Beecher. It invites all who possess Beecher relics of any kind to consign them to the care of the church for permanent preservation.

MAJOR WHIPPLE, who is laboring under the auspices of the Army Commission, says that it is difficult for one who is not at the front to form an idea of "the tenderness of the soldiers, their willingness to listen to the gospel and their sympathy with the message they hear. We are all having the most delightful experience of our lives," says Major Whipple. "Army and navy officials, from Secretaries Long and Alger down, are doing everything to make it possible for Christian men and women to reach the privates and minor officers." The writer knew many instances during the Civil War, wherein the experiences of army life turned men toward Christ and his service who had been indifferent, or in open opposition, at home.

CHICAGO has had a special experience in a newspaper famine. From July 2 to 5—and perhaps longer—the people of that enormous metropolis were without local daily newspapers. Such news of the outside world as they obtained was from Milwaukee, Detroit or St. Louis journals sent in by train. The cause of this peculiar state of things was a dispute between the Stereotypers' Union and the publishers. The former thought that at this time the maximum of dictation could be tried with a likelihood of the minimum of resistance by the publishers. The latter thought no time was better than the present to test the question as to who owned and managed their journals. Meanwhile the public, as in almost all other labor controversies of the present time, suffered, being innocent and impotent.

A TROLLEY railroad company is to make an experiment with electric traction on the Miami and Erie Canal in Ohio, under an act recently passed by the Legislature of that state. The plan contemplates the building of a standard-gauge track on the towpath, on which will be run an electric motor, receiving its power by an overhead trolley. The motor designed for this work will be of 100-horse power, which will easily pull a tow of five heavily laden boats, or more tonnage than a 300-horse power engine can pull on rails, there being so much less friction to counteract the pulling strength. Should the experiment prove successful the trolley company will be permitted to operate a line of boats for a term of years, paying to the state the same tolls as are now paid by mule-drawn boats. Electricity is making its way steadily as the "Coming Motor."

CONTRIBUTED EDITORIALS.

By L. C. RANDOLPH, Chicago, Ill.

A Month at Dodge Centre.

Among the noteworthy services of a busy pastor for increasing the usefulness of his church, we mention the "hectograph greeting," which H. D. Clark recently sent his church members. Just a friendly, loving circular letter, asking for suggestions, co-operation, sympathy and friendly advice.

The course of sermons which he announced for July were certainly on an original plan. Perhaps the subjects might be suggestive to others besides Dodge Centre people:

SNAP-SHOTS.

FROM THE LATE NORTH-WESTERN ASSOCIATION.

Subjects for July, 1898.

9th. "Loyalty." Ps. 137: 5, 6. Echoes from sermon by L. A. Platts.

16th. "Christ's Call to Better Things." Song of Solomon 2: 13. Pencillings from G. H. F. Randolph.

23d. "Starting and Keeping Right." John 14: 6. Nails from Keg of Geo. P. Kenyon.

30th. "Four Walls of Christian Character." Rev. 21: 10-16. Flashings from the Lamp of L. C. Randolph.

Commencement at Milton.

Under the bluest and brightest of June skies we climbed again the old college hill, endeared by the tread of many feet now departed to distant fields of life's work. If the day was ideal, so was the auditorium; for there is nothing like a tent for the festive summer occasions.

Ten years ago we were in their places. We dug the post holes for the big graduation platform (or did the Juniors do that?), and looked with romantic eyes into the rose-colored future. When Shaw wasn't looking, we lay on the green sward in the lull following the examinations, and talked of what we would be and do in the future days. How sweet the college songs rang out to the accompaniment of the light guitar, how promptly the rippling laughter followed each sally or flash of repartee. How the heart leaped and bounded with the delight of living—ten years ago.

The current ripples less now, but it runs deeper. We find ourselves looking on the fresh faces and the events of the day with a philosophic, fatherly attitude. Are the old buildings a little smaller than they once were, or have our eyes become gauged to a larger angle? The graduates—what! these boys and girls? The last I knew the valedictorian was going to the public school in short dresses. To-day she stands before the grey-haired members on the platform and utters the words of farewell which touch the heart to tears. The students are younger than they used to be—or, can it be that we are growing older? These are bonnie boys and girls, and they are not to blame that they are not quite so handsome as those of a decade ago. Faces become beautiful to you as you come to know them and find them the signs of a true and tried character.

Here's to old Milton College, benign mother of generations of noble, earnest, God-fearing men and women. The grey-haired teachers who have been sowing the seed these years will one day lie down to rest, but the harvest days are but begun. Like all great and noble deeds, these will continue to multiply and replenish the earth, bringing forth after their kind, and some day there will be a grand harvest home.

A Campus Reverie.

We are old-fashioned enough to like the time-honored way of letting the graduating class furnish the addresses of commencement morning. The throng of people who flock to the exercises year after year is sufficient proof of what the public likes. The fathers, mothers, uncles, aunts and neighbors are more interested in the boy or girl whom they have seen grow up from babyhood than they are in learning brought from afar. Indeed what grander sight will you see than these young men and women, who have made the most of their opportunities, standing up in flush of newly won power to speak the convictions which have ripened in the years of study? Ah, and when it is *our* boy! Down the lines of kindly faces the young graduate's glance passes until it rests on a wrinkled, care-worn woman leaning forward with a mist of happy tears in her eyes. God bless the fathers and mothers who toil and struggle that their children may have an education. They get their pay with interest on Commencement day. I saw an old man who had come all the way from Pennsylvania to see his boy graduate. If that boy does not make a success in life,—why, how can he help it? For, next to the sacrifice of our great Advocate, the richest legacy that can be handed down to us is father's and mother's prayers. Long after those who loved us have passed away, their yearning petitions plead for us at the great throne of the universe, and are a mighty bulwark to keep us from going wrong.

The College Trend of Thought.

Watch the Commencement exercises of the colleges to get the trend of the onward thought of the day. The orations at Milton were of a high class and dealt largely with living questions. Strangely enough, not much was said about the war. The emphasis was laid rather upon the problems which will still face us long after the war is over. One speaker hailed the widening opportunities of women, and was sensible enough to make them all tributary to a better home. The Hull House movement in the cities was presented in a bright and original manner. Socialism received considerable attention. One oration of unusual power was rather a setting forth of social wrongs which exist than an attempt to formulate a complete scheme of reform—in which the speaker was wise. Christian citizenship was defined, and national themes were handled with both spirit and understanding. And under it all you could feel the mighty current which sweeps beneath the surface of every Commencement at Milton College, the current of noble ideals of life. As you looked on this splendid class of graduates and listened to their earnest words, you felt glad to realize that these young people were going out to swell the ranks of those who would live

"For the right that needs assistance,
For the wrong that lacks resistance,
For the future in the distance
And the good that they can do."

TEACHING YOUNG CHILDREN.

BY MRS. J. N. BELTON.

To the Editor of THE SABBATH RECORDER:

If you will allow me space in your valuable paper, I would like to give my experience in teaching small children at home. I give this in answer to the lady's inquiry in the SABBATH RECORDER some time ago.

When my baby girl was four years old she was very delicate; so, of course, I could not send her to school. I procured the letters of

the alphabet, both capitals and small letters, printed on cards about an inch square. I take a doll, or cat, and place it before me, then arrange the letters to spell cat, or doll, as the case might be, and she would tell me what they would spell. In three days she could arrange the letters herself to make the word cat. I then bought Lippincott's First Reader for her, and she soon began to read very well. Her health was still very poor, and I kept on teaching her at home. She progressed faster than her class did at school. We expected to put her in school the first of last August, but my dear husband was killed, and I could not make a support for myself and two little girls and pay tuition; and the public schools here are so poor that I will not patronize them.

My little girl will be eight years old next September, and she reads well in the Third Reader, studies geography, arithmetic, spelling and writing, and has never attended school at all. She can get her Sabbath-school lesson without any one to help her. I explain the lesson to her after she has learned it, and I select stories from the Bible and tell them to her in a way that she can understand. I trust this may be of some use to your readers who are mothers.

Rev. Robert Jones, of Bangor, Ala., publishes *The Children's Apostle*, which I have found next to the Bible in teaching children (10 cents).

ANNISTON, Ala., June 28, 1898.

CHASTENING AS A TOKEN OF LOVE.

It is hard to believe that love sometimes deliberately hurts its object. But it does. And the love that thus causes pain and sorrow is the very highest, purest type of love. It is divine love. It is such an intense and sincere love that it would rather inflict anguish than fail of doing its very best for the beloved one. It is too genuine, too strong, too clear-eyed not to put foremost the highest interests of its object. It will not spare him in mistaken and fatal kindness. It will cut to the quick, doubtless aching with sympathy even as he aches with pain, rather than fail to remove, if possible, those traits which involve peril, if not ruin, to the character.

When the Psalmist said, "It is good for me that I have been afflicted," he was not talking cant. He had reached a point in his earthly career at which he could look back upon the preceding years and see them—much as God sees them—as a whole. He could appreciate the danger of the temptations which he had met, and the necessity of sharp warnings at this point and of actual scourgings of the soul at that point, in order to prevent his straying or to rescue him, already strayed, from the way of safety. Such a retrospect of life is granted to each of us at times, and it is full of instruction. It teaches us a tremendous truth, the need and use of unhappiness. It does not render distress agreeable. But it does draw the worst sting from grief by revealing it to be not the blow of a bludgeon in the grasp of a foe, but the lancet in the hand of a wise and tender friend.

Chastening widens experience, deepens sympathy, enlarges the range of friendship, invigorates character, throws the soul back upon God in firmer trust, and does a work for the soul so noble that, if its own character alone be regarded, the divine love behind it and pervading it becomes evident. Blessed are they who no longer need to be thus assured because their own hearts have learned the truth, and rest upon it.—*Congregationalist*.

Missions.

By O. U. WHITFORD, Cor. Secretary, Westerly, R. I.

THOSE who are active and earnest in church work are the few,—the minority; not the many and the majority. Constant and faithful service for Christ, the Great Head of the church, has a two-fold effect: 1. It keeps the work of the church up snug and in a healthy and prosperous condition. This is very desirable for the growth and perpetuity of the church, and to accomplish the great work for which it is and for which it stands. 2. It keeps the Christian in spiritual health and vigor and in a happy growing spiritual life. It keeps the Christian in close touch with Jesus and his cause in the world. It helps him to be spiritual minded. It is easy to keep an armor bright which is daily used, but hanging on the wall unused, it becomes rusty and it will take time and hard work to furnish it and make it again bright and shining. If an instrument of music be daily played upon, it is easily kept in tune, but let it be awhile neglected and unused, the strings and frets break, the bridge flies off, and no small task is required to put it again in order. So it is in things spiritual and in the performance of religious duties. If we perform them with a settled constancy and faithfulness, they will be easy, familiar and delightful; but, if once intermitted or repeatedly neglected, they become almost a new work to begin again, and it will take much time and effort to regain what the cause has lost and what we have lost. We should be constant and faithful in the service of Christ, in his church, that men may come to a saving knowledge of the Saviour. This should be done generously, lovingly, faithfully with unswerving faith in God's promises, with perfect confidence in the Word of God. A constant interest in Christ and his kingdom, steadfastness in the work of the Lord, will keep our armor bright, make our efforts more effective, keep us ever warm in the love of Jesus, ever interested in the salvation of men, more loyal to God and his commandments, life more useful and happy, the graces of religion more abounding, heaven nearer and dearer, and Christ more and more precious.

A YOUNG infidel was one night in bed contemplating the character of his mother. "I see," said he within himself, "two unquestionable facts: First, my mother is greatly afflicted in circumstances, body and mind, and I see that she cheerfully bears up under all by the support she derives from constantly retiring to her closet and her Bible. Secondly, that she has a secret spring of comfort of which I know nothing; while I, who give an unbounded loose to my appetites and seek pleasure by every means, seldom or never find it. If, however, there is any such secret in religion, why may I not attain to it as well as my mother? I will immediately seek it of God." Thus the influence of Christianity exhibited in its beauty and purity by a living example before him led Richard Cecil to know Christ himself, and to glorify him by a life of most earnest devotion to his service.

It is just this kind of Christian example in the world that is needed in greater measure to counteract the skepticism, the infidelity, the corruptions, the vices, the frauds and immoralities of this age; to give purity where

now exists foulness, sweetness where now there is bitterness, to shed purifying light where now is the mildew of darkness, to bestow spiritual loveliness where now is moral ugliness and deformity. Consistent Christian example is the urgent need of the church of Christ in this day and age to give her reviving and converting power. It is not eloquent, moving, melting sermons, nor attractive and soul-stirring rites of worship she most needs to accomplish her mission and advance her interests; but humble piety, faithful, consistent Christian living, the embodiment of Christian principles, spirit and graces in conduct, in all the duties and relations of life. There must be Christ in us, with us, and expressing himself through us all the time, to have power in converting men. Inconsistent example in regard to God's plain requirements, in church obligations, in social life, in business affairs, in general deportment among men, is sapping the individual Christian and the Christian church to-day of their saving and sanctifying power. May there be a coming up among the disciples of Christ, and, in the membership of the churches of Christ, a higher, truer and purer standard of Christian living.

TRUTH is dynamic. It exerts a power over the mind of all with whom it comes in contact. It exerts a rending force, dividing the masses, setting some on the side of advocating it, and drawing others to oppose it. God intends the truth shall draw a line of distinction between itself and error. The infidel is known as such only because he has been brought into contact with truth, and because, with dynamic influence, it has unearthed him and set him in his true character before the world. At the same time it unfolds the nature of the soul of him who desires truth and throws him on its side.

CONVICTION is the verdict which is drawn up in the mind with regard to truth. The verdict is always in accordance with the evidence and teachings received into the mind. If the evidence and teachings are truth, the conviction will be true; but if the evidence and teachings are false, the conviction will be correspondingly false. A Bible conviction is one in which a decision respecting certain doctrines are found to be laid down in the Bible. The conviction is in respect to theoretical or practical things, or of both.

The courage of conviction is that force of character that prompts men to propagate by teaching and by practice any truth they have come in possession of. It makes available these truths and derives all the benefit they are calculated to give.

THERE are many who have conviction of the truth of the Sabbath, but they have no courage of conviction, and their possession of the truth is no advantage to them. It is a disadvantage and a hindrance to spiritual growth. The neglect of duty made plain is an opposition to truth. It puts the holder in the attitude of negating to the world what he affirms in his mind. The dynamic force of truth on the side of right is in the hearty embrace of it and in the practice of its principles. On the side of wrong it needs only the neglect of its claims, and its holder will soon be put on the side of infidelity or skepticism.—*The Sabbath Outpost.*

TREASURER'S REPORT.

For the month of June, 1898.

GEO. H. UTTER, Treasurer,

In account with

THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

Dr.

Balance in treasury, June 1, 1898.....	\$ 412 01
Young Ladies' Mission Band, Walworth, Wis.....	10 00
Young People's Permanent Committee:	
Salary of Dr. Palmborg.....	\$215 30
General Fund.....	52 48
Evangelistic Work.....	7 25
Home Missions.....	2 80
Foreign Missions.....	7 10
Boys' School.....	5 00—
J. H. Wolfe, Alfred, N. Y.....	2 50
S. W. Maxson, Adams Centre, N. Y.....	25 00
One-half Collection at Central Association.....	27 25
Margaret Brown, Little Genesee, N. Y.....	10 00
E. J. Van Horn, Boulder, Col.....	1 00
Irene Van Horn, ".....	1 00
Anna F. Maltby, Saugerties, N. Y.....	7 00
Collection at Western Association.....	22 41
Estate of Wm. A. Rogers, Waterville, Me.....	50 00
Mr. and Mrs. W. E. Witter, Oneida, N. Y.....	25 00
Hannah Crandall, Westerly, R. I.....	25 00
Andrew J. Green, Adams Centre, N. Y.....	5 00
Joshua Green, Pikeville, N. Y.....	1 00
Mr. and Mrs. F. W. Hamilton, Alfred Station, N. Y.....	15 00
Mrs. Sarah C. L. Burdick, Ashaway, R. I.....	1 00
Wm. L. Clark, Ashaway, R. I.....	5 00
Wm. A. Langworthy, New York, N. Y.....	35 00
Mrs. B. W. Bentley, Westerly, R. I.....	5 00
O. DeGrasse Green, Adams Centre, N. Y.....	5 00

Woman's Executive Board:

Susie Burdick's salary.....	\$153 90
Helper's Fund.....	36 60
Boys' School.....	15 60
Home Missions.....	44 00
General Fund.....	60 00—
A. L. Chester, Chairman, from Permanent Fund.....	1,668 37
Mrs. O. G. Stillman, Hornellsville, N. Y.....	5 00
Collection at North-Western Association.....	12 52
Mrs. Harriet S. Rogers, Preston, N. Y.....	5 00

Churches:

Walworth, Wis.....	9 00
Jackson Centre, Ohio.....	80
Plainfield, N. J.....	33 02
Berlin, N. Y.....	10 00
Hornellsville, N. Y.....	6 50
Pawcatuck, Westerly, R. I.....	96 70
First Brookfield, Leonardsville, N. Y.....	19 83
Fouke, Ark.....	1 00
Nortonville, Kan.....	50 00
DeRuyter, N. Y.....	2 50
Milton, Wis.....	17 66
New York, N. Y.....	20 72
Dodge Centre, Minn.....	6 00
Alfred, N. Y.....	17 12
Adams Centre, N. Y.....	20 00
Farina, Ill.....	5 22
Chicago, Ill., D. W. Leath's salary, \$20; General Fund, \$32.60.....	52 60
Marlboro, N. J.....	5 00
Little Genesee, N. Y.....	5 74
First Alfred, Alfred, N. Y.....	3 50
Hartsville, N. Y.....	5 00

Sabbath-schools:

Railroad Surveyors', Mt. Jewett, Pa.....	6 00
Rockville, R. I.....	10 00
Daytona, Fla., Boys' School.....	17 00
Farina, Ill.....	5 00
Thank-offering, for reduction of debt.....	52 16

Total.....\$3,459 16

Cr.

A. P. Ashurst, Gadsden, Ala., traveling expenses.....	\$ 12 00
Wm. C. Daland, London, Eng., salary, quarter ending Sept. 30, 1898.....	275 00
Evangelistic Committee, orders Nos. 88, 90.....	271 78
Cash in treasury, July 1, 1898.....	2,900 38

Total.....\$3,459 16

E. & O. E.

• GEO. H. UTTER, Treas.

THE world's birth rate is higher than the churches' converting rate. This low converting rate is the result of a low type of piety in the churches.

Woman's Work.

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

OUR ERRAND.

To seek his lost ones that from him are straying
Through all the earth,
With tender messages of sweet entreaty
Christ sends us forth.

From day to day, with courage unabating,
He bids us seek,
Bearing his words to his forgetful children,
Sinful and weak.

"Tell them I love them. Tell them I am waiting,
While yet they roam;
Tell them I look with yearning and with longing
Till they come home."

And so he waits while forth we bear his message
From day to day;
How can we linger idly by the wayside—
How dare delay?

And they, to hear the word his mercy sends them,
Our coming wait;
Oh, let us speed while yet the daylight lingers,
The hour is late!

—World's Crisis.

THE WOMAN'S HOUR AT THE NORTH-WESTERN ASSOCIATION.

The Woman's Hour at the North-Western Association was an exceptionally good one. Under the management of Mrs. Geo. W. Burdick, the Associational Secretary, a very fine program was made out, and every item supplied. Mrs. Burdick being unable to attend, she asked the undersigned to take charge of the hour. The following is the program:

Music by the choir.

Scripture reading and prayer, Mrs. E. H. Socwell, Welton, Iowa.

Paper, "Some Lessons for Girls from the Life of Dorethea Dix," by Mrs. L. A. Platts, Milton, Wis., read by Rev. L. A. Platts.

Paper, "Christian Enthusiasm," Miss Lura Burdick, Milton Junction, Wis., read by Miss Hattie Mudge, Welton, Iowa.

Paper, "Missionary Work a Necessary Outgrowth of Christian Living," Mrs. E. A. Witter, North Loup, Neb., read by Mrs. C. B. Hull, Chicago.

Paper, "Self-Denial," Mrs. P. R. Burdick, Garwin, Iowa.

Collection.

Music, Male Quartette, Garwin, Iowa.

One good feature of this hour was brevity. The program was all filled, and that inside the hour assigned.

We were asked to give a brief synopsis of these papers, but we find that all except the last are so full of good things that we can not do justice to them, and we recommend that they be published in our department of the RECORDER. Several comments were passed. "The best hour we ever had." "As good as I ever attended." "The Women can get through on time." The papers were all well prepared and well read."

Mrs. P. R. BURDICK.

SYSTEMATIC GIVING.

Paper read by Xenia E. Bond at the Woman's Hour at the South-Eastern Association, and requested for publication.

Perhaps there is no other question, at present, puzzling the minds of our leaders in the various lines of Christian enterprise so much as, "How shall we obtain the funds necessary to carry forward our much needed work?" In the past our treasury has failed to meet the demands of the natural growth of missions, and the claims of unoccupied fields make it evident that a larger and more regular treasury must be provided or the work must still suffer greatly. All agree that we cannot afford to allow the work to continue to be thus retarded; but many are in doubt as to the best methods for the solution of this financial problem.

If we look carefully at history, we cannot

fail to notice that so long as the Scriptural basis of stewardship was closely followed there was no lack of funds. A constant and regular stream of revenue flowed into the divine treasury.

It might be well to call to mind some of the commands of our Lord in regard to giving, spoken in earlier times, but just as applicable at present. God has always dealt with his people upon the same principles, and he just as surely speaks to his children to-day as he did in the olden times.

Among the first commands given to Moses was this: "The first of the first-fruits of thy land thou shalt bring into the house of the Lord thy God." Again we find the same duty and its attendant blessings thus expressed: "Honor the Lord with thy substance and with the first-fruits of thine increase; so shall thy barns be filled with plenty, and thy presses shall burst out with new wine." When we consider that all good things come from God, could it be anything unreasonable or unjust that he should have the first-fruits?

A little later we find that tithing—giving one-tenth—was introduced. Let us look at Mal. 3: 10, 11: "Bring ye all the tithes into the store-house, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts." These two methods, the first-fruits and tithing, with slight modifications, were practiced in the early church.

Paul in writing to the Corinthians said, "Upon the first day of the week, let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come." This is certainly a very plain and simple way for systematic giving, and we cannot fail to notice, by careful study, that the Scriptures all the way through urge systematic and proportionate giving.

But in this advanced age of Christian civilization we have wandered far from the Scriptural basis. We have tried the haphazard, spasmodic, grudging way of giving long enough to convince any one of its defects. Crippled resources and neglected fields, to which laborers cannot be sent for lack of funds, are the results of our experiments.

Certainly a return is necessary, and why not set about it at once? We have now so far departed from the Biblical standard that it will require a *great* effort to make the return. This reform, like all other great reforms, must be brought about by agitation. The Scriptural truths must be pressed home to the heart until they produce conviction. We must educate our people to give, for giving is largely a matter of education. If the mothers of to-day would teach their children as the Jewish mothers did theirs, thousands of years ago, we need have no worry about empty treasuries. Begin early to give your children a small allowance, or, better, let them do some light work, and pay them for doing it, just the same as you would any one else, and then teach them that a definite amount of their earnings justly belongs to the Lord. Do not let them get the idea that

they are first to satisfy self and then give of the remainder, should there be any left; but have them first pay what they owe to the Lord, and then they may be free to use the remainder as they choose. Tell them of the heathen in darkness and show them how their "mites" will help to bear the glad tidings. They will soon become so interested that they will give gladly and cheerfully of their means. If the children are properly taught, the habit of giving will be just as natural as any other habit, and the future church will be a "missionary church" in the true sense.

Let each one of us in the Woman's Board, no matter how limited our means may be, begin now, if we haven't already adopted some plan of systematic giving, to give as the "Lord has prospered us." And let us join hands and pledge ourselves to use our best efforts to bring about this great reform, and just so soon as it wins its way into the church, the treasury of the Lord will supply all the demands of his cause, and there will be no need to expend valuable time and means on church fairs, festivals, and the like.

RESULTS OF MISSION WORK IN THE HAWAIIAN ISLANDS.

BY MISS MARY T. LYMAN.

(Concluded from last week.)

CHINESE AND JAPANESE WORK.

The work among the Chinese is most enthusiastically carried forward, under the superintendence of Mr. Frank Damon, son of one of the early clergymen of Honolulu; that among the Japanese, under the guidance of Rev. O. H. Gulick, whose parents were among the earlier missionaries to the Hawaiian Islands, and who, after laboring twenty years in Japan, is now paid by the American Board to oversee the work among the Japanese in his native land. The majority of the Chinese and Japanese are employed as laborers on the large plantations scattered over all the islands, and are found living in groups of from one or two hundred to a thousand men on a plantation. These, too, are a variable community, as after a few years many of them return home and others come to take their places. But in all the more thickly-populated communities may be found the Chinese and Japanese missionaries, most of whom, having received their training in the schools of the American Board of Commissioners for Foreign Missions, in China and Japan, have now come to carry their knowledge of a Saviour to their countrymen in this far-away land. In Honolulu, both the Chinese and Japanese have flourishing churches and primary schools, and each have a Bible woman to go into the homes. The Chinese mission has also a hospital and a beautiful school-building, with "two airy and comfortable halls, furnishing apartments for sleeping, dining and studying, with a little gymnasium, reading-room, workshop and observatory," and here about seventy students are accommodated.

THE PORTUGUESE WORK.

This is under the care of Rev. Mr. Sears, pastor of the Honolulu church, and the Rev. Mr. Baptist, of Hilo. These two consecrated men hope in time to extend the work among their countrymen, as has been done among the other nationalities.

KAMEHAMEHA SCHOOLS.

It so happened that in the course of human events God brought it to pass that a large

part of the wealth of the old-time chiefs fell into the hands of one large-hearted, charitably-minded woman, who, at her death, enjoined her husband to use this money for the benefit of her people. And so came into existence the beautiful Kamehameha Schools, where three hundred Hawaiian boys and sixty-six girls are given a Christian education, and training in lines that shall fit them for good and useful citizenship. Here instruction is given in six different trades, aside from the regular school curriculum, and a beautiful chapel and fine museum of Hawaiian curiosities render the institution more attractive to strangers.

KINDERGARTENS.

Aside from all this strictly evangelical work which is being so energetically and systematically carried on among these different races of people, and is made possible by the great generosity of the Christian people of these islands, the Free Kindergarten Association is bringing a knowledge of the sweetness and beauty of life to the little ones who have so small an amount of sweetness and beauty in their heathen homes. Kindergartens are held for the children of each nationality separately in Honolulu, but once a month it is a pretty sight to see them all unite to enjoy their games together on the grass, until weary with play they join hands and dance in an unbroken circle to the strains of music from the government band which is sent to play for them at that time. Let us hope that this happy union of the children of so many different races may be prophetic of the new society which is to come to these islands when the descendants of these nationalities shall be welded together into one people, under the influence of the Christian civilization which was planted here by the missionaries of the American Board.

A SERMON.

Preached by Rev. S. D. Davis, in the Seventh-day Baptist church at Lost Creek, W. Va., June 11, 1898. Text, 1 Cor. 11:24: "This do in remembrance of me."

It is clear that the duty thus enjoined is the commemorating of the sufferings and death of Christ, in what is commonly denominated the Lord's Supper. The subject will be discussed to-day in the following order:

1. Who are to do this?
2. Where are they to do this?
3. When are they to do this?
4. How are they to do this?
5. Why are they to do this?

When Jesus ascended up on high, he led captivity captive and gave gifts to men. "He gave some apostles and some prophets, some evangelists, some pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, until we all come in the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." Aside from these gifts, I know of no duty enjoined as in the text that is not obligatory upon all men. If the duty thus enjoined by the command of Christ is binding upon us all, it behooves us to know where the duty is to be done.

This brings us to the second proposition: Where is this duty to be done? I am sure, in the church of the living God. Not in the invisible department of the church, for no invisible church could have visible ordinances; but in the visible church, where men can act and do visible things. Of this church Jesus

said: "Upon this rock I will build my church, and the gates of hell shall not prevail against it." Paul says: "Other foundation can no man lay than that which is laid, which is Christ Jesus." It was to this church thus founded that there were added "the same day about three thousand souls;" and the Lord added to it daily "such as should be saved." Paul, in writing to Timothy, said: "These things have I written to thee that if I tarry long thou mightest know how to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth." The church of God is not only built upon the truth; it upholds and extends the truth. If we are not members of the church thus divinely described, the fault is our own. We have no right to partake of this sacred ordinance anywhere else. To admit that any organization which ignores any command of the great God is his church is to set ourselves up to judge which of his divine commands are unnecessary. We also virtually admit that they all might be ignored by a religious organization and yet it be the church of God, for "whosoever shall keep the whole law, and yet offend in one part, he is guilty of all," says the inspired writer. The church of God is both judicial and executive. Jesus says, "If thy brother trespass against thee, go and tell him his fault between thee and him alone; but if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established; and if he shall neglect to hear them, tell it to the church; but if he neglect to hear the church, let him be unto thee as an heathen man and a publican." Paul says: "When ye are gathered together and my spirit with thee in the power of the Lord Jesus deliver such an one to Satan for the destruction of the flesh that the spirit may be saved in the day of the Lord Jesus."

This brings us to the third proposition: When do the duty enjoined in the text? When the place, *i. e.*, the church, is prepared for it by having a time for judgment and preparation preceding the communion. Just as you have it here, when the church, meeting for judgment, is over, and you can come together prepared; then, and not until then, are you prepared to partake of the emblems of the Lord's body, broken, and his blood, shed. We must not ignore the fact that we are to judge and be judged in the church of Christ.

This brings us to the fourth division of our subject: How is the duty enjoined in the text to be done? "Let a man so examine himself, and so let him eat of that bread and drink of that cup." We are not now to judge that these brethren are good and we can eat with them, or that they are bad and we cannot eat with them. The day for judgment is past, and now that the place is prepared let each examine himself and see what his motives are; for if he eats unworthily (not being unworthy, for we are all that), he is damaged rather than benefited. We should in this service strive to lay aside everything else, and with our minds fixed on Christ, remember him as our all-atoning High Priest. "Who though he was rich, for our sakes became poor, that we through his poverty might be made rich." Who gave his life for us on the tree of the cross, suspended between the blushing heavens and the trem-

bling earth, as though he was not fit for either, there dying for us that we through his sufferings and death may have eternal life. We may remember him as he pleads our cause in heaven. The sacrament is not a test of Christian fellowship, nor is it a test of church fellowship. Christ partook of it with Judas, into whom Satan entered at the feet-washing Supper spoken of by John (to whom Jesus had privately designated Judas as the one who would betray him), and who had made the contract with the high priests to betray Jesus, at least two days before, in the absence of the multitude. In spite of all this, we are clearly informed that Jesus sat down with the twelve and with them partook of this sacramental meal; Christ himself administering. But it is an ordinance of the house of God, and if you believe that the Seventh-day Baptist church is the church of Christ, as I do, you have no right to partake of the Lord's Supper anywhere else. "The bread which we break is the communion of the body of Christ, and the cup of blessing which we bless is the communion of the blood of Christ." It is our privilege and duty to have fellowship one with another. But truly in this service our fellowship is with the Father and with his Son Jesus Christ, which is secured to us by the broken body and shed blood of Jesus.

This brings us to the fifth division of the subject: Why do this? It is true that the command of Jesus is a sufficient reason for doing the thing that he commands us to do. But in this case he gives us the reason why, which must affect us and all that shall behold us, in all coming time. In it we show the Lord's death until he come. We need this showing for our own individual benefit, and it is absolutely necessary that all have this showing to keep before their minds the fact that he, who, by the grace of God, tasted death for every man, gave his life for them on the cross. I beseech you, brethren, in view of this universal need which must continue until this same Jesus, whom the apostles saw go into heaven, come again as they saw him go, do not neglect the duty enjoined in the text.

TRACT SOCIETY—FOURTH QUARTERLY REPORT.

April 1, to June 30, 1898.

J. D. SPICER, Treasurer,
in account with
THE AMERICAN SABBATH TRACT SOCIETY.

<i>Dr.</i>	
Balance on hand, April 1, 1898.....	\$ 194 75
Cash received last quarter, not charged.....	12
Receipts in April as published.....	141 71
" May " 	979 00
" June " 	1,409 16
Loan, Seventh-day Baptist Memorial Fund...	500 00
Office Receipts, J. P. Mosher, Agent.....	1,104 68
	\$4,329 42

<i>Cr.</i>	
A. H. Lewis, salary, \$166 67, \$166 67,	500 00
G. Velthuisen, Holland, \$50 55, \$50 55,	151 65
L. C. Randolph, editorials, \$10 00, \$10 00,	32 50
A. H. Lewis, traveling expenses, \$53 55,	149 80
W. C. Daland, postage, \$30 00, \$66 25.....	3 90
Treasurer, postage, postals, etc.....	7 90
" clerical assistance.....	25 00
S. D. B. M. Fund, balance of note, September	
13, 1897, and interest.....	513 94
J. P. Mosher, Agent, office expenses, sundry	
bills and pay-roll, \$299 51, \$285 04,	
\$219 93, \$273 09, \$528 31, \$333 50,	
\$252 22.....	2,191 60
Balance, cash on hand.....	753 13
	\$4,329 42
Indebtedness, note, June 3, 1898, \$500 00.	

THANK-OFFERING FUND.

<i>Dr.</i>	
Received from March 10, to July 1, 1898.....	\$37 56
<i>Cr.</i>	
By amount paid on note.....	\$37 56
E. & O. E. J. D. SPICER, Treasurer.	
PLAINFIELD, N. J., July 1, 1898.	
Examined, compared with vouchers, and found correct.	
J. M. TITSWORTH, } <i>Aud. Com.</i>	
D. E. TITSWORTH, }	

Our Reading Room.

"Hence then as we have opportunity, let us be working what is good, towards all, but especially towards the family of the faith."—Gal. 6:10. "But to do good and to communicate, forget not."—Heb. 13:16.

MILL YARD, LONDON, ENG.—The terribly slow movement of English law matters, especially those in chancery, has led the Mill Yard church to start a building fund whereby it hopes to raise the necessary money to build or purchase a small meeting house.

In furtherance of this object the church has just held a "Sale of Work and Fancy Bazaar," at the home of the Pastor (Rev. W. C. Daland, D. D.), 1 Maryland Road, Wood Green. The weather, which had been wet and almost wintry, changed to bright warm summer to welcome the opening of the Bazaar on Tuesday, June 28. Useful and fancy articles had been sent by friends from many parts at home and abroad, as well as contributions in money. The ladies had suggested having "the little old woman who lived in a shoe" as an attraction, so Dr. Daland and Major Richardson (church Secretary) spent several afternoons at carpentry work, etc., to make a gigantic shoe, which proved very satisfactory. Miss Wolf undertook the ices department, and her labors were thoroughly appreciated. Mrs. Daland had her hands well filled in general superintendance, while Mrs. Richardson and her sister-in-law were the energetic saleswomen. Other ladies also assisted.

Major Richardson gave two side entertainments; the one the popular "Fine art gallery," which was very amusing, and the other a "Trip to Palestine," with specimens he had brought from the Holy Land, and including a dip in the water of the River Jordan.

For a sale in a private house, this Bazaar has been quite a success. It was continued for three days and has brought in nearly \$50, which will be placed to the credit of the "Building Fund." COM.

SHILOH, N. J.—The Ladies' Benevolent Society of Shiloh took steps to celebrate the day of our nation's birth. A fine flag-pole was raised on the 3d of July, and at sunrise (it is said) on the 4th, amid the flash and boom of powder, the beautiful stars and stripes mounted high in the heavens. During the afternoon the field sports came off, and the prize-winners wore their laurels gracefully the remainder of the day. A thunder shower and tornado late in the day knocked several points from the thermometer, which had been dancing on both sides of the 100° mark during the few previous hours. "Academy Hall" was well filled, however, to enjoy the chicken supper, ice-cream, and free musical and literary entertainment, and again, a little later, ice-cream. The Society succeeded in furnishing many people amusement at home, and netted over \$30 for benevolence.

SALEM, W. VA.—Salem has been a very quiet place since the College Commencement, as many of the students and some of the teachers live elsewhere.

I want to say in behalf of this, our youngest denominational school, that in many respects the exercises of Commencement week from start to finish were much above what we expected to see. They compare very favorably with either Alfred or Milton save in numbers, and reflect much credit on all concerned.

Like most college towns, the attendance on church service is much affected by the school. This, with the approach of hot weather and the absence of some of our own citizens, has

materially affected the size of our audiences, both at the Christian Endeavor prayer-meeting and the preaching service. But the interest seems good despite these hindrances.

The Sabbath-school is progressing finely under its new leader, Bro. Ernest Randolph, a former graduate of Salem College.

The church was much refreshed and edified by the report of our delegate, Bro. F. J. Ehret, who recently returned from attending sister Associations. So full of good things was the report, that a second service was held at the usual hour on Sabbath-day, July 2.

The partial dullness of the past three weeks was somewhat broken on July 4th by the laying of the corner stone of the New Industrial College for Girls, situated in the suburbs of Salem.

Our future seems to have at least a golden edge. May we not be disappointed.

G. W. L.

JULY 10, 1898.

HAMMOND, LA.—Hammond is in the midst of her summer quiet. The winter is the time of her greatest population, as then the northern visitors and health-seekers endeavor to escape the rigors of colder climes. Then from April to June they wend their way northward again, and, with them, some of the residents of the place, in quest of cooler quarters for the summer months. This season has also been quieter than others from the fact that Hammond and vicinity has done more than her share and furnished one company for the war. Yet we are not entirely dead or asleep. The city has just celebrated the glorious Fourth with the usual demonstrations, and we recently gave a patriotic entertainment, our own singers bearing the prominent part, a liberal amount being realized for a hospital fund for the boys at the front. The ladies of the town are also organized into a war-relief association, with weekly meetings in behalf of the same interests. Just of late we note there seems to have been quite a little influx into the place from New Orleans, so that there are but few vacant houses.

In the church we are trying to keep the good work moving, and though we have to pull against the tide of an enervating climate, we are not discouraged. We manage to get a little variety now and then. We had a good time in observing Children's-day, with special decoration and program. Twice the Christian Endeavorers have taken their meeting to a school-house four or five miles out, and are now looking for the State Convention here about the first of September. Next Sunday the Sabbath-school expects to take a good picnic outing.

There are a few cases of sickness among our number, but most of them are improving now.

I believe this season, thus far, has not been considered as good as the average in its fruit and crop products, and yet none of us are starving. From G. W.'s lot, even here at the parsonage, I was glad to see on my table yesterday noon fresh figs, peaches, plums, grapes, melons, cucumbers and green corn.

Cannot yet say whether any of us will be able to attend Conference. Shall hope.

G. M. C.

JULY 10, 1898.

GARWIN, IA.—On Sabbath, June 25, six willing candidates put on Christ in baptism. Five were from the young people, and one a middle aged brother who is a convert to the Sabbath. We believe more will soon go forward in the line of duty. Last Sabbath we enjoyed a very profitable covenant and communion service. Pray for us and the work on this field.

LEON D. BURDICK.

DODGE CENTRE, MINN.—The beautiful weather continues, and crops are looking superb at this writing. May the Lord receive full tithes from a bountiful harvest, and may Zion prosper. Our community has added interest in the war by the recent enlistment of some of our "brave boys." Among the number, if passing final examinations, is Bro. Harry Sweet, who will be greatly missed in our Christian Endeavor Society and social meetings. Our Sabbath-school picnic, Sunday the 10th, was a grand occasion. Swinging, ball-playing, donning bathing suits and going into the river by the picnic grounds, ice-cream, lemonade and basket dinner, and a fine literary program of a patriotic nature. We are to have baptism July 16 in the Zumbra River. CON.

LAKE VIEW, CAL.—Brother John Furrow writes from Lake View, Cal., reporting his experience in that state, and announcing that, in his opinion, fine opportunities for purchasing land for farming purposes where irrigation is not needed, can be found in San Diego County, about fifty miles south of Lake View. There are two Sabbath-keeping families at that place, and Mr. Furrow thinks that the chance for establishing a colony of Seventh-day Baptists there is excellent. Land ranges from six to twenty dollars an acre. The RECORDER has no knowledge of the location beyond the reports made by Bro. Furrow. He kindly offers to answer private letters and to give any information he can to persons desiring to seek a home in California. Address, John Furrow, Lake View, Cal.

TRACT SOCIETY—EXECUTIVE BOARD MEETING.

The Executive Board of the American Sabbath Tract Society met in regular session in the Seventh-day Baptist church, Plainfield, N. J., on Sunday, July 10, 1898, at 2.15 P. M., President Charles Potter in the chair.

Members present: C. Potter, J. F. Hubbard, D. E. Titsworth, Rev. A. H. Lewis, D. D., J. D. Spicer, W. M. Stillman, Rev. F. E. Peterson, Rev. A. E. Main, D. D., J. M. Titsworth, W. C. Hubbard, A. W. Vars, H. V. Dunham, J. A. Hubbard, A. L. Titsworth, and Business Manager J. P. Mosher.

Visitor: R. Dunham.

Prayer was offered by Rev. A. H. Lewis, D. D.

Minutes of the last meeting were read.

The Advisory Committee reported having conferred on the matter referred to it at the last meeting, and had advised the Corresponding Secretary of the desire of the Board through the Business Manager.

The Corresponding Secretary reported in summary on his attendance at the Associations, mentioning the prominent features of each, and noting evidences all along the line of a gain in interest in the minds and hearts of the people in the work of the Society.

On motion, J. M. Titsworth was added to the Auditing Committee.

The Treasurer presented his Fourth Quarterly Report, duly audited, which, on motion, was adopted.

A statement of legal services rendered by H. G. Whipple, in connection with the bequest of David E. Bliss, was received, and the bill for same was ordered paid, and the thanks of the Board voted to Mr. Whipple for the very satisfactory manner in which the business was transacted and reported.

Voted that when we adjourn it be to meet three weeks from to-day, to hear the Annual Reports.

Minutes read and approved.

Adjourned.

ARTHUR L. TITSWORTH, *Rec. Sec.*

Young People's Work

A WORD-TO JUNIOR TEACHERS.

Some of our Junior Societies are now using, or will use, Lessons on the Life of Jesus. Second Course, by Geo. B. Stewart. With the exception of the "events of passion week," this is a very helpful instruction book. But the over-anxious effort to establish the Sunday as resurrection day, and for the usual purpose, the author repeats and repeats errors in regard to time, from page 18 to 46. In teaching these events of passover week, it may not be necessary to dwell much upon the days in which they occurred, but if you do, explain the error to your Juniors in very plain language. That you may not unguardedly repeat Mr. Stewart's error, take your book and, beginning on page 18, draw an ink or pencil line over the words "First day, Saturday." Do the same on pages 19, 20, 21, 22 and 23, where the days are wrongly printed. On page 24 draw line over words "of Tuesday night," and correct also as on previous pages the days mentioned. Same corrections on page 25. Also mark off words "About midnight of Thursday." (It was Tuesday.) Correct, as before, days on pages 26, 27, 28, 29, 30, 31, 32, 33. On page 34, where occurs this sentence, "Give the days and their events," erase words "days and their," and then on through the lesson erase the word "day" and the words "Saturday" through to next "Friday." On page 36 erase word "Jewish," and add after "Sabbath," "of the Passover." Erase the next question and answer, for Thursday is meant; or, if retaining question which is correct, make the next question read, "What did the priests remember during the Passover Sabbath?" In question, "What did the disciples during the Sabbath," insert before Sabbath the word "weekly." Erase, farther down, the words "very early Sunday morning," for the Scripture reference is "Late on the Sabbath-day," etc., to end of second verse of Matt. 28. On page 38 erase words "Probably late on this Sunday." On pages 43 and 46 erase words "day," and also names of "Saturday," through to "Friday," and write after words "agony in the garden," the word "midnight." Enclose the remaining "events" in brackets, and write word "Wednesday," or "Fourth day of the week."

In using all "First-day helps," we must expose all their errors. The writer has in view a new pamphlet, entitled, "Sabbath-day Studies for Juniors, and All Sabbath-keeping Young People," and would be glad to submit it to our Publishing Society and all our young people.

H. D. CLARKE.

DODGE CENTRE, Minn.

THE GRASS IN MY STRAWBERRIES.

It was last summer that I had such a time with them. A few weeks from home had given the grass a good chance to get a firm footing. The tough blade would run along the ground for an inch or two, and then root itself; and again and again it would do so, until a mass of well-rooted grass had planted itself all over my berry patch.

Even into the clusters of vines the hardy grass took its way, and you may know it was no easy task to uproot it. Many hours upon my knees, and with hands tired and sore, I toiled until the bed was cleared of its burdensome mass. I wonder if you are letting sin-grass

find a rooting place in your life. Have you been away from the Lord two or three weeks? Do the card table, the dancing-floor and other evils find a place in the garden patch of your young life?

Before they become well rooted get down on your knees, and with breathings toward your Saviour, breathings for help and blessing, use your fingers of willingness and determination until every bit of evil is uprooted, and you will look with glad eyes upon the little field which, through your efforts, has been "conquered for the Lord." You have perhaps been in the woods and seen a great tree slowly dying. It is being strangled by great coils of ivy. The tree cannot unfasten the coils. They are giant-like and well fixed, and every hour the rootlets of the climber are sucking the life out of the unhappy tree. There was a time when the little vine sought a place to fasten its tiny tendrils. Had that been denied it would never have destroyed the tree, but by degrees it became larger and stronger, and gained at last the mastery over the tree which had granted it a place on its surface. Do you remember any young lives which have been thus spoiled?

They let those "little sins" get a place and by and by when too late they give up in despair. Let us watch; let us be careful; let us conquer sin!

MANY boys and girls are very anxious to make friends among strangers, while no pains are taken to make friends of those at home. Father, mother, brothers and sisters all seem to be beyond the pale of friendship. They may be insulted, and with impunity; no courtesy or respect is paid them; they are expected to make up at a moment's notice, no apology of any kind being offered or thought of. Brothers and sisters have become lifelong enemies from small beginnings. Bitter quarrels have resulted from unpremeditated, but nevertheless cruel, injustice. Relatives imagine themselves privileged to criticise as no stranger would dare to do. Now this is all wrong. Brothers and sisters should speak words of praise and encouragement. Leave others to do the disagreeable—it will be done, never fear. Be as courteous at home as you are abroad. Respect your home and family as you wish to be respected. Don't save all your frowns for home. Love your brothers and your sisters, remembering that love begets love; you will never regret the kindness you have shown, while your thoughtlessness and indifference to your own may reap a bitter harvest. Life would be smoother in a home if everybody would endeavor to understand his or her neighbor in the home, and if everybody were taken at the best, and not at the worst, valuation—*Union and Times*.

OUR MIRROR.

PRESIDENT'S LETTER.

Dear Young People:

I told you there were more questions yet to come from the North-Western Association question-box.

"How can we best keep the young men in the Society?"

A hard question. No one method will hold all kinds of young men. Give them something to do, some part. Set them to work. Socials may help. Invitations may help. There comes a time when it is of no use to run after some.

"How may our young people be encouraged to offer prayer in public?"

A service of short, or sentence, prayers, I notice, often helps timid people to commence praying in public, and often they have told me it was a victory, a joy, for which they had struggled for years without success.

"Do the Y. P. S. C. E. members neglect the weekly prayer-meetings?"

As a rule I think they are the most regular to attend and the most active at regular church prayer-meetings. I know of large churches whose weekly prayer-meeting depends on the young people, and but for them it would be too dead to appear a respectable funeral.

"Should we contribute to the State and National C. E.?"

We do not need to. We are not stingy. The policy of the C. E. is to give your contributions through your denominational channels. As to small items of expense, of local unions or state meetings, with them do as you would be done by, and you will not go amiss.

"How should the expenses of the Society be provided?"

Pay them as God has prospered you. Don't go out among unconverted people with grab-bags and ask them for money. If you ask of them, ask them to give their hearts to Christ. Command their respect. Money to carry on the work should come from workers. I wish we all could and would give one-tenth of all to help on the kingdom of God.

Yours in the work,

E. B. SAUNDERS.

THIRD REPORT OF THANK-OFFERINGS.

From March 10, to July 1, 1898.

GEO. H. UTTER, Treas.,

In account with

THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

(Received by Thank-offerings, divided by the donors.)

Mrs. Walter Brown, Milton, Wis.....	\$ 25
Pawcatuck church, Westerly, R. I., balance.....	31 96
	\$32 21

E. & O. E.

GEO. H. UTTER, Treas.

J. D. SPICER, Treas.,

In account with

THE AMERICAN SABBATH TRACT SOCIETY.

(Received by Thank-offerings, divided by donors.)

Church, Pawcatuck, Westerly, R. I., (additional).....	\$14 41
Mrs. H. Alice Fisher, Northboro, Mass.....	12 00
Mrs. Walter Brown, Milton, Wis.....	25
Mrs. S. A. Milliken, Edwarsville, Okla., per	
Outpost.....	75
Mrs. S. A. Shaw, Fouke, Ark., per Outpost.....	25
	\$27 66

E. & O. E.

J. D. SPICER, Treas.

Joint Report.

(Not divided by the donors.)

Susie Burdick, Rose Palmborg, and native help-	
ers who receive wages, Shanghai, China; one	
day's income.....	\$ 3 70
Church, Garwin, Iowa.....	50
" Marlboro, N. J., to complete pledge.....	5 00
" " " (additional).....	1 00
Mrs. E. L. Rogers, Alfred, N. Y.....	10 00
A friend "P. S." Wisconsin.....	3 40
"N. B." Wisconsin.....	1 00
Mrs. C. A. Britton, Marquette, Wis.....	50
Mrs. Oliver Green, Andover, N. Y.....	1 00
Church, De Ruyter, N. Y., to be divided equally...	3 50
	\$29 60

E. & O. E.

G. H. UTTER, Treas. Missionary Society.

J. D. SPICER, " Tract Society.

SUMMARY.

Missionary Society:	
Received, divided by donors.....	\$32 21
" " " treasurers.....	19 70—\$51 91
Tract Society:	
Received, divided by donors.....	27 66
" " " treasurers.....	9 90—\$37 56
Total.....	\$89 47
Total Thank-offerings to date:	
Missionary Society, \$2,766 89, \$178 09,	
\$51 91.....	\$2,996 89
Tract Society, \$1,338 02, \$6 31, \$37 56.....	1,461 89
Total.....	\$4,458 78

Children's Page.

VACATION.

"What shall you do this summer?"

"Nothing!" I stanchly said;

"Neither books, nor Chautauqua, nor Concord
Shall claim my tired head.

"I shall lie at length in the sunlight
And count the pinetree plumes,
And fill my senses with silence,
And the odor of clover blooms.

"I shall stand and stare like the cattle
At the rim of the earth and sky,
Or sit in the lengthening shadows
And see the sweet days die.

"I shall watch the leaping squirrels
And the patient creeping ants,
And learn the ways of wee wood-folk
In their unmolested haunts.

"And perchance in the hush that follows
The struggle to be wise,
Some truth that was coy beforntime
May take me by surprise."

—*Youth's Companion.*

FREDDY.

BY CLARENCE A. JENKS.

Freddy was not so very large. Indeed, he was not much larger than the bowl of a table-spoon. But if Freddy was small, there were some things about him that made him very interesting. For instance, he had a snug-fitting coat of armor that protected him in his small way almost as well as the great steel plates protect our modern battleships.

Now, I feel sure that you must want to know who Freddy really was. Let me tell you. Freddy was a toad. Not a common, every-day hop-toad, but a toad of some distinction—a real horned toad.

Freddy had spent all his short life in running about with his little brothers and sisters on the warm sand-banks and among the sweet-smelling orange-groves of Southern California.

One day Freddy and I chanced to meet. Perhaps Freddy was sorry, but he was very polite about it, and scrambled out of my way in great haste. As I wished to be sociable, I said a cherry "Good-morning," and I am sure Freddy was just as polite as ever, and if I could have understood him would only have said, "Please, sir, I would be excused this morning."

I loved Freddy so much from that very moment that I wanted him to live with me, so I picked him up, and, putting him in my pocket, I carried him home.

When I took Freddy out from his prison in my pocket, he played "possum," and for a few minutes he was the deadest little live toad that you ever saw; then he very slyly opened the lids of one eye—just a crack—and peeped out; but when he saw me he snapped them together again quicker than you can say "Jack Robinson." In a few seconds he slowly opened them again, and this time he kept them open, and in a little while he had both eyes wide, and was watching my movements with great interest.

I filled a little box with sand, and, placing it on the window-seat, I put Freddy into it. He stood perfectly still for a few minutes, and then, looking around as much as to say, "Well, it's time to go to bed," he began to burrow at a great rate down into the sand. The sand forms a great bed-blanket for Freddy and all his little brothers and sisters. The sun shines all day upon it, and so keeps it nice and warm for them.

Freddy formed some very regular habits. At two o'clock every afternoon he would shake off his sand robes and be as bright and

as spry as a little toad who was very hungry could be. At four o'clock, if he had had all the flies he wanted, he would begin to grow drowsy; then there would be a flurry of sand in the box, and Freddy had gone to bed.

It was very curious to watch Freddy catch a fly. He would come to the little door cut in the side of his box, and would stand there bobbing his head from one side to the other; then out he would run and up the wire screen of the window. Here he would wait for his prey. When he saw a fly, he would watch it through his half-shut lids a few seconds, then his head would dart forward and out would flash his little pink tongue, and it was good-by, Mr. Fly, for Freddy never missed his aim.

Once Freddy ate twenty-two flies at a meal. It made him ill, and the next day he did not come out at all, and when he did come out he was a very sober and sad-looking little toad. But he had learned a lesson, and after that he could not be induced to eat more than ten or twelve at a time.

One morning a lady who had a sharp and a rather disagreeable voice sat down by the window where Freddy had his box, and began to talk. In a few minutes the sand was moving, and Freddy crawled out, looking very sleepy and disgusted at such a rude awakening. He stayed out some time, and then, as if disapproving of such unseemly hours, covered himself up again in the sand.

I tied Freddy out-of-doors by fastening a silk cord to the fringe of little horns that surrounded his neck, somewhat after the fashion of the pointed collars that little boys and girls sometimes wear. But one day he cut the cord with his sharp little horns, and then it was good-by, Mr. Freddy.

Although I have often looked for Freddy, and have since met many other little horned toads—perhaps some of his own brothers and sisters—I have never met a little toad who was always so polite and who dined so punctually at two P. M.

THE DOG AT UNCLE ANDREW'S.

BY JULIA DARROW COWLES.

Bessie was the little city cousin that was visiting Myrtle, and Myrtle was the little country cousin that was having the visit. They played with Myrtle's dolls, and they read in Myrtle's story-books, and they ran about the farm, and took walks along the country roads. But the thing they liked best to do was to match little bragging stories. That is, Bessie would brag about something fine in the city, and then Myrtle would brag about something fine in the country. At first the stories were not bragging stories, but just stories to please each other. But finally Myrtle began to feel that when Bessie told about something very interesting, she must tell about something "interestinger," and soon both began to talk very fast and be out of breath, and to interrupt.

"At home," said Bessie, "we have candies that are full of cream inside, and yellow candies the shape of buttercups, and green candies in pods, the shape of peas."

"O, well," said Myrtle, "we have trees right here on Uncle Andrew's farm that make sugar."

"O, I know all about maple sugar," broke in Bessie. "We have hand-organs in all our streets, and there is always a dear little monkey."

"Live ones?" Myrtle asked.

"O, yes, indeed," answered Bessie. "They always bow to us children and take off their caps when we give them a penny, and they dance—O, you ought to see a monkey dance!"

"Well," said Myrtle, "we have a dog that can sing."

"A dog that can sing!" Bessie echoed.

"Yes, sir," said Myrtle. "He is Dan, Uncle Andrew's dog."

"I want to hear him," exclaimed Bessie.

"He won't sing for anybody but Uncle Andrew," Myrtle said. "We will have to wait until this evening, and then we will have Uncle Andrew have him sing."

When evening came Uncle Andrew was quite willing to show off Dan's "singular accomplishment," as he called it.

"Dan is a very modest dog," he said, as he brought out several old-fashioned singing books, "and will only sing when others are singing. He refuses to sing alone. So you and Myrtle will have to sing, too." Uncle Andrew seated them all in a row of chairs, and gave each one a singing book. In the middle chair of the row, between Bessie and Myrtle, he placed Dan, or rather Dan jumped up into the empty chair when Uncle Andrew told him to.

Then Uncle Andrew said, "Sit up, Dan, and take your singing book." Dan sat up straight in the chair, and held up his two front legs for Uncle Andrew to place the open singing book upon.

Bessie looked very much astonished at this. But Dan paid no attention to his neighbors; his eyes were upon his master.

"Now, ready! sing!" exclaimed Uncle Andrew, waving the stove poker in the air, as a baton, and beating time.

"My country, 'tis of thee," they all began. Yes, all, for Dan opened his mouth at the same instant as Bessie and Myrtle, and gave a prolonged howl. Then he howled again in a different key. Then again in still another, howling high if Bessie and Myrtle sang high, or low if Bessie and Myrtle sang low. He was just as much in earnest as any of them, and paid no attention when Myrtle stopped singing to laugh.

When Uncle Andrew brought his poker up in the air and held it there, Dan knew as well as the rest that it was time to stop singing, and he stopped and stood still upon his hind legs until Uncle Andrew took the books. Then he jumped down from the chair and went about wagging his tail as though he knew that he had done his part well.

"O, you dear old Dan," exclaimed Bessie, throwing herself upon the floor beside him and putting her arm around his neck, "you're just twice as funny as the monkeys!"—*Little Folks.*

A BOY'S ESSAY ON HONESTY.—The class was told to write an essay on honesty. This was Jimmy Green's essay—"Some boys is honestest than others, and there's no way to tell them apart unless you say you've left your knife some way, and watch them jump for it. The one that jumps last is the honestest one."—*Scottish American.*

A SMALL girl of three years had hair with a decided tendency to red. An uncle, who was bald, remarked one day that if they got short of matches all they would have to do would be to pull out one of her hairs and use it. "All right, uncle," was the little one's reply, "you can talk so, 'cause you's only got a china top on your head."

THE PERSONAL REIGN OF CHRIST.

To the Editor of the SABBATH RECORDER:

In your issue of June 20 is an article under the above title and also an editorial comment that arrested my attention. During the last sixty years there has been a wonderful increase in the number of those who hold to the doctrine of the imminence of Christ's coming and of his personal reign on the earth. This increased interest in these great truths has been equally among the learned and the unlearned, and has not been restricted by denominational lines. Surely there has been a vast increase of Bible study and a more careful observance of the signs of the times. That the entire church has not accepted them is mainly due to conservative tendencies and the difficulty of breaking away from long-established ideas.

The assumption of L. M. C. is that the term *parousia*, which is translated "coming," signifies rather Christ's spiritual presence, and he refers to 1 Peter 1:16, 1 Thess. 1:19, and 2 Thess. 2:1. It is doubtless true that the sense is sometimes that of spiritual presence, but surely it is not always so. Thus, in 1 Cor. 15:23, the apostle is speaking of the resurrection of the dead. He says, "but every man in his own order; Christ the first-fruits, and afterwards they that are Christ's at his (*parousia*) coming." Surely here it must mean a future, personal coming. In Matt. 24:3 it is used to signify a future coming of Christ at the end of the age: "What shall be the sign of thy coming and of the end of the world?" So, also in Matt. 24:27, the same word (*parousia*) is used to signify his coming: "As the lightning out of the east and shineth unto the west, so shall the coming of the Son of man be." It is so used in verses 37 and 39, Matt. 25:13, and in many other places. The coming of the Lord is nearly always spoken of as an event for which his people are to wait. Thus in 1 Cor. 1:7, "waiting for the coming of our Lord Jesus Christ." "So also Christ was once offered to bear the sins of many, and unto them that look for him he shall appear the second time without sin unto salvation." Heb. 9:28. "Looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ." Titus 2:13. "Behold he cometh with clouds, and every eye shall see him." Rev. 1:7.

But will he reign on the earth? Let us see what Christ and his apostles have taught us. Jesus said, "When ye pray, say, Thy kingdom come, thy will be done on earth, even as it is done in heaven." This prayer will surely be answered, and if so, Christ will be King. He will reign on the earth, and his will must be done, even as it is done in heaven. This, and this only, will fulfill the wonderful predictions of the 22d Psalm, which, from beginning to its end, is a declaration of the future reign of the Messiah. The testimony of Christ as given by John (Rev. 20:4) is that the saints "lived and reigned with Christ a thousand years." Again it is said, "They shall be priests of God and of Christ, and shall reign with him a thousand years. Again, we are told that when the seventh angel sounded, "then were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord and of his Christ, and he shall reign for ever and ever." Rev. 11:15.

But we are told that the Jews misunderstood the prophecies of the Messiah, and

hence rejected the real Christ. There are two classes of prophecies of Christ in the Old Testament, one of which speaks of his humiliation and suffering, and the other of his exaltation and glory. Most of the Jews, in their pride, overlooked the former and thought only on the latter. Both were equally true. Christ indeed came to suffer and die. "He was brought as a lamb to the slaughter; and as a sheep before her shearers is dumb, so he opened not his mouth." Isa. 53:7. But he will come again "in power and great glory," of which there are abundant prophecies in both the Old and the New Testaments. It is doubtless true that the false interpretations of the Jewish prophecies were a great hindrance to the acceptance of Christ, who came so different from what he was expected to be; yet it does not follow that Christ and his apostles, who spake as they were moved by the Holy Spirit, did not fully understand them and were led away from the truth by 'Jewish ideas.' Let us rather conclude that the only just and true commentary on the Old Testament prophecies is that given by the inspired writers of the New Testament, and that we shall be always safe in accepting their words in their obvious import.

H. H. HINMAN.

OBERLIN, O., June 24, 1898.

NOT A LITERAL INTERPRETATION.

Many give to the Sabbath only a literal interpretation. They see only cessation from labor; rest and common comfort. The Sabbath was sanctified and blessed by him who made the earth, and instituted the marriage relation, and planned for the highest good of the human family. It marks time as a divine dial measuring the weeks. Its hallowed influence is felt through every day in the year. To remember the Sabbath is to remember God as our Creator. It stands as a monument against idolatry; not only the idolatry and devotion paid to heathen deities, but the worship of mammon, of selfishness and the pride of life.

The reason given for Sabbath-observance is because God rested from all his work. This reason will stand forever. It gives to Sabbath-observance a divine character. The Sabbath is the Lord's grand celebration-day. It is indeed a joyful festival; a day of rest and refreshing for tired souls; a day for affection to grow in the sunshine of love; the season for divine communion and for religious reading; and it is especially the season for hearing the sweet message of mercy in the house of God. No other time or incident brings us into such close and loving touch with our common Father, and into sweet fellowship with the dear Redeemer. Has not, then, the Sabbath spiritual significance? Is it not, then, a season of real spiritual enjoyment?

Sunday is claimed as Christ's resurrection-day. It is supposed to be more liberal in its requirements; less restrictive; giving larger liberties for enjoyment. It is a fit time, it is said, to seek pleasure and recreation. It is the best time for the meeting of the "go-easy," self-indulgent, and let-us-alone society. It is indeed the world-Sabbath. If enforced by civil law, it is Cæsar's-day. Those who defend Sunday-observance forget that God was in Christ, reconciling the world unto himself—reconciling us to the divine law. If we insist that Christ shall give us a different day from the original, God-given Sabbath, then

we truly rob the day of the divine element, for God in Christ is the same as God on Sinai. The effort to honor Christ by honoring Sunday is a fine-spun thread of paganism, which cannot by any easy plan be woven into the church of Christ.

It is a pleasant thought that the Sabbath is a type of our heavenly rest. Sunday can never be such a type. We talk of heaven. We seek the fragrance and beauty of the heavenly paradise into our hearts. There is in this devout service a spiritual and holy fellowship with the unseen and eternal. Let us remember the Sabbath to keep it holy.

L. M. C.

JUNE 27, 1898.

NOTES FROM A BIRD LOVER.

Glorious voice of the meadow! Whence camest thou? From the rice swamps of the South? There they knew thee as the bird dull of hue, a devourer of the rice crops, good only for a dinner plate. What a change! On thy journey North thou hast caught the colors of black night and golden dawn, and we see thee brilliant of hue, overflowing with joyous melody. Are thy notes memories of the colored minstrels of the South? Thou singest boldly like them. What power or charm is there in our hills and valleys, cool breezes blowing across meadows of tall grass? They have filled thee with the elixir of life and it overflows upon our waiting ears and reaches our would-be-gladdened hearts.

Perhaps there is no bird about whose song so much has been written as about that of the Bobolink. The English boy imagines him saying: "Bobolink, Bobolink! Tom Denny, Tom Denny! Come pay me the sixpence you owed me more than a year and a half ago.' 'I paid you.' 'You didn't.' 'I did.' 'You didn't, you lie, you cheat, you cheat, you cheat!'"

Our own bird lover, Wilson Flagg, gives a prettier interpretation of the song: "Pheew, shew, Wadolincon; listen to me, Bobolincon! Down among the tickle-tops, hiding in the buttercups. I know the saucy chap, I see his shining cap bobbing in the clover there! See, see, see!" We are all familiar with Bryant's "Robert of Lincoln" and its "Spink, spank, spink!"

To me, the Bobolink's song is an inspiration from the glorious Northern air and sunshine, the true-hearted mate he has chosen, the little lives nestled down in the cool grass, and from the good God who is the source of all joy. He sings of love that never dies, of joy that never ends,—eternal in the heavens.

Soon the heat of summer and the cares of fatherhood will put to silence the rapturous melody. Late in August or early in September we shall see him dull of hue, like his faithful mate,—perched on tall reeds by the side of some stream, uttering only one sad, farewell note, often repeated. The Reed bird will leave us. But as surely he will come again—perhaps early in May—when another springtime brings to life beauty and gladness. The bird lover will wait and watch for his coming as for that of a loved friend.

Robert of Lincoln, the grass is high,
The sunshine golden,
The summer nigh,
The cool breeze waits thy airy wing
O'er the waving meadows,—
O come and sing
Into our hearts that joyous lay
Of a springtime gone
And another May.

EVA ST. CLAIR CHAMPLIN.

Sabbath School.

INTERNATIONAL LESSONS, 1898.

THIRD QUARTER.

July 2.	The Kingdom Divided.....	1 Kings 12: 16-25
July 9.	Elijah the Prophet.....	1 Kings 17: 1-16
July 16.	Elijah on Carmel.....	1 Kings 18: 30-39
July 23.	Elijah's Flight and Encouragement.....	1 Kings 19: 1-16
July 30.	Naboth's Vineyard.....	1 Kings 21: 4-16
Aug. 6.	Elijah's Spirit on Elisha.....	2 Kings 2: 6-15
Aug. 13.	The Shunammite's Son.....	2 Kings 4: 25-37
Aug. 20.	Naaman Healed.....	2 Kings 5: 1-14
Aug. 27.	Elisha at Dothan.....	2 Kings 6: 8-18
Sept. 3.	The Death of Elisha.....	2 Kings 13: 14-25
Sept. 10.	Sinful Indulgence.....	Amos 6: 1-8
Sept. 17.	Captivity of the Ten Tribes.....	2 Kings 17: 9-18
Sept. 24.	Review.....	

LESSON V.—NABOTH'S VINEYARD.

For Sabbath-day, July 30, 1898.

LESSON TEXT.—1 Kings 21: 4-16.

GOLDEN TEXT.—Thou shalt not covet thy neighbor's house. Exod. 20: 17.

INTRODUCTION.

Elijah began immediately to carry out the instructions that were given to him. He went to Abel-meholah in the valley of the Jordan and threw his mantle upon Elisha, as he was plowing in the field. Elisha accepted the call to prophetic office "and went after Elijah and ministered unto him." In the twentieth chapter we read of two remarkable victories which God gave unto Ahab over Ben-hadad the king of Syria. We are not told the name of the prophet who gave counsel to Ahab. It is very likely that it was Elijah. Ahab did not follow up his victories, as he ought to have done, against the enemies of Jehovah. He was therefore reproved by the prophet. Immediately before our lesson we are told of Ahab's eager desire to possess a vineyard which was adjoining his estate at Jezreel. He made what seems a very fair offer to the owner of the vineyard; but he declined to part with it. It seems that Naboth was not actuated by selfish motives in this refusal; but by conscientious scruples. He might have retained the vineyard simply because he wanted it himself. Ahab had no right to it. But the real motive with Naboth was loyalty to Jehovah who gave the land to his people to be handed down by inheritance from father to son. No one had a right to alienate his inheritance. Lev. 25: 23; Num. 36: 7.

NOTES.

4. *Heavy and displeased.* Sullen and angry. We would say that he had a fit of the sulks. *Jezreelite.* The Septuagint has instead, "Israelite," throughout this lesson. *I will not give thee the inheritance of my fathers.* See Introduction, above. Compare, in contrast, the case of Arunah who sold his threshing floor to David, 2 Sam. 24: 24; and of Shemer who sold to Omri the hill on which Samaria was built. 1 Kings 16: 24. The discomposure of the king was worthy of a more serious cause. He took the matter so seriously to heart that he withdrew from his usual employments and refused to eat. His wife naturally inquired into the cause of this grief.

5. *Sad.* This word might have been translated "rebellious."

6. The Septuagint has instead of *my vineyard* at the end of this verse, the words, "the inheritance of my fathers." This suggests the reason for the refusal as given in the Introduction.

7. *Dost thou now govern the kingdom of Israel?* "Thou" is very emphatic in the original. Jezebel would say that it is absurd that the king should have any desire ungratified, or that he should let any citizen of the kingdom stand in the way of his plans. *I will give to thee the vineyard of Naboth.* The "I" is emphatic here as the "thou" above. Since you are king, you need not even exert yourself to obtain the desire of your heart, I will attend to that matter.

8. *So she wrote letters in Ahab's name.* She was the real ruler. Ahab evidently did not ask her what means she was intending to employ. *His seal* would give the letters official authority. The seal in that age answered in place of the autograph signature of to-day. *The elders. The nobles.* Evidently these were the judges of the city. See Deut. 16: 18.

9. *Proclaim a fast.* Make it appear that some great public sin has been committed. Compare 1 Sam. 7: 6. *On high among the people.* Literally at the head of the people. Probably this means, "Show him a distinguished honor." This would show that the people were favorably disposed toward him personally and were rigorous toward him later in the day, only on account of the enormity of his sin. Some interpret these words to mean a conspicuous place for one accused of crime; but that interpretation is inappropriate for the Hebrew words used.

10. *Sons of Belial.* Literally "sons of worthlessness," or as we would say, "base fellows." Belial is not a proper name anywhere in the Old Testament, but is a common noun representing the abstract quality of worthlessness. It is personified once in the New Testament. 2 Cor. 6: 15. *Thou didst blaspheme God and the king.* The Hebrew word קלל is usually translated "bless," but the root idea is that of salutation in parting from one. It may therefore mean "renounce" or "curse," and this is an appropriate meaning for this passage, as is shown by the context. Compare Psa. 10: 3; Job 1: 5; 2: 5. The witness of two men was necessary in order to condemn a man. Compare Deut. 17: 6, 7. *And stone him.* This was the means of execution appointed by the law in cases of blasphemy. See Lev. 24: 16.

11. *Did as Jezebel had sent unto them.* They followed her instructions to the letter.

13. *And there came in two men.* Better "the two men," as in R. V. The expression is definite, the two men that they had hired. We do not know exactly what they said. The deadliest error is that which contains something of truth. They may have taken the very words that he used in refusing Ahab, and by skillful alteration made them express disloyalty to God. With this view the double charge seems natural, "Thou didst curse God and the king." *Then they carried him forth out of the city.* The law required that the stoning should be outside of the camp. Compare the stoning of Stephen. Acts 7: 58. According to 2 Kings 9: 26, the sons of Naboth were also killed. This may explain why there was no opposition to Ahab's possession of the vineyard. It seems that Ahab was on hand to take possession of the coveted vineyard the very next day. In the verses immediately following our lesson is the account of the meeting of Ahab and Elijah in Naboth's vineyard. The king's triumph was short, for the prophet reminded him of his sin, and told him of the terrible fate awaiting him and his house.

ENEMIES IN AMBUSH.

BY ANNA CARPENTER.

Recently while waiting for a friend in her pleasant sitting-room, I observed with other literature upon the table copies of one of the periodicals popularly known as "Story Papers." Mrs. Brown is a very busy woman, an earnest Christian, whose heart is alive to the welfare of the young. My visit had reference to work for the protection of children against impure influences, particularly from literature of the class to which the paper before me belonged.

Upon the arrival of my friend I explained the object of my call, laying before her several samples of the pernicious publications, and calling her attention to their demoralizing features. Then, lifting from the table at my side a copy, I said:

"Pardon me, Mrs. Brown, but is not this a paper of the same character?"

"Oh, no! That is impossible. Those are some of Fred's papers. I have never looked at them, but he has been so interested in them they must be all right. Why, last night he wasn't ready for bed at 10 o'clock and he is usually such a sleepy head. He has never cared much for reading and I was so glad to see him interested."

"But," I asked, "did you or Mr. Brown ever examine these papers?"

"Why, no—I didn't think of it. I have so little time, and Fred's father is always busy when he is in the house, with his account books and newspapers."

Taking the publication in question I indicated, to the utter amazement and humiliation of this careful mother, its pernicious character.

This paper was typical of more than one dozen publications with which the mails are flooded to an extent appreciated by few persons outside of the postal service. Their mission were titles indicative of contents, would be promotive of pure domestic enjoy-

ment and culture. There is usually a sketch of some distinguished person or event. Household affairs are prominent. The stories are commonplace, and weak or sensational—not often upon the surface glaringly immoral. Most of these papers boast a department devoted to Girls, Boys, or Shut-ins; sometimes a distinct corner for each of these classes, presided over by Wise Aunt This, or Sagacious Uncle That.

To the careless observer nothing worse connected with these papers appears than coarse mechanical execution, but a glance at the advertisements reveals the reason of their being. To-day the passion for getting something for nothing is everywhere a bane and a menace. The seemingly most innocent of these advertisements appeals to this passion in the young. "How to make your fortune; no experience; send your name." "A case of goods that will make your fortune, only 10c." "A tub of silver made in 30 days, from a golden box of goods, costing but 10c." "Books, 350 novels, including detective stories, and this paper, for one year, only 30c." "Over 100,000 Boys and Girls received our Beautiful Presents, Free, for doing a little pleasant work." "Secret photos." "Funny transparent cards, etc., large bound sample book all for 4 cents, stamps." "All the new flirtations; package of 'May I see you home?' cards; new illustrated book, 'Too Funny'—all for 10c." "How to Hypnotize." And so we might quote indefinitely from advertisements which are teaching the children of our land the A. B. C. of vice. On a single page of one of these papers was found forty-six advertisements obviously vile, perhaps sufficiently disguised to prevent exclusion from the mails as obscene matter. And that very issue boasted of entering one and a half million homes.

Our neighbors to the northward are wiser than we in this matter. We do not know how it is at present, but a few years since only expurgated editions of this class of papers were allowed to enter the Canadian mails. The strange obliviousness of many parents to the peril of their children from such influences is alarming. Most mothers, and fathers as well, would pronounce cigarette pictures "perfectly harmless, nothing but little flags and soldiers." Yet but lately fifty of these, sent to an advertised address, brought a picture, vile almost beyond telling or belief. From one school building in New York City, sixty of these pictures were taken. A philanthropist received in a single day letters from twenty schools and colleges, appealing for aid against this plague of foul literature whose Upas leaves bear their poison into schools, homes—wherever young immortals are found.

Let parents who doubt these statements ask any postmaster as to the circulation of the indicated periodicals, and from him procure an assortment. Then let them spend a dollar or two in answering the advertisements. The revelation of moral cancer planting which would follow could hardly fail to arouse the most careless to action against schemes for juvenile demoralization. This is a day of multiplied organizations, yet there is a crying need for one more: a "Mother and Father Guild" in every home; its object, the cultivation of the society and the confidence of their children, and the better protection of the tender feet, all unused to the strange paths of this world, from the snares everywhere laid by foes in ambush.—*Advance.*

Popular Science.

BY H. H. BAKER.

Copper Mining and Mines.

The largest and deepest mining shaft in the world is the "Red Jacket," at Houghton, Mich., as connected with the Calumet and Hecla mines. It is 4,900 feet deep, and has six divisions or compartments, each division being of ordinary size; four of them are used for hoisting and lowering purposes, one for ladders to secure ingress and egress, and the other for pipes for water, compressed air for power, and wires for telephones and electric lights.

The copper-bearing lode is so even as to allow the workings to be planned and mapped with great accuracy for long distances ahead of the work. The pumps that free the mine from water are worked both by electricity and compressed air, which is sent down into the mine from a plant above.

There are in use over three hundred power-drills, driven by compressed air, in the Calumet and Hecla mine, each drill doing the work of a dozen men, working day and night, drilling holes for dynamite cartridges, to break and liberate the ore.

These mines are believed to be the richest ever discovered. The copper is found in such a pure state that, when separated from the rock surrounding it, it is ready for market. This mine furnishes one-eighth of the copper of the world.

The next richest mine is located on the island of Newfoundland, and was discovered in 1862, by a sportsman in pursuit of a deer. The animal's hoofs scattered the moss, and thus showed the bright and glittering ore. Newfoundland to-day stands the sixth copper producing country on the earth.

The oldest copper mine of which history gives any account was located at Tomasus, on the northern slope of Mount Olympus, in the island of Cyprus. Strabo described it, but its location is now unknown.

The Devonshire and Cornwall copper mines in England were worked earlier than history gives us any account, and for a long time produced one-third of all that was consumed in Europe. They still continue to furnish a large amount.

Copper was known and smelted in Japan, in Inaba, in the province of Suwo, in the year 708 A. D., and since the tenth century large quantities have been smelted. It became so plenty that from 1609 to 1858 it was manufactured into doors for stores, temple furniture, bronzes, mirrors, smoking utensils, and for all kinds of household goods and ornaments. Also, many bronze cannon were made for export, some of which are yet to be found.

But very little copper ore is to be found in China or India having a grade above four per cent. Although found in many places, it is not sufficiently pure to be profitable.

In Cuba, twelve miles from Santiago, are the Cobre mines. They are very rich, and a railroad has for years connected them with the port of Punta de Sal. The daily shipment has reached as high as fifty tons. These mines were worked to some extent early in the seventeenth century, but were abandoned and so remained for over one hundred years.

In the Philippine Islands copper has long been known and worked by the natives, who

made rude tools for their own use. In 1862 a company was formed, and mines were worked in four places in the province of Lepanto, in Manila. Since, copper has been found at Assit, in the island of Masbate, also in the islands of Luzon, Panay and Capul.

Copper is found in paying quantities in New South Wales, Queensland, and South Australia, and these mines are quite profitable.

Ireland has six provinces in which are copper mines that are being worked, but, as other sections are more profitable, the mining interest in Ireland is on the decline.

Bolivia, in South America, furnishes five provinces and Brazil eight that have smelting works for copper. Chili, on the Pacific side, has seven provinces, and in these mines are found pyrites, black oxide, malachite, atacamite and various sulphurets. The South American mines are very rich in virgin copper, and some of them yield as high as sixty per cent of pure copper.

Copper is found quite extensively in most parts of California, but not of a rich quality, except at Copperopolis, in the foot-hills of the Sierra, in Calaveras County. Here, some ten years ago, copper was mined quite extensively, but it has so declined, with others, that now there is but very little mined in the state.

Copper works are established in several provinces in Russia, both in the Ural and Caucasus Mountains, also in Siberia and in Finland. Two-thirds of the copper mined in Russia is from the Urals.

Since the introduction of the telegraph, copper has been found to be the best conductor of electricity except gold, and as gold was not very plentiful, and as a way has been found for hardening and strengthening copper wire, it is coming into general use. Solid wire is indispensable in cables, long-distance telephones and for trolley lines; thus increasing the demand to double the quantity in use but a few years ago.

We have a copper mine in our Watchung hill (or mountain, as we call it), within two miles of Plainfield, here in New Jersey, but it is not worked for the simple reason that it costs from \$2.75 to \$3.50 to get one dollar's worth of copper. We can get it cheaper from the Ural Mountain in Russia.

NORTHFIELD CONFERENCE.

Dear Friends and Fellow Workers:—In issuing an invitation for the Sixteenth General Bible Conference, to be held at Northfield from July 29 to August 18 next, I would urge the attendance of all who love the Lord Jesus Christ and desire to hasten his coming. Let us gather for fresh inspiration for work, and to be led deeper into the truth as it is in Jesus by brethren from this and other lands through whom God has so often spoken before.

The war that is now upon us should not interfere with the Conference. Rather let it make us more eager to come together to pray and take counsel regarding his work.

Sin and vice have become more rampant—the line between the world and many professing Christians has been almost obliterated. Sabbath-desecration has become more open. The bicycle and the theatre and the Sunday excursions have drawn our young people away from the house of God. Let us confess our sins as a nation as well as individuals, and let us cast out any Achan that may be in

the camp, lest the favor of God be turned away from us.

In the 34th chapter of Exodus we read that God promised to take care of the land of the children of Israel when they went up to Jerusalem to keep the appointed feasts. Let us take this promise to ourselves, believing that in this time of conflict through which the nation is passing, God will pour down upon us an unusual blessing as we wait before him.

Yours in the Master's service,

D. L. MOODY.

EAST NORTHFIELD, Mass., July 1, 1898.

The greatest sea depth known to man is in the South Atlantic Ocean, midway between the island of Tristan da Cunha and the mouth of the Rio de la Plata, the bottom being here reached at a depth of 40,236 feet, or eight and three-quarter miles.

Special Notices.

North-Western Tract Depository.

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

☞ THE Sabbath-keepers in Utica, N. Y., will meet the 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 Sabbath-keepers in Syracuse and others who may be in the city over the Sabbath are cordially invited to attend the Sabbath-school held every Sabbath afternoon at 4 o'clock, at the residence of Dr. F. L. Irons, 117 Grace Street.

☞ THE 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. CHARLES D. COON, 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.

☞ THE Quarterly Meeting of the Otselic, Lincklaen, DeRuyter, Cuyler and Scott churches will be held on Sabbath and Sunday, July 30, 31, with the following program:

Sabbath evening, Preaching, J. M. Cottrell.
Sabbath morning, Preaching, J. E. N. Backus.
Afternoon, 1.30, Sabbath-school; 2.15, Preaching, L. R. Swinney.
Evening, Preaching, B. F. Rogers.
Sunday, 10 A. M., Quarterly Conference; 11, Preaching, B. F. Rogers.
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MARRIAGES.

FINNEY—TEFFT.—In Rockville, R. I., July 10, 1898, by Rev. A. McLearn, Mr. John Nelson Finney and Miss Annie Lincoln Tefft, both of Richmond, R. I.

THOMPSON—ADDISON.—In Hammond, La., July 6, 1898, by Rev. G. M. Cottrell, Mr. Walter E. Thompson and Miss Ada Addison, both of Hammond.

DIKEMAN—SISSON.—At the residence of the bride's parents, Mr. and Mrs. John F. Sisson, of Alfred, N. Y., by Rev. M. B. Kelly, June 8, 1898, Mr. Murry E. Dikeman, of Owego, N. Y., and Miss Elnora H. Sisson.

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.

BONHAM.—At Shiloh, N. J., June 17, 1898, Hartley D., infant son of Winchester and A. Fannie Davis Bonham.

“Grant that our darling, lost on earth, In heaven may yet be found.”
I. L. C.

MOSES.—Freddie, infant son of B. A. and Matie Moses, of Marietta, Ohio, died at the home of his grand-parents, Dea. and Mrs. E. P. Rogers, Richburg, N. Y., on July 6, 1898, aged 8 months, and 6 days.

The mother and several children had been here only five days when this great grief came and the Lord added to the jewels of heaven this frail little one. Funeral services were held at the home, July 7th. The father and two older brothers were unable to be present, but many sympathizing friends were in attendance. The pastor spoke from 2 Sam. 12: 15-23.
O. S. M.

ALLEN.—At Mains, N. Y., June 27, 1898, Bro. Albert Allen, aged 86 years, 9 months and 24 days.

Seven years ago Mr. Allen was converted and was baptized by Elder Huffman, becoming a member of the church at Mains, or East Portville. Rev. Geo. P. Kenyon conducted short services at the home. The remains were then taken to Nile for interment.
E. S. B.

TRACY.—Carrie Adell, wife of Charles Tracy, and daughter of George and Julia Palmiter, was born Dec. 5, 1858, and departed this life May 31, 1898.

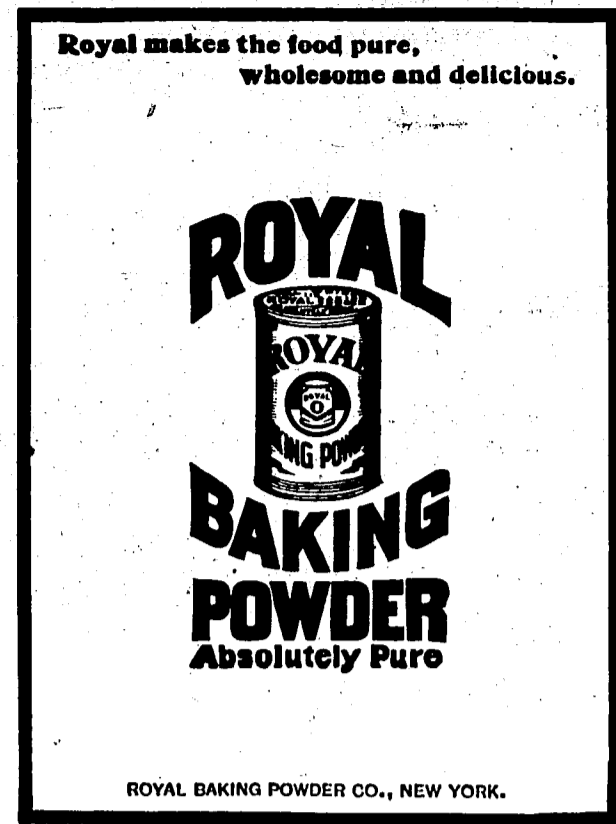
The deceased experienced religion when a child and was baptized and received into the fellowship of the Second Alfred church by Eld. L. R. Swinney, and has since lived an active, trusting Christian. She leaves a husband and two little boys to mourn her loss.
M. B. K.

RUNYON.—In New Market, N. J., May 28, 1898, of Paralysis, Daniel C. Runyon, aged 71 years and 9 days.

He was born May 18, 1819, in Piscataway Town, N. J., and was the son of William and Sarah Runyon. He joined the Seventh-day Baptist church 55 years ago, being baptized by Eld. Wm. B. Maxson. He was married July 6, 1840, to Eliza Maria Dunham. To them were born five children: Edmond D., Sarah E. (Mrs. Albert Ayers), Amanda M. (Mrs. Runyon Clawson), Walter G., Jennie M., (Mrs. Huff). The wife and mother went home about 23 years ago. Mr. Runyon was a great Bible reader, being able to quote long passages of Scripture from memory. He was a kind father and good neighbor. He realized his condition as the end drew near, and expressed his readiness to go. Interment was made in the Seventh-day Baptist burying ground.
F. E. P.

WOODRUFF.—At Shiloh, N. J., June 19, 1898, Mr. E. S. Woodruff, aged 76 years.

Most of his life, with the exception of four years as Post-master and merchant at Shiloh, has been spent in this vicinity as a farmer, until he moved to this vil-



lage, some 14 years ago, where he has since lived. Feb. 28, 1852, he was married to Mary E. Bowen, and to them were born four children, three of whom are living. Mrs. Mary Bowen Woodruff died in 1874, and Mr. Woodruff was afterwards married to Mrs. Phebe D. West, who still survives him. Brother Woodruff was baptized in 1838 and united with the Seventh-day Baptist church of Shiloh, of which he remained a member until death. He was a man of marked character, firm in integrity as a rock; in his business, work on his farm or about his beautifully kept home, he was always systematic and neat. He was well posted in history and the news of the day. A loved husband and father, an esteemed neighbor, an honored brother in the church and a business man of staunch principles has departed from our midst and gone to his reward.
I. L. C.

CELERY SANDWICHES WITH MAYONNAISE.

For celery sandwiches with mayonnaise, boil slowly for fifteen minutes four eggs; remove the shells and chop the whites very fine, or put them through a vegetable press, mixing with them a little shredded celery. Cut the crust from the end of the loaf of bread, butter the loaf, cut off a slice a quarter of an inch thick, put over it a goodly layer of the white of egg and celery, then a layer of mayonnaise, then a layer of the yolk of egg put through a sieve, and over all another slice of bread, pressing the whole together gently. With a sharp knife cut off the crusts, leaving the sandwich perfectly square. Cover a meat-plate with lettuce leaves, arrange the sandwiches on them, cover with dampened lettuce leaves, and stand aside for twenty minutes. Sandwiches made this way may be kept fresh from early morning until evening, consequently are particularly nice for picnics.—Mrs. S. T. Rorer, in the *July Ladies' Home Journal*.

THE DRINK NUISANCE.

Liquor drinking is not only a curse but also a nuisance. Who has not been injured, insulted, or disgusted by some brawling drunken blackguard, who outraged all propriety and decency? And what business has any man to turn decent, well-behaved per-

sons into drunken hoodlums, or insane idiots, and let them loose upon civilized society? Decent people have a right to decent treatment; but they cannot have it so long as the rumseller plies his trade. They may hate and abhor strong drink themselves, but they must endure the vile manners and beastly imbecility of the victims of the cup. The editor of the *Christian Instructor* relates an experience which is in point:

“We had just gotten into one of the richly upholstered Pullman sleepers when a man entered and took a seat in front of us, who, it was at once apparent, was in a beastly state of intoxication. He was not noisy or quarrelsome, but was evidently sick from his heavy draughts of beer. He went shortly to the rear of the car, and there stretched himself to sleep upon a seat, but not until he had emptied the contents of his filthy stomach upon the fine carpet upon the floor. We suppose that he would have been compelled to leave the car had not the train been an express, and could not well be stopped to turn him out. The only pleasant reflection that we could have in connection with the incident was that we did not vote with the party that makes it legal, by license, for any man to sell the liquor that reduced that poor fellow to the miserable condition in which we saw him. No man shall come into such degradation by our example, voice, or vote.”

The liquor business cannot be kept within the limits of decency. You cannot regulate a volcano. It is time the whole vile traffic was swept out of existence—the nuisance should be abated.

THE STAR SPANGLED BANNER.

The Star-spangled Banner was written by Francis Scott Key, a native of Maryland, born August 1, 1779. It was during the war of 1812, when Mr. Key went out from Baltimore in a little boat, under a flag of truce, to secure the release of a friend who had been captured by one of the ships of the British fleet in the Chesapeake Bay. Lord Cockburn had just completed preparations for an attack on Fort McHenry, and did not permit Key to return to the shore. The bombardment began on September 13, 1814, and lasted twenty-four hours.

Key, in his little boat, which was moored to the Commander's vessel, watched all through the night the terrible battle, and, from his position, was almost in line of the fire of his friends in the fort. He kept his eyes close set upon the Fort McHenry flag that Lord Cockburn had boasted would be taken in a few hours. When morning dawned, the rising sun illumined the flag waving in the breeze—“our flag was still there.” Then, in a fever of excitement, Key took an old letter from his pocket, and, placing it on a barrel-head, wrote this inspiring song, which was first called “The Defense of Fort McHenry. It found its way into

print a week later, and soon became the favorite song of the soldiers. The original flag which delighted the eyes of Key after his long night vigil is now in the possession of the Massachusetts Historical Society.

PRONUNCIATION OF SPANISH NAMES.

Havana—Hah-wah-nah, accent on second syllable.

Madrid—Mah-dree, accent on second syllable.

Blanco—Blahng-ko, accent on first syllable.

Cabanas—Cah-wah-nas, accent on second syllable.

Sagasta—Sa-gas-ta, as spelled, the a's sounded as in cat.

Gomez—Go-meth, accent on first syllable; o long.

Carnovas—Car-no-was, accent on second syllable; o long.

Ruiz—Roo-eth, equal accents.

Maceo—Mah-the-o, accent on first syllable.

Maria Rodriguez—Mah-ree-a Ro-dree-ge-th, accent on second syllable, both words; o in ro is long.

Perico Diaz—Per-ee-ko Dee-ath, accent on second syllable in Perico; accents equal in second syllable word.

Reina Mercedes—Ray-nah Mer-the-dez, accent first syllable in Reina, second in Mercedes.

Galicia—Gal-eeth-ee-ah, accent on second syllable.

Jorg Juan—Whorg Whahn; in the words the J has the German sound of ch, but it can be best presented in English by wh.

Bernabe—Bar-nah-ee, accent on first syllable.

Cadize—Kah-deeth, accent on first syllable.

Eulate—Aoo-lah-te, accent on second syllable.

Santa Cruz—Sahn-tah Krooth. Puerto del Padro—Poo-er-to del Pah-dro, accent second syllable of Puerto, first syllable of Padro; o's long.

Castillo del Principe—Kah-steel-yo del Pring-se-pay, accent second syllable of Castillo, second syllable of Principe.

Dry Tortugas—Dree Tor-too-gas, accent second syllable.

Lupercio Martinez—Oo-per-cee-oh Mar-tee-neth, accent second syllable of Lupercio, second syllable of Martinez.

Dupuy de Lome—Doo-pwee duh Lohm. This is a French name, somewhat modified in change from that tongue into Spanish.

Weyler—Wi-ler, accent first syllable; it is long. This name comes from the German, and retains the German pronunciation.

Cristobal Colon—Kris-teh-hal Koh-lon, accent on first syllable in Cristobal, second in Colon.

Du Bosc—Doo Bosk.

Matanzas—Mah-tahn-thas, accent on second syllable.

Azore—Ah-thoh-ray, accent on second syllable.

Rayo—Rah-yoh, accent first syllable.

Ariete—Ah-reeay-tay, accent second syllable.

Almirante Oquendo—Al-meer-ahn-tay Oh-kwen-do, accent third syllable in Almirante, second syllable in Oquendo.

Pedro Rivas—Pay-droh Ree-wahs, accents first syllable in both.

Pando—Pahn-doh, accent first syllable.

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