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GIVING AND RECEIVING.

BY REV. NORMAN PLASS.

IF deeds of love you would achieve,
This one great truth you must believe:
By giving you can best receive.

With prophet poor your cruse divide;
The little left is multiplied,
And want is kept far from thy side.

Give water with a liberal hand;
And, though a famine curse the land,
You never once athirst shall stand.

Scatter the seed across the field;
Expect that when the scythe you wield
Abundant increase it will yield.

Give all you have in faith that more
Will be supplied from God's own store;
Blessings will fall beside thy door.

The naked clothe, the hungry feed;
What would supply a brother's need
Lay not aside in selfish greed.

God sees the gift before him laid;
The liberal soul shall fat be made,
The deed of love full well repaid.

—The Advance.

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BABCOCK BUILDING

PLAINFIELD N J

Sabbath Recorder.

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

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IN presenting our readers with this Education Number, we take special pleasure in letting each of our schools speak directly to the reader. We have no nobler men and women than those who have brought our schools where they are, and who are crowding them steadily upward in power and value. Each school has its local characteristics and advantages. Each offers to its own locality what the others cannot. They all have claims upon our own people, that the people ought to heed. We do not mean to imply that the people do not heed these claims. They have always heeded them. The demand to do so increases.

EVERY enterprise must be judged by results. By their fruits our schools have earned a high place. They have sent out men and women with practical education, noble purposes and high character. The writer is honored by being an alumnus of two of them, and he hastens to acknowledge the honor here. Our schools have inspired their pupils in a wonderful degree with love for work, self-reliance and zeal to be something and do something. The RECORDER recognizes the fitness and ability of each of them to do its work; needful and valuable work. Let that work be done, as it has been done, in friendly rivalry for the highest good. The RECORDER writes their names side by side, each to be cherished and guarded and aided by prayers, patronage and gifts. Blessings on our schools!

Few things which are simply negative have more evil in them than inaction. It breeds destruction as stagnant pools do malaria. If you want to be free from temptations, let your life be so full of good deeds that you will find no time or place wherein to listen to evil. Unwelcomed, it cannot come into your life.

If a man wants real help, he must seek it from some source above himself. All genuine aid in our spiritual conflicts comes from above. When we seek help from beneath, we are likely to find ourselves led into greater trouble. The devil who owns the lowlands of sin is not likely to pilot men to the high road of obedience.

WHEN the ills of life come upon us, we sometimes think that God has forgotten us, because he does not answer our prayers, and remove our troubles. So Moses undoubtedly felt when God first told him he could not go into the promised land. But when God came and kissed his life away on the sun-crowned summit of Pisgah, he found that the lesser had been denied him that the better might be given. The earthly Canaan was withheld that the heavenly might be attained.

DISASTER came to a French steamship the other day, which made all the world shudder, because the captain had gone "an hundred miles out of his regular course," to gain time. Thus it is in matters of duty. Those who deliberately turn away from the right course are doomed to distress, disappointment, and defeat. The true way may be a narrow one, but it is safe, and leads to life; and although the wrong course is broad and many take it,

it leads to destruction, and those who walk in it "meet with darkness in the daytime, and grope in the noonday as in the night." This illustration has both pith and point to the readers of the RECORDER, as Sabbath-keepers. Better a longer way and a safe port than destructive collision with no-lawism and disobedience.

THE "Canteen," i. e., the various facilities for furnishing intoxicating drinks to our army, is an evil to be opposed, as a sin against the nation and its defenders. All that goes to make up manhood, and good soldiers, is imperiled by drink. The military authorities will serve God and the nation by smashing the Canteen.

ELIJAH and the priests of Baal on Mt. Carmel, and the scene between Joshua and the Amonites, when the "sun stood still," are fine illustrations of the earlier struggles between the worshipers of Jehovah and the sun god. On Carmel the test was the sending of fire by the sun god. The priests of the sun god danced and prayed as the sun rose, higher and higher in the heavens, until he stood at the zenith, until he had declined for three hours after noon. No answer came. Elijah came alone to represent Jehovah. The sun was going down. Floods of water drenched the altar and the sacrifice. Everything seemed to be against Elijah. His prayer went up and the "Fire of the Lord" fell with quick devouring lips, and all the people cried, "The Lord, he is the God."

THE hosts which fought against Israel and Joshua were sun-worshipers. They looked to him for aid in conquering Israel. But they were not only vanquished, but their god, obedient to Joshua's voice, waited in helplessness, while his devotees were scattered in confusion. Such demonstration of the power of the "Maker of heaven and earth" over the god of the sun, who stood first in the heathen pantheon, confirmed the faith of the ancient people of God, and brought confusion to their enemies. Similar demonstrations of the power of truth, the truth of Jehovah, await the cause of Sabbath Reform.

CHRISTIAN work among the forces of the army and navy has been inaugurated, and carried forward with the same zeal which has marked the prosecution of the war by the government. It is represented by the "Army Christian Commission," a branch of the Young Men's Christian Association work. Prominent and able evangelists and workers have entered into the work at the various "Camps," and in connection with field service. General O. O. Howard is prominent in the work. Such work is worthy of full commendation.

THE *Metropolitan* for July is a fine example of the cheaper "Illustrated Magazine." By cheaper we mean less costly, not less valuable. "The Emperor of Germany" is a pictorial-biographical sketch of both literary and artistic merit. Another leading article is, "With the Army and Navy." This paper is beautified by illustrations, and crowded with condensed information that ought to be welcomed in every home at this time. The number contains forty-six excellent portraits of eminent men. Here is a sample of facts from that article. "The food of a soldier for one day costs eighteen cents, and on that

basis a reckoning can be made for an army of fifty thousand, or five hundred thousand." "The total weight of the rations for fifty thousand men for one day is one hundred and sixty-five thousand three hundred and fifty pounds." Ten cents per number, \$1 a year. Irvington, New York. Try a copy.

"HIGHER LIFE?"

Seventh-day Baptists must attain it. It is worth seeking for its own sake, and it is absolutely essential to the successful accomplishment of the work God has given us. Minorities cannot succeed without it. Only those whose lives are lifted and enlarged, spiritually, above the average, can do such an educational work as we have in hand. Meagre souls never rise to the place occupied by the founders of our schools. The teachers who have brought them where they are, and the people, friends, patrons, and teachers who are now carrying them on, such people must have an high sense of duty, and of responsibility. The same is true of our mission work. We are attempting and doing more in mission work than any similar minority would think of undertaking. The spiritual life element becomes equally important in this work as in the educational, in that, as Seventh-day Baptists, our mission work feels the pressure of the world's opposition to the Sabbath. Our schools do not avoid this feature wholly, but it is not so strongly involved in purely intellectual fields as it is in religious work. It is peculiarly trying in those forms of mission work called "evangelistic." He who preaches a whole gospel, law and love combined as God and Christ and the Bible combine them, has no easy task in these days which are cursed by well-meant but flabby theories of conversion and salvation. He who preaches such a gospel, a pure Seventh-day Baptist gospel, must be a man of high spiritual life, above other men. Those who stand behind him must be like him, or he will not be supported.

When we come to the work of Sabbath Reform, from the Seventh-day Baptist standpoint, the Biblical standpoint, we are in opposition to the world, both religious and non-religious. In such a work the highest type of high spiritual life and development is demanded. Such work cannot be understood nor appreciated by one who is on a low spiritual plane. Bravery, persistency, charity and breadth which come only with high spiritual life, are indispensable in our work as Sabbath Reformers. One of the essential elements in this higher spiritual life is an overpowering sense of personal responsibility and of the need of personal communion with God, through the indwelling Holy Spirit. The man who would attain to high spiritual living must feel that his main duty, so far as preparation for work is concerned, is with himself and not with his brethren. He must be a man of prayer, and of consecration. He must be a man of self-control, and, if need be, of self-abnegation. He must be a man of much meditation, as well as a man of prayer. His daily petition must be, "Oh God lift me, keep me, sanctify me to thy self and thy work." High spiritual life does not come with a single wave of emotion. It does not come through great knowledge. It does come through sweet reliance, unwavering and obedient faith, and work, glad and joyous work. Above all, undying love for God and truth and men.

REMEMBER about sending your pastor to Conference. Remember, and do.

WAR NEWS.

Last week we chronicled the surrender of Santiago. The papers of capitulation were signed on the 15th. Two days were consumed in completing details, and formal possession of the city was delayed until Sunday, the 17th. The Spaniards were slow in coming to terms, and debated over words and formalities. The terms of surrender included the following: the city with all its fortifications, and outlying batteries with their equipments; an aggregate of 25,000 men including officers, the latter being allowed to retain their side arms. The Spaniards agreed to assist in removing obstructions from the harbor, and the United States agreed to transport the troops to Spain. All the east end of Cuba is surrendered, thus giving the United States a firm footing as to territory and possession of the second harbor of importance on the Island. The ceremonies of surrender were strongly marked. A concourse of ten thousand people witnessed the scene that will live forever in the minds of all Americans present. A finer stage-setting for a dramatic episode it would be difficult to imagine. The governor's palace, a picturesque old dwelling of the Moorish style of architecture, faces the Plaza de la Reina, the principal public square. Opposite rises the imposing Catholic Cathedral. On one side is a quaint, brilliantly painted building, with broad verandas—the club of San Carlos; on the other, a building of much the same description, is the Cafe de la Venus. Troops were lined up before the palace. Across the Plaza was drawn up the 9th Infantry, headed by the 6th Cavalry Band. In the streets facing the palace stood a picked troop of Cavalry with drawn sabres. Massed on the stone flagging between the band and the line of horsemen were the brigade commanders of General Shafter's division, with their staffs. On the red-tiled roof of the palace stood Captain McKittrick, Lieutenant Miley and Lieutenant Wheeler; immediately above them, upon the flagstaff, the illuminated Spanish arms and the legend "Vive Alfonso XIII." All about, pressing against the veranda rails, crowding to windows and doors and lining the roofs, were the people of the town, principally women and non-combatants. As the chimes of the old Cathedral rang out the hour of 12 the infantry and cavalry presented arms. Every American uncovered, and Captain McKittrick hoisted the Stars and Stripes. As the brilliant folds unfurled in a gentle breeze against the sky, the cavalry band played "The Star Spangled Banner."

The local government of the city is continued for the present under a military Governor. The Cubans were much displeased because the city was not turned over to them to pillage, and to govern after their own fashion. Neither they nor the Spaniards seem able to understand the humane methods and purposes of the United States.

Many people, who had fled, returned to the city, within the week succeeding surrender. Abundant stores of food were landed from American ships. A custom house was established and Santiago is again open for peaceful commerce, under the American flag. Local business in the city began to revive at once. Most wisely, General Shafter forbade the opening of the saloons, so that quiet reigns. It is said that many Spanish soldiers are seeking to become American citizens.

"On the 20th of July arrangements were practically complete for transporting the Spanish soldiers to Cadiz. The bid of the Spanish Transatlantic Co. was accepted, through its office in New York. It carries the men at \$20 per head, and the officers at \$55. This includes subsistence, according to the standard of army rations. It is as anomalous as it is without precedent that our government should make such a contract with a company, many of whose vessels are acting as auxiliary cruisers against it in the midst of the war. But the whole plan is to be highly commended, and we trust that many new steps in the interest of humanity and righteousness will be inaugurated by the United States, if the war goes on.

PORTO RICO.

Peace seems yet far away, and the movements to take possession of Porto Rico are being pushed. A heavy force will be landed on that island before this paper reaches our readers.

THE PHILIPPINES.

Affairs in the Philippines remain about the same as last week. The interference of Germany does not seem to be probable. The monitors sent to aid Dewey had not arrived at this writing. Doubtless they will stop to capture the Caroline Islands, as the first vessels did the Ladrones. The insurgents are still pressing the Spaniards, and Manila may fall before them without firing an American gun.

The Spanish troops taken with the fleet of Cervera are held as prisoners at Portsmouth, N. H. Cervera and his officers are at Annapolis, Md.

The financial side of the war is vigorous. The balance of trade for the United States with the world this year is more than six hundred millions of dollars. It is said that the Government loan of two hundred million dollars has been taken so eagerly that six times that amount has been asked for by those desiring to purchase bonds.

ALFRED UNIVERSITY.

Alfred University's Annual Reports for 1897-98 show a year of great prosperity, both in increased attendance and in the high grade of its work done. The Registrar's Report gives the following interesting summary of facts: Total different names registered during the year: in College, 70; in Academy, 173; total, 243; duplicate names, 23; total different individuals in both, 220.

During the first *Semester* forty-four classes were taught in the College department, with an aggregate of 145 hours spent in recitation each week. In the second *Semester* forty-five classes were taught, with an aggregate of 138 hours spent in recitations.

The University has suffered the loss by death of two active members of its faculty, Martha B. Saunders, A. M., Professor of Modern Languages, and Henry C. Coon, M. D., Ph. D., Professor of Physics and Chemistry; also, of William A. Rogers, Ph. D., LL. D., Professor (elect) of Physics. All these faithful and beloved workers are greatly missed; but other specialists have been chosen to carry on the work. Miss Gertrude B. Harris, L. B., of Smith College, has been appointed Instructor in French and German, and Mr. Harmon S. Cross, A. B., of Colby University, has been appointed Instructor in Physics and Chemistry.

At the Annual Meeting, June 21, the Trust-

ees voted to establish a professorship in astronomy, to be known as the William A. Rogers Professorship of Astronomy, and to undertake at once to secure an adequate endowment for its support. They also voted to name the Astronomical Observatory, built by Professor Rogers in 1865, the Rogers Observatory.

The Babcock Hall of Physics has been built during the year, at a cost of about \$11,000. It was dedicated on Alumni-day, June 22. The cost of construction is being met by subscriptions from members of the denomination and other friends of the institution. Many have helped generously in this important enterprise, but still about one-third of this entire cost remains to be contributed, and it is hoped many others will find it a pleasure to send in their help to the Treasurer or President.

The valuable collection of Physical Apparatus and Mechanical tools given by Professor Rogers before his death has been largely increased since his death by gifts from Mrs. Rogers. Mrs. George H. Babcock, Hopkinton (R. I.) Friends, Dr. Daniel Lewis, Mr. W. C. Hubbard, and others, have made valuable contributions to the equipment of this Hall of Physics. So that it now stands unsurpassed by anything in the country in its particular field of scientific research.

The library of the University has grown to be a very important factor in its work.

There have been drawn from the library during the year 5,552 volumes.

Books have been drawn by 267 individuals.

There have been added to the library 1,106 volumes, of which 270 were purchased and 836 presented.

There have been added 1,776 pamphlets.

These additions include 242 volumes and 1,069 pamphlets bequeathed to the library by Professor Henry C. Coon; 106 volumes and 388 pamphlets from the library of the late Professor William A. Rogers, presented by Mrs. Rogers; and 387 volumes which came as a bequest of Professor Martha B. Saunders.

The whole number of volumes now in the library is 11,728, besides 5,684 pamphlets.

The Anniversary exercises this year were of unusual interest, and were enjoyed by a large number of alumni and former students. Space will not permit the publication of the details of this program, which covered six days' exercises. The Annual Sermon before the Christian Associations was preached Sabbath morning in the church, by the Rev. Thomas Stephenson, D. D., of Hornellsville. It was thoroughly evangelical, and beautifully adapted to young people in college life. The Baccalaureate Sermon was preached in the chapel on Sunday evening, by President Davis. The theme was: "Approved Workmanship for Alfred University and for her Graduates." This sermon is printed in full in other columns.

The public sessions of the four literary societies were all largely attended, and presented programs showing vigorous intellectual activity and much careful training. The Cantata, "The Holy City," presented by the Musical Department, under the direction of Miss Toop, Director of Music in the University, was a rich musical treat.

The great day of Commencement at Alfred, however, of late, has been Alumni-day. This year was no exception. Wednesday is given

up entirely, morning, afternoon and evening, to these pleasant exercises. The warm greetings of old classmates, and the hearty good cheer of friends long absent from the dear old Alma Mater, give to the day a peculiar richness. This day, however, was not free from its sorrows, as the memoirs of Professor W. A. Rogers, Professor H. C. Coon and Professor Martha B. Saunders reminded all of the death-roll of the year. Yet the memory of these is sweet with the thought of what they have done for the world, and the blessedness that has come to the faithful workers. The memoir of Professor Wm. A. Rogers, by the Rev. Judson Titsworth, was a paper of great excellence, and will be given to the public in full in pamphlet form, issued by the Alumni Association.

On the afternoon of Alumni-day the Babcock Hall was dedicated with appropriate and impressive services. The principal address of this exercise was given by the Hon. T. Guilford Smith, of Buffalo, Regent of the University of the State of New York. The subject of the address was, "The Value of Technical Education." It was a masterly and scholarly address, emphasizing the value of the technical work into which Alfred is now prepared to enter so much more fully. Extracts from this able address are omitted for want of space. An address then followed by Prof. D. R. Ford, D. D., of Elmira College, on "The World's Debt to Laboratories." Other brief addresses appropriate to the occasion were made by Judge Dexter, of Elmira, N. Y., Dr. Daniel Lewis, of New York City, and President Davis, after which the following letter from Chancellor Upson, of the University of the State, was read:

"REGENTS' OFFICE, Albany, N. Y., June 14, 1898.

The Rev. Boothe C. Davis, President of Alfred University:

My Dear Sir:—I deeply regret that I cannot accept your invitation to be present at the dedication of the New Scientific Building of Alfred University. It would give me great pleasure to be present and to participate in the impressive and inspiring exercises of the occasion. I would like to be present, not only for my own sake, but that I might express officially the deep interest felt by the Regents of the University in the prosperity and usefulness of your institution.

We congratulate you, heartily, on this new evidence of your substantial growth. It will enable Alfred University to participate more fully than ever before in the scientific work of the University of the State. Permit me to say also that the Regents regard your institution with special favor. Your standards have always been high, and you have lived up to them. In this respect your reputation in the Regent's office is unsurpassed.

Please accept for yourself, your Faculty and your Board of Trustees our heartfelt congratulations and good wishes.

Very respectfully and truly yours,

ANSON JUDD UPSON, *Chancellor.*

The audience then adjourned to the lawn in front of Babcock Hall, where Dr. Daniel Lewis, chairman of the Building Committee, with a very happy and appropriate address, delivered the keys of the new building to President Davis, who, in behalf of the Trustees, accepted this splendid building at the hands of the Committee, and expressed the deep pleasure felt by all friends of the University and of higher education, that the Alumni of Alfred and her many friends by their generous contributions have made possible a science hall in Alfred that will rank among the first to be found in the greatest colleges of the country. The Hall was then thrown open to the public and was visited by hundreds of friends, who were surprised and delighted to find a building and equipment such as their largest fancies had not equalled.

In the evening, over 150 Alumni gathered in the spacious dining room of Ladies' Hall, beautifully lighted inside and out with electricity from Babcock Hall. The banquet was rich, not only in its menu and excellent service, but in the many flashes of wit and words of loyalty and patriotism which were expressed during the evening in the responses to the toasts proposed by Dr. Lewis, President of the Alumni Association.

Commencement-day, June 23, was of unusual interest. The weather was never more nearly perfect, even in Alfred. At nine o'clock the College procession formed at Kenyon Memorial Hall, under the direction of the Marshal, Mr. Sidney Titsworth, of Plainfield, N. J. The procession was headed by the Trustees of the University. Then came the Faculty, costumed in Oxford caps and gowns. Following the Faculty came the graduation class, also in caps and gowns. Then followed the procession of undergraduate students. The procession marched to the chapel, where the Trustees and Senior Class were seated as bodies, and the Faculty was seated on the platform.

The orations of the graduates were of high character, in subject matter, rhetorical form, and delivery. The President's Annual Address was a brief review of the work of the year, and announcements of the plans and work for the coming year. Ten degrees were conferred, seven Bachelor's, two Master's and one Doctor of Divinity, as follows:

Grace Irene Crandall, Ashaway, R. I., Bachelor of Arts.
Leonard W. H. Gibbs, Limestone, N. Y., Bachelor of Philosophy.

May Evelyn Hughes, New York City, Bachelor of Philosophy.

Dora Kenyon, Alfred, N. Y., Bachelor of Philosophy.

Hannah Lillian Larkin, Dunellen, N. J., Bachelor of Arts.

Harry William Prentice, Adams Centre, N. Y., Bachelor of Arts.

Varnum J. Saunders, Berlin, N. Y., Bachelor of Arts.

Royal Lee Cottrell, A. B., Mystic, Conn., Master of Arts.

Alfred Carlyle Prentice, New York City, A. B., Master of Arts.

Rev. Thomas Stephenson, Hornellsville, N. Y., Doctor of Divinity.

The class exercise occurred at 2.30 P. M., having the delightful program usual to such exercises. In the evening the President's reception occurred at his residence. The home was beautifully and appropriately decorated by the various College classes. Mrs. George H. Babcock, Mr. and Mrs. A. B. Cottrell, Professor and Mrs. Fairfield, and members of the graduating class assisted in receiving. The members of the class of '99 acted as ushers, and the dining-room was charmingly presided over by the class of 1900. From eight until eleven o'clock the house was thronged with happy and welcomed guests. The reception was a delightful social event, and fittingly closed the festivities of the Sixty-second Commencement of Alfred University.*

Baccalaureate Sermon.

Preached at Alfred University, June 19, 1898, by President Boothe Colwell Davis, Ph. D. Text, 2 Tim. 2: 15. "Study to show thyself approved unto God, a workman that needeth not to be ashamed; rightly dividing the word of truth."

This injunction was primarily addressed to a young man who was looking forward to the work of the Gospel ministry; but it is the instruction that infinite wisdom gives to any agency for the dissemination of truth.

*Any one wishing to receive a printed copy of the Annual Reports of the President, Treasurer, Registrar, Librarian, Committees, etc., will be gladly furnished the same upon application to the President.

The Christian ministry held, in the days of St. Paul, almost the only avenue for the propagation of truth. Since his day, without detracting in the least from the sacredness, or the importance of the Christian ministry, the Christian college has been gradually developing into a powerful agency for the discovery and dissemination of truth. Indeed the world recognizes as it never has before, that all truth is alike God's truth and man's truth; all is divine.

Every agency therefore, whether it be the individual, or the association of individuals, which seeks to discover truth and to reveal it to others, should be sacredly consecrated to the mission of approved workmanship. This workmanship must be "approved unto God." But since God is glorified by his creatures, all that fits them to glorify him meets his approval. Since he is well pleased with the prosperity of his servants, all that gives them true prosperity *must meet* his approval. That work therefore, which perfects character, which gives a mastery over the material resources of nature, which contributes anything to the sum total of power, of efficiency, of usefulness, or of the happiness of any creature of God is a work which meets his approval.

But it is my purpose in this Baccalaureate Sermon to discuss especially the two agencies for this work, the college and the individual. Or more specifically, to make the theme of the sermon on this occasion to be "Approved workmanship for Alfred University and for her graduates."

The founding of Alfred University was, like that of Yale University and many others of our older colleges, with direct view to preparing young people for the gospel ministry, but almost without precedent it was co-educational from the very first. Offering to young women equal opportunity with young men to gain culture and intellectual power. Sixty-two years have not changed the spirit of the institution, but that time has changed the methods, the ideals, and the possibilities of the school. Not only for the clergy, but in every vocation of life, education has become a necessity for a successful and satisfactory career.

The greatest factor in bringing about this changed condition is the evolution of the public school system. Alfred had, thirty years ago, a larger attendance than it has to-day, not because it did better work than now, but because it stood alone, or almost alone, as an institution giving secondary education. The public schools had practically no high school departments. To-day every village of any considerable size in the country has a high school; many of these do work equal to what many colleges did fifty years ago. Within a few months an ex-State Superintendent of Public Instruction said in my hearing, "The college of fifty years ago, placed down here to-day as it was then, would now be only a back-woods academy." As an agent for the discovery and the dissemination of truth on this eve of the twentieth century the college must study to show itself approved, as truly as it should have studied the problem on the day of its founding. But it must study the problem in the light of its present environments.

1st. In the light of what is done by the public schools in laying the foundations for higher learning.

2d. In the light of what scientific attain-

ments have already done to enlarge and enrich the field of research.

3d. In the light of the greater knowledge and culture necessary to successful living in the advanced civilization in which we live.

In determining approved workmanship for Alfred University, therefore, let us note first what it is to do college work, as this work is understood to-day.

1. A college training now means one which is begun only after the student has had a preparatory training in the common or grammar school of eight or nine years, and a high school or academic training of four years. A preparation for college aggregating, therefore, twelve or thirteen years of consecutive school training. The age at which students enter college is thus not usually less than 17 or 18 years. With such a preparation a four years' college training must be a superstructure in proportion to the excellent foundation upon which it is built. With a mind well stored with knowledge, well disciplined to application, and with a good degree of maturity, the college student begins his course in higher education. Such a course must of necessity be advanced, technical, and of the nature of original research and investigation.

Furthermore, since his preparation has been so comprehensive, the student must, in his college course, begin to develop the bent of his life work, and the opportunity to specialize by elective studies has become a necessity for every well regulated college.

2. Having considered who the college is to teach, let us note what it requires to do the work.

A first and most important requisite is material equipment; buildings, laboratories, libraries and apparatus. It is as impossible for the successful college to work without these as it is for the farmer to succeed without machinery. The day was when little or no machinery was necessary to a man's success as a farmer. That day has passed, and he who cannot economize time and force by the use of machinery, withdraws from the contest of competition in these spheres of industry. Forty or fifty years ago an institution might call itself a college when it possessed a wooden building fifty by seventy-five feet; comprising six or eight recitation rooms. Such an equipment alone is scarcely fitted to do the work of an academy to-day.

Alfred University has many alumni and friends who are not unmindful of the necessity for such material equipment as is requisite for college work. Many of these have made and are still making heroic efforts to bring this equipment to the requisite strength for the best type of college work of the present day. I need not review in detail the history of the past, and the various efforts that have brought us these several buildings that constitute the material equipment we now enjoy. I will mention only the Babcock Hall of Physics, which is this week to be dedicated to the sacred use of discovering and disseminating truth.

Physical science with all its practical phases has thrust itself upon the scientific world, laden with a richness still unfathomed. It offers to the student not alone knowledge, but power to do, the mastery of many of the subtlest forces of nature. Colleges are running to meet this new ally of education with outstretched arms. They are flinging open the doors of great halls and from these portals

streams of beauty, sweetness and power are pouring forth.

With so much to be known and used and enjoyed, Alfred as a college could not have remained an approved workman without bringing to her students the facilities for this great field of research, as well as the many others which she offers to the public. To perform this duty to humanity and service to God she has brought forth with great throes this beautiful and excellent equipment for doing approved work. The great benevolence and prophetic spirit of the late Mr. Babcock who founded and endowed the professorship; the marvelous scholarship and limitless patience and persistence of the late Prof. Rogers, together with his love for Alfred, have laid the foundations for such a department. The scores of men and women who have added something to this great work by their contributions to the fund for the Hall itself have helped to perfect the plan until we now have an equipment in this line, one of the best to be found in this country, famous as it is for its many colleges. The Department of Physics does not stand alone as a worthy equipment for college work. Other departments have excellent equipments. Still in every department greater facilities might be had, and better work might be done if all the people who know and love Alfred really felt that they themselves are responsible to God for its approved workmanship, and that they can meet much of this responsibility by placing at the disposal of the college means which would render still better equipment possible. The trustees must have still further financial help on the Babcock Hall. But little more than half what the completed building will cost has yet been pledged.

A new library building is fast becoming a pressing necessity. There have been added to the library within the present year over a thousand bound volumes, and twice as many pamphlets and periodicals. The scanty space in the library rooms is now over crowded. Only a few years more and a large modern library building must be provided.

3. Another requisite for doing approved work as a college is an adequate teaching force of well-trained specialists. If we are to teach students of mature and well-disciplined minds in our colleges, we must have teachers who are more than average men and women. They must be specialists; men and women whose general knowledge is good, but whose knowledge of the particular subject they teach is not only comprehensive but technical.

A few years ago a liberal education was a passport into a college professorship, and the fortunate possessor of such an education was supposed to be able to take any department of instruction and render acceptable service as a teacher. It now requires not only a liberal education but an additional training in the special subject. The student who has not had graduate work in some chosen line is seldom wanted to fill positions in colleges and universities. Such a standard of proficiency offers unusual inducements for successful careers to all who have the perseverance to push their preparation to its fullest completion.

Specialists who have made themselves such by years of experience as teachers are rapidly dropping out of the ranks of the teachers. Alfred has suffered the past year in an unusual

way. But Alfred is not alone in this matter. All over the country this loss is felt, and it devolves upon young men and women to take their places. Such successors must be college-bred specialists. Never have there been so many openings for specialists of the first rank, and so few prepared to fill them; not because men and women are scarcer, or educated men and women are scarcer, but because standards have been raised, and a smaller per cent than ever before of the bachelors graduated from our colleges are acceptable as teachers in institutions of higher learning.

A moment's reflection upon the vacancies that have occurred in Alfred the past year by the death of three of our specialists, and the effort it has taken to fill these places with specialists, will help any one to see how rapidly young men and young women of the highest qualifications are being called for, while multitudes, with average or indifferent qualifications, must be turned down, simply because of a lack of preparation for a specialized work. Alfred University's approved workmanship depends upon its rigid adherence to these fundamental principles of higher education.

Such adherence requires liberal appreciation upon the part of the public of the merits of specialized work. It requires also liberal remuneration to those who have devoted years to such a preparation, that they may be able to pay off the college debts which have necessarily accumulated during preparation, and that they may be able to furnish themselves with every facility requisite to the continuance of technical and scientific investigation. I need scarcely say that such remuneration means added endowments, the income of which must be depended on to meet such remunerations. Hundreds of Alfred's sons and daughters would find it easy to do more than they are doing in adding to this fund. Citizens of Alfred, friends of the University, who of you can not help some, to carry on this divine work? How much personal sacrifice are you willing to make to do it?

II. But we must pass from the consideration of "approved workmanship" for Alfred University, and consider briefly approved workmanship for her graduates. It is no small thing to complete a college education. The time, effort and expense that are given for a liberal education are, for most people, given only by dint of effort and at a great sacrifice, but when the education has been secured, the next great problem is, How shall it be used to the best advantage?

Our discussion of the approved workmanship of the college has included an estimate of approved workmanship for those who propose to use their knowledge or discipline as teachers in institutions of higher learning. But not all college graduates are to teach. Liberal training is equally important for all the responsible services to humanity and to God. It is impossible to discuss all these callings or vocations of life separately, and to indicate what is success and what is failure in each. Yet, approved workmanship in all spheres of life is largely determined by the following characteristics:

1. Love for and loyalty to truth. Love for truth is requisite to any worthy attainment or excellent service. There are true men in the humblest services, but for the col-

lege man or woman who has had opportunity to know truth and to appreciate truth, disregard for it is culpable and unpardonable. Let one grasp the great idea that all truth is divine, that if he is studying the heavens he is reading the thoughts of God after him; that if he is studying the rocks of the earth, he is reading the record of divine thought and action in creating a home for the race; that if he is examining a flower or an insect, he is learning how Infinite Wisdom organizes matter and creates life; that if he is studying physics, he can see how energy is the manifestation of deity; that if he is studying architecture, he is discovering forms of beauty which are eternal in the architypal thought of God. Let the human mind grasp such a truth, and whether it studies history, or science, or art, it is thrilled every moment with the value and the sacredness of truth. I have in mind a blacksmith who is, as we sometimes say, "a scientist in the rough." He is uneducated except in his trade, still no man every studied botany more critically and conscientiously than that man studies the horse he is to shoe. From the character of the horse's movements, the condition of its feet, the appearance of the worn-out shoe, and many other things, he seeks to determine the truth in regard to the need of each particular case. All this has become a sacred duty with this man. It is the love of truth applied in a practical way, in a calling that we sometimes call common-place. But if the blacksmith can consecrate himself to the love of truth, cannot the architect? the agriculturalist? the machinist? the merchant? the lawyer? the physician? the teacher? the preacher? indeed, every rational being, from the humblest calling to the most exalted? Then would each occupation be alike sacred, and have in itself and in the soul of its devotee the first requisite of success.

Such love for truth usually carries with it loyalty, yet not always. There are men and women whose knowledge and appreciation of truth are neutralized by disloyalty. To know what truth is, to respect it, and to respect those who are loyal to it, is sometimes not sufficient to inspire loyalty to truth.

The theory of the old Greek philosophers, that men are as good as they know, is not borne out by practical experience in the common details of life. Whenever selfishness or avarice, or that coarse vice of humanity called laziness, intercepts the adherence to truth, the possibility of approved workmanship is forever removed. Would that men could see that "rightly dividing the word of truth" applies to every detail of the busiest and most commonplace life.

2. Energy to promote the truth is a second requisite to a successful career. We not infrequently find men, whom Providence has favored with great possibilities, educationally and otherwise, who lack energy commensurate with the opportunities. Here and there we find one who has seemed to possess energy to acquaint himself with truth, but who has not the energy to promote truth—to put knowledge to a practical use. Such fail in energy "rightly to divide" the truth which has come to them.

Many a man is fairly well fitted to take up some calling in life, but the fretting details of work annoy and vex him. He cannot bear to be ill at ease; to be patient when men are required to stand and wait; to work from

early morning until late at night, when only such work will bring the desired end. He is fretful, restless, dissatisfied; or indifferent to results. Success requires that something shall be planned, definitely, positively; and then that the plan be executed with strict conscientiousness as to its details. The degree of success depends very much upon the aspiration which prompts one to launch out upon worthy and lofty undertakings.

Would that all men could see that it is not success to have lived merely a negative life—to have existed and died without disgrace and shame; but that success means the accomplishment of a purpose, the realization of a positive end which makes the world richer and better because you have lived. Success means a definite struggle and a positive victory. Not that all shall be alike, or able to produce the same results, but that some mastery of self, some utilization of possibilities, some enrichment of the race, shall have been accomplished in every human life.

3. A third requisite for a successful career is faith; faith in God; faith in humanity; faith in one's self; and faith in one's own undertakings—in *the significance of the service* one is to render to humanity.

The heartless or faithless man is a failure from the beginning. But all best faith finds its source and significance in God. If the soul grasps the thought of the divine, if it feels the breath of God fresh upon it as it looks out into nature and traverses the realm of the spirit; if it finds rest in him, it is strong for any task. Faith in humanity is second only to faith in God. To feel that man is God's child; that human knowledge and power are to expand and enrich as man approaches deity in perfection; to feel one's self a man, made in the image of God, thinking the thoughts of God, knowing the truths of God, calculated to perform the work of God, this inspires faith not only in one's self, but in one's mission or calling in life. He who possesses such a faith is a victor. He who is destitute of it must always grovel in the sordid things of materialism, and never rise to the workmanship which is approved, either to himself or to God. Educated manhood and womanhood should above all others live in the glory of such a faith. Approved workmanship will then be assured.

Young ladies and gentlemen, of the Senior Class, you are now finishing your college course in liberal training; you are receiving the congratulations of your many friends, and the benediction of your Alma Mater.

We look upon you to-night with pleasure and a sense of pride, as those who have had the aspiration, the courage and the endurance to pass successfully through this period of discipline and acquit yourselves creditably at its close. What I have said of approved workmanship for the college indicates what we have tried to do for you. What I have said of approved workmanship for the college graduate indicates what we expect you to do for the world. Among the many things you have learned is doubtless something of the knowledge of yourselves. Possibly you have discovered that you have not genius. Happy indeed are you if you have learned that it is not genius to which most men must look for success, but persistent, conscientious toil; and that only after years of unceasing effort, may you hope to win the deserved recognition of your fellows.

You are hopeful now; you ought to be. You have many things before you that inspire to hopefulness. But hopefulness is not pride, which is over confident. In Longfellow's beautiful poem—*Morituri Salutamus*, he says:

"Let him not boast who puts the armor on
As he who puts it off, the battle done.
Study yourselves; and most of all note well
Wherein kind nature meant you to excel.
Not every blossom ripens into fruit;
Minerva, the inventress of the flute,
Flung it aside, when she her face surveyed,
Distorted in a fountain as she played.
The unlucky Marsyas found it, and his fate
Was one to make the bravest hesitate.
Write on your doors the saying wise and old,
'Be bold, be bold, and everywhere 'be bold.'
Be not too bold; yet better the excess
Than the defect; better the more than less;
Better like Hector in the field to die,
Than like the perfumed Paris, turn and fly."

In the service which the world expects of you your Alma Mater deserves a liberal share. She has rendered you a service which most Alumni appreciate the more the older they grow. Wherever students have felt the iron rule of curriculum yield a trifle to fit their unsymmetrical work, they have been sure to find a special temptation some day when a disappointment or failure comes, because of their own weakness, to apologize for the failure, with words of criticism upon their Alma Mater.

If you have ever felt bitter that the rigid rule would not yield, you will have less and less occasion to criticize as the years go by and you learn that these unbending rules are counsels formed in wisdom, and that while they seemed severe they were all the more surely laying the foundations for a successful career.

It is a noteworthy fact that the bitterest and unkindest critics any college ever has are those whom she has stooped most to favor; and her most faithful and appreciative friends, in after years, are those who as students felt most keenly the inflexible order of college authority. Alfred is no exception to this rule. Bitterness of criticism is seldom anything else than a futile apology for one's own incompetency and failure.

As you have been loyal students, in the same, or an increasing, ratio, will we expect you to be loyal Alumni. Life will not always present a smile as it does to-day. Hard struggles, fierce competitions, some disappointments must come to us all. The world will have friends less true than your college friends have been; it will have critics less sympathetic than your college professors have been.

You will look back to these years, I doubt not, as the brightest and perhaps the happiest of all your lives, yet it is "More blessed to give than to receive," and as you give forth loving service to humanity, even though it costs a struggle, and may sometimes receive no thanks, your own lives will grow richer and fuller, and you will come to know the deep joy of service, and feel the assurance of the approval of him who knoweth the hearts of men.

These characteristics which I have mentioned will make you all approved workmen: Love for truth, loyalty to truth, and energy to promote the truth. These united with a strong and abiding faith will give you hope and joy in service, and victory here and hereafter.

"True worth is in being, not seeming,
In doing, each day that goes by,
Some little good—not in dreaming
Of great things to do by and by.
For whatever men say in blindness,
And in spite of the fancies of youth,
There is nothing so kindly as kindness,
And nothing so loyal as truth."

Missions.

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

UNTO those who believe and trust in Jesus, he is precious. Every true Christian believer will affirm this fact. He is a precious Saviour who hath redeemed us by his own precious blood and saves us from the ruin of sin. He is our precious friend, who sticketh closer than a brother. Earthly friends may forsake us, but this precious friend will never desert us. He does great things for us, so undeserving. He is a precious burden-bearer. He undergirds us with his own strong arms and carries us and our burdens. He is our precious counsellor, giving us wisdom without stint, and shows us the way of life. Jesus is precious in all that makes up life. As the tide comes in and fills with water every hole in the sandy and pebbly shore, every crevice in the rocks, completely full, so when we look to Jesus a tide of grace comes in to fill up every hollow and every crevice in our souls, and we are completely satisfied in him.

THERE are many different definitions of sin. Some have assumed that it is an eternal principle of evil; a mere limitation of being; an indispensable condition of virtue; something that has its source or seat in man's sensuous nature; others, that it is of selfishness alone, or a mere state of consciousness, as consciousness of pain, but not an evil in the sight of God. The Bible says that sin is the transgression of the law of God, a non-conformity to divine law. There is included in this definition (1) That sin is a specific evil, differing from all other forms of evil. (2) That sin stands related to law. The two are correlative, so that where there is no law there can be no sin. (3) That the law to which sin is thus related is not the law of reason, or of conscience, or of expediency, but the law of God. (4) That sin consists essentially in the want of conformity on the part of a rational and accountable being, to the nature or the law of God. It is not only a positive disobedience of God's law, but it is a want of congeniality of man's moral nature with God's infinitely holy nature—it is enmity in the heart toward God. (5) Sin includes guilt and moral pollution.

Sin is exceedingly sinful. (1) Because it is enmity and disobedience toward the good and holy God, our all-loving heavenly Father. (2) Because it is the transgression of a just, good and holy law. (3) Because it corrupts and degrades the whole man—body, soul and spirit. (4) Because it is multiplicative. One sin begets another, and that another. (5) Because it reproduces its own nature and character in the sinner. As a child bears the likeness of his father, so the sinner bears the likeness of sin. (6) Because it brings upon the spirit the condition and penalty of spiritual death, which is eternal unless changed.

What should we do with sin and its exceeding sinfulness? (1) Seek its antidote, Christ. Seek and know the cleansing, healing and eradicating power of Jesus' blood, the only remedy. (2) Do not put yourself in the way of it, or under its influence. (3) Do not play with it. Handle a viper and he will bite you. Handle coal and it will blacken you. (4) Love God, obey him, be true to Christ, true to right, true to righteous and holy principles. (5) Grow every day in the likeness of Christ and become sanctified by the Word and the Spirit.

FROM A. P. ASHURST.

You will please note the fact that during the last quarter, by your direction, my labors have been confined to North Alabama, where I am now located. The field now occupied is much more promising of immediate results than the one lately abandoned with its base at Americus, Ga. Indeed, the outlook is bright, and the brightest where most opposed. The silent tracts sent out are like search-lights, sent out into the darkness, which try the heart and veins, and prepare the way for a free discussion of Sabbath truth, and a re-hearing, as well as a restating, of this important Scripture doctrine.

At my last meeting at Alexander Schoolhouse, in Cullman County, a Brother Hyatt rode forty miles on horseback to attend my meeting at that place. Bro. Hyatt had never met with Seventh-day Baptists before, but had received and studied the tracts which had been sent him. After becoming convinced that Sunday was not the Sabbath of either Testament, he began to agitate the matter in his church and vicinity. He was at this time a member of a First-day Baptist church. When he began practically to keep the seventh day and to work on his farm on the first day, he was excluded from his church, under the charge "for keeping the seventh day of the week for the Sabbath." Since the exclusion of Bro. Hyatt from his church he has been loyal to his principles and has made the matter of keeping the seventh day as the Sabbath of the Bible a matter of conscience with many others in his vicinity; among the number above referred to are a Methodist minister and wife, his son and his son's wife. These, with others, are keeping the Sabbath. The last two had not united with any church, but tried to join a Methodist church near where they live. They were refused membership in this church on the ground of their Sabbath ideas and practice. I have sent many tracts in this section, and on invitation have arranged to visit them and hold a series of meetings. Bro. Hyatt thinks I can organize a Seventh-day church in that vicinity. My meeting with them will begin about the 12th of August.

But still in the regions beyond the interest is being awakened on this subject. I have just arranged to-day to hold meetings at, or near, Mount Hope, Ala. A brother minister there having recently embraced the Bible Sabbath has begun to preach it to the people. I have sent a number of tracts to this section, and will visit Mount Hope and conduct a series of meetings, beginning on the 12th of this month (July). Mount Hope is about 150 miles from Gadsden by rail, and is eighteen miles interior from Leighton, the nearest station.

In a vicinity in which Gadsden is the center there is a lively interest in the Sabbath question. I am receiving many invitations to preach in many churches and to visit the homes of those who freely admit the claims of the Sabbath. At East Gadsden Baptist church I have a regular monthly engagement to preach. The only member of this church who opposed my preaching in his church has withdrawn his letter from the church. Here I have good congregations and am as warmly received as if I were the pastor in charge.

In the city of Gadsden, when Bro. Belton first came to our communion, there was much agitation of this question. A debate was

appointed by the Baptists, and some of the most able defenders of the faith were appointed to meet and vanquish Bro. Belton. They said, "We must meet him with Bible truth." The strongest men were appointed to gather the Scripture references, and one of the number should meet Bro. Belton and silence him on this subject. On the day appointed for the discussion many assembled to hear the discussion. Bro. Belton was on hand, but his opponent did not appear. Some of his coadjutors on this subject have since told me in a whisper that they decided that the Scriptures were silent on the subject of the change in the day of the Sabbath. Since this discussion (?), as if by common consent, it has been thought best to wage no warfare on those who worship God on the seventh day.

In conclusion, I would say I have reason to believe that my mission in North Alabama will be fruitful. I expect it in the order of the fruit of the field, "first the blade, then the ear, afterwards the full corn in the ear."

GADSDEN, Ala., July 1, 1898.

"DIG-A WELL."

It is said that a man who came to Mohammed asking what monument he should erect to the memory of his dead friend, received the brief answer, "Dig a well." Orientals traversing the deserts of Arabia and Palestine would understand better than we the significance of this reply. Weary travelers and thirsty flocks are even yet refreshed by water from the wells dug centuries ago by men who did not measure the far-reaching virtue of their deeds. To find a well whose waters are ever cool and stimulating in the scorching heat of a barren wilderness is salvation indeed for a famishing wayfarer.

In the twelfth chapter of Isaiah, in the prophet's exalted vision of this very day in which we live, he foretells the joy with which a soul in the desert of life may draw living water from the wells of salvation. "In that day," this day of the Lord; this day when you are so tired and thirsty and faint, "thou shalt say, O Lord, I will praise thee: though Thou wast angry with me, thine anger is turned away, and thou comfortedst me. Behold, God is my salvation; I will trust, and not be afraid: for the Lord Jehovah is my strength and my song; He is also become my salvation. . . . Cry out and shout, thou inhabitant of Zion; for great is the Holy One of Israel in the midst of thee," a prophecy fulfilled to us who know the word of Jesus. "If any man thirst, let him come unto me and drink. He that believeth on me, as the Scripture hath said, out of his inmost being shall flow rivers of living water." Blessed wells! Have you found them in your desert wanderings?

The water in these Eastern wells was the gift of God. But men had to dig a way for it to be available for the wants of men. So salvation is his gift, but we, his servants, are commissioned to dig the wells through which thirsty souls may draw it with joy. The water might flow under the sands forever, and men would perish as if it were not there, without the friendly wells through which it finds its way to succor them. How shall we open salvation's wells for others to drink? A word of hearty Christian sympathy and encouragement; a helping hand in time of financial difficulty; an unselfish effort to find work for one who needs it; an honest recital of personal experience; a thousand little words and deeds of kindness possible every day; and, above all, a Christlike spirit pervading all we say or do—these are ways by which salvation's wells are opened to our fellow-travelers over the weary way of life. A gift to missions will open a well of salvation to some heathen soul. What a joy to discover in the day of rewards that it was our hand which made its sweet waters available! Thus, to commemorate the love of our living Friend, the Lord Jesus, let us each day "dig a well," so that for all who pass by our way there shall "waters break out, and streams in the desert."—*The American Friend*.

COMMENCEMENT WEEK AT MILTON COLLEGE.

The people of Milton are saying: "The exercises of the College during such a week have never before been better." The weather most of the time was all that could be desired. Loyalty to the institution was shown in the very large attendance at seven of the ten public gatherings. The following brief account of these will indicate the usual variety in the subjects presented:

At the public session of the Iduna Lyceum, Thursday evening, June 23, prayer was offered by Rev. F. B. Sherwin, pastor of the Methodist Episcopal church of the place, and the music was furnished by the Ladies' Quartet of the State University at Madison. "The Whistling Regiment" was finely recited by M. Louise Pullan, of Milton; an oration on "To-day," well delivered by Mattie A. Menderhall, of Watertown; the address on "The New Woman," presented by Mrs. Eveleen Whitaker-Wentworth, of Edgerton; and the paper called the "The Iduna Waste Basket," clearly read by the editor, S. Alice Holmes, of Milton. The address was a strong and well-considered production.

On Friday evening, June 24, the Annual Sermon before the Christian Associations was preached by Rev. Frank C. Richardson, pastor of the Methodist Episcopal church at Jefferson. His theme was, "The Manliness of Christ." It was an excellent effort, and assigned to our Saviour, in a marked degree, the traits of intellectual power, courage, unselfishness, purity, honesty, resolution, tenderness and industry.

Hon. J. Q. Emery, State Superintendent of Public Instruction of Wisconsin, forcibly addressed, in the evening after the Sabbath, June 25, the members of the College and the citizens of Milton and vicinity, on "Leadership and Progress," illustrated by the educational history of the state in the last fifty years. He paid a high tribute to the College for the prominent part it had taken in the fifty-four years of its existence, to aid in the establishment and upbuilding of schools of different grades in Wisconsin. An informal reception was accorded him and his wife after the address by many old acquaintances and others.

The Baccalaureate Discourse by President Whitford, on Sunday evening, June 26, had for its subject, "Truest Patriotism." The text was Luke 7: 5, "For he loveth our nation, and he hath built us a synagogue." After briefly detailing the circumstances under which the appeal was made to the strong affection that Christ felt for his countrymen, and particularly for the inhabitants of his adopted city, the President treated of the chief elements that should now enter into a masterful regard by all citizens for their country, engaged in deadly conflict in the interest of the human race. These elements are: (1) A philanthropic purpose holds one's own country as entitled to the highest consideration; (2) No local attachment is substituted for a devotion which seeks to insure the very best conditions for all parts of our wide domain; (3) The sternest rebukes should be administered to partisans and demagogues for their uncharitable and abusive denunciation of party leaders, state and national officials, successful business men, and governmental policies; (4) An intelligent and adequate comprehension of the distinctive end set by divine appointment for our nation to

promote, should be followed by a strong and unswerving determination to realize fully that end among ourselves and before the world; (5) There should prevail the just appreciation of the fact, that the truest patriotism does not consist altogether in facing courageously an enemy on the battle field, or in upholding even judiciously the political management of the nation; but it embraces pre-eminently the victorious struggle to endow the whole mass of the people, through universal education, moral injunctions, and Christian teaching, with a lofty and genuine spirituality.

The Philomathean Society held its public session on Monday evening, June 27, with a program which included prayer by Rev. L. A. Platts, pastor of the Milton Seventh-day Baptist church, and music by students of the College. There was an oration on "Is Prohibition Sound," by Charles S. Sayre, of Welton, Iowa, who took the radical position that temperance is not best advanced by legal measures. Two addresses were presented: the first on "Doing," by Prof. Hylon T. Plumb, of Salubria, Idaho, and the second on "A Mission in Life," by Rev. Lester C. Randolph, of Chicago. Both were greatly enjoyed by the audience. They were succeeded by the reading of a spicy paper, entitled "The Philomathean Independent," by the editor, W. Ray Rood, of North Loup, Neb.

Tuesday evening, June 28, was devoted to a concert of war songs, old and new, by the School of Music, connected with the College, and directed by Dr. Jairus M. Stillman. The following is the program:

"Battle Cry of Freedom," with the Full Chorus of the School.
 "Lost in the Maine," by A. Leona Davidson, of Milton.
 "Just Before the Battle, Mother," by Jessie M. Davis, of Milton.
 "Hobson's Grand March," by the Orchestra.
 "Just After the Battle, Mother," by Elsie L. Richey, of New Auburn, Minn.
 "For Old Glory," by Anna M. Luderman, of White-water.
 "Tenting on the Old Camp-ground," by Erlow B. Looftoro, of Welton, Iowa.
 "Grafted into the Army," by Gertrude L. Davidson, of Milton.
 "Free Cuba," by semi-chorus of Male Voices.
 "Remember the Maine," by Prof. Alfred E. Whitford, of Milton.
 "Who Will Care for Mother Now," by Lizzie M. Jackson, of Milton.
 "Song of a Thousand Years," by Gustav Seeger, of Milton Junction.
 "Vacant Chair," by Miss Ellen Crandall, of Milton.
 "Patriotic Medley," by the Orchestra.
 "Columbia's Call," by Miss Alberta Crandall, of Milton.
 "The Sword of Bunker Hill," by Leo Ninette Coon, of Milton.
 "To de Bottom ob de Bay Went de Spanish Ships," by Dr. Jairus M. Stillman.
 "God Bless our Brave Young Volunteers," by Leo Ninette Coon.
 "America," sung by the Full Chorus and the Audience.

The solos were accompanied with the full chorus. "Hobson's Grand March" is the composition of Miss Alberta Crandall, who also arranged the "Patriotic Medley," and who was graduated on Commencement Day in the School of Music; and "To de Bottom of de Bay Went de Spanish Ships" was composed by Dr. Stillman, who also adapted "Free Cuba" to the occasion. In consequence of the length of the program the crowd of people were requested not to call for encores, but the enthusiasm was so strong that both original pieces had to be repeated, and encores were demanded from Prof. Alfred E. Whitford, Leo Ninette Coon and Dr. Stillman.

The Commencement Exercises were held Wednesday forenoon, June 29, in a large tent on the College campus, and were attended by at least nine hundred people. Scripture was read and prayer offered by Rev. Simeon H. Babcock, of Albion. The music was furnished by the large Cornet Band of the College and the Imperial Quartet, of Chicago, Ill. The following exercises were presented by the Graduating Class:

Oration, with the Salutatory—"The American Ideal," Frank Marion Barker, North Loup, Neb.
 Oration—"National Reform and Christian Citizenship," Alfred Martin Vollmer, Milton.
 Oration—"Self-Erected Monuments," William Joseph Hemphill, East Hebron, Pa.
 Oration—"Personality an Element of Success," Paul Wardner Johnson, Stone Fort, Ill.
 Oration—"Outlook for Woman in the Twentieth Century," Pearl Rebecca Crosley, Milton.
 Oration—"To-morrow," Herbert Clarke VanHorn, North Loup, Neb.
 Oration—"A Little Heaven," Grace Pratt Spaulding, Milton.
 Oration—"Socialism and the Individual," Lester Maxson Babcock, Milton.
 Oration, with the Valedictory—"The Practical Value of Thought," Susie Burdick Davis, Milton.

These productions were exceedingly well written and admirably spoken. High commendation was heard from many in attendance. The Seniors grasped some of the living questions of the hour, and with true conservatism, treated of the salient points in them. It is due to this class that the Valedictory portion of the last oration should be included in this account, while we should be pleased, if space permitted, to furnish abstracts of all. It was as follows:

Friends:—The golden dial that measures the period of a school year has again swung to the highest point in its progression, and the members of another class of Milton College have appeared before you on the Commencement stage. We, as that class, now desire to thank you most heartily for the good-will you have shown us, and the pleasure you have given us by your presence here to-day. We hope that, as the years roll by, your regard and concern for the college will not lessen, but that they will grow deeper and stronger. For it is by such institutions as Milton that the love of truth is awakened in us, that we are urged never to tire in the pursuit of knowledge, and that inspiration is imparted to us as we follow in wisdom's footsteps, walking by the light of reason and revelation.

To the trustees, who have so well sustained this institution through the past, and, by so doing, have afforded the culture of a higher education to the young people of the surrounding region, we wish to express our sincere gratitude, and add our words of real appreciation to those already offered by the classes gone before us.

In times of war and carnage, such as now exist, we hear and read of heroes, brave men, who have dared to face the fury of the battle storm, and have given their life's blood for their country's honor, or for the freeing of the distressed inhabitants of neighboring islands from the cruel hands of tyranny. Do these represent the only examples of heroism? Are not others as great, or even greater heroes, who, without the roll of drums or the flying of colors, sacrifice themselves for the intellectual or moral life of their country, or in a narrower sense, of their own community? The class of '98 answer most positively in the affirmative; and we now wish to thank our faculty for their noble exemplification of true heroism; for such we declare it to be. We esteem it a privilege of the highest order to have been permitted to come under the influence of the teachers with whom we have been associated in the last few years; and were we to utter the thought or prayer that is uppermost in our hearts to-day, we would exclaim, "May the memory and the influence of Milton College and of its faculty never be forgotten as long as time shall last."

Constituted as life is with its ever shifting scenes and ever changing circumstances, we are not long permitted to enjoy the same blessings; hence, classmates, we are to bid the dear old school good-bye. We have this hour finished the preface of our life's book. There are many blots and thumb marks upon its pages; but although for us the struggle has been severe and long, we realize that we are better fitted to begin at once the first chap-

ter of the wonderful story of our coming lives. Whether the record will be pure and meritorious, we alone can determine; but whatever success we shall achieve before the book is closed, we shall trace it to the lessons, intellectual and religious, taught us here in Milton College.

Friends, schoolmates, trustees, faculty, we bid you all an affectionate farewell.

The degree of Bachelor of Letters was then conferred by the President of the Faculty upon the following students who have completed the studies of the English Course: Pearl Rebecca Crosley, William Joseph Hemphill, Paul Wardner Johnson, and Alfred Martin Vollmer; and the degree of Bachelor of Arts upon Lester Maxson Babcock, Frank Marion Barker, Susie Burdick Davis, Grace Pratt Spaulding, and Herbert Clarke VanHorn, all of whom had finished the work required in the Ancient Classical Course. Miss Alberta Crandall, of Milton, was graduated in the Piano-forte Course of the School of Music.

The honorary degree of Master of Science was granted Mrs. Eveleen Whitaker-Wentworth, of Edgerton, and of the Class of '81, for her acknowledged success as a contributor to popular newspapers and periodicals. The degree of Doctor of Philosophy was conferred upon Prof. Lyman Childs Wooster, a former student of the college, and now a member of the faculty of the State Normal School at Emporia, Kansas. This honor is in recognition of his superior attainments, as an investigator and an instructor, in the department of the Physical Sciences.

The Class Day Exercises were held in the afternoon of the Commencement Day, and were directed by the President of the Seniors, William J. Hemphill. In these participated the following representatives: Class of '89, Miss Angie M. Langworthy, of Albion; class of '97, David C. Ring, of Big Springs, S. D.; class of '91, Rev. George B. Shaw, of New York City; class of '96, Prof. Alfred E. Whitford, of Milton, and Dr. Belno A. Brown, of Milwaukee; class of '95, Miss Grace E. Miller, of Janesville; class of '92, Mrs. Marcia M. Jones-Holmes, of Milton; class of '94, Mrs. Nanie A. Burdick-Crosley, of Algonquin, Ill.; and class of '98, Alfred Martin Vollmer, of Milton, who presented the class prophecy.

Two genuine surprises were perpetuated that day. At the close of the graduating exercises Rev. Lewis A. Platts, in behalf of ninety alumni and other old students, and with an appropriate speech, informed President Whitford, in the presence of the large audience, that it had been noised about that he had attained the age of seventy years and had been continuously at the head of the College for forty years. He then proceeded to hand the President one hundred and forty dollars in gold, seventy on account of the age reached, forty for the time in charge of the institution, and the balance as interest on these sums. He also handed over a beautiful album, which contained the names of the contributors to this gift.

The other surprise occurred at the close of the Class Day Exercises, when Pres. Hemphill announced for the graduating class that they desired to leave to the institution a class memento in the shape of an excellent portrait of Mrs. Ruth H. Whitford, who had been an instructor in the college for nearly thirty years, and which present is to be hung in the college chapel with the portraits of other members of the faculty.

At the Annual Meeting of the Alumni Asso-

ciation the following officers were elected for the ensuing year: President, Alfred E. Whitford, of the class of '96, Principal of the Public School at Milton; Vice-president, Edward E. Campbell, M. D., of the class of '88, of Walworth; and Secretary and Treasurer, Miss Susie Burdick Davis, of the class of '98, of Milton.

In the evening following the Imperial Quartet and two lady soloists, all of Chicago, Ill., delighted the audience that crowded every part of the church. Dr. Stillman stated that they furnished the best Senior Concert ever attended at Milton.

There were present, during this last day of the Commencement Week, a very large number of the graduates and other old students and prominent friends of the college, from different parts of the country in the East and especially in the West, whose cheer and sympathy were greatly appreciated.

PRES. WHITFORD.

MILTON, Wis., July 5, 1898.

The American Ideal.

An oration delivered in connection with the Salutatory at the Commencement of Milton College, June 29, 1898, by Frank Marion Barker, of North Loup, Neb.

This world is one of ideals, social, civil, intellectual, moral. The true significance of man's life lies in the pursuit of these ideals or standards, and whatever one a person may intend to accept as his ultimate end, that, as an incontestable principle, places upon him commands which are absolute, inexorable. The most perfect life seeks a harmonious blending of these laws and its own existence. As the gem of rare beauty is formed unseen in the bosom of the earth, so likewise the principles pass through an almost imperceptible, yet continual, change toward the more perfect in human life.

The history of nations has been one of a gradual growth or unfolding throughout the countless ages. In a republic, the spirit of progress must be the dominant characteristic. Its safety cannot be entrusted to politicians, party machines, or even a constitution. There must be a self-development by a free, out-spoken, perpetual education of public opinion. The greatest, the grandest incentive in this growth is patriotism, the noblest passion of the human heart. In the earlier races, patriotism may mean merely the love of home; culture broadens the idea, until entwining itself with the minutest filaments of the heart, the nation reigns supreme in its demands for precious and sacred honor. The patriotism of to-day is merely the growth of that of our father's of yesterday. It has been matured and illuminated under the straining gaze of consecrated souls, toiling upward into the full radiance and view of liberty. The countless hosts of the past, the generations of the future, hold the citizen responsible for these sacred trusts. No man, woman, or child who dwells beneath the gleaming folds of freedom's banner has fulfilled even the first requirement of the true, loyal American, until this sentiment is inculcated into their lives. These conditions must necessarily exist, for this land insures to every one a right to those means requisite to their personal welfare and advancement.

The legitimate and natural manifestation of the growth and exercise of loyal duties leads to the highest type of patriotism, a universal brotherhood of the human race. Because we love our own country, we should respect all others. Under the benign auspices

of freedom, we can but desire that this same heritage shall become the possession of all other nations. Idealism is a question of the masses only in the sense, that it pertains directly to the individual who is a unit in the great system. In our own country, every man must be educated, intellectually and morally, that he may, in part at least, appreciate the inestimable meaning of being an American citizen. No man can fulfill his obligations to his government by a mere obedience to its laws. Responsibilities are placed upon his shoulders, whose weight must be carefully considered, then bravely borne.

Respect for others is the crystal lake in which each man may behold his own image. There too are mirrored the highest aims of life and the consciousness of every man's greatest purpose, the development of himself, and he who can delight in the uttering of one word that will, in any way injure another, is the most despicable and contemptible creature the Maker has placed in our midst; and yet he is the most miserable and deserving of our profound pity. The blight is always proportionate to the magnitude of the principle violated. The fogs of ignorance and bigotry darken the glory of any truth and dull the discriminating powers in the practical application of its principles. Too many are still ignorant of their God-given privileges and free opportunities, while others have crossed the threshold into the domain of nature's laws. Here stands the citizen, his soul glowing at the holiness, the majesty, of that system which owns him as a member. His life can never be measured by the undulating waves of the flight of time, but only by the flooding tide of eternity.

It is the virgin soil of the new world which has given the greatest growth to the spirit of a patriotic, universal brotherhood. The corner stone which the builders of Europe rejected has here become the head of the corner. We honor our nation; it merits our honor. We love our country; it is worthy to be loved. It is a broad empire, whose domains are the homes of a people of every known tongue and creed; the grandest spectacle of a pure self-government the eternal eye has ever beamed upon. Freedom of speech, freedom of the press, a free school system, and the ballot box constitute the base of our governmental pyramid. Once let the unpatriotic spirit enter, and strong as it may seem, the union will topple; but with a holy loyalty enthroned in the hearts of the people, we defy the world.

May that day never dawn whose rising sun shall behold the affections of the people of this nation alienated from each other. Party strifes and factional jealousies may arise, but heaven grant that the true fraternal spirit, which constitutes our strength, may never lose its magnetic power. To-day America stands crowned with her chaplet of liberty, holding the sceptre that sways the public thought of the world. Her flag floats not in gloomy clouds at the bidding of a lawless mob, but in the same refreshing breezes year after year, ever inviting plain, sincere words of all that pertains to the duty of man, and the training of her citizens into a calmer, more self-poised assurance in their own convictions.

NATURE has given to men one tongue, but two ears, that we may hear from others twice as much as we speak.—*Epicetus*.

Woman's Work.

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

"LIGHT IN THE DARKNESS."

I feel thy chastening rod, O God! nor dare
To murmur aught against thy just decree;
A bruised reed, I yet can come to thee,
And know that thou wilt hearken to my prayer.
The day is well-nigh spent, the night is near,
But as the shadows gather over me,
Through their dark gloom my weary eyes can see
The dawning of a day more bright and fair.
Oh, give me strength to follow that clear light,
Which, like the flaming pillar in the sky,
From Egypt led the wayworn Israelite,
And brought him forth from death to liberty!
Shine on my path that I may see the way
That leads from darkness to eternal day.

FROM SUSIE BURDICK.

[Through the kindness of friends we are permitted to publish the following extracts from a letter written by Miss Susie Burdick, May 8, 1898, which we are sure will be of interest to the readers of the RECORDER.]

I am in a position to write you something about "The Hills" now, for I have been there. I have several times found myself calling them the New Hills, but doubtless they have been just where they are at present for many years—centuries, in all probability. The steam launch running between Shanghai and Hang Chow has brought them nearer to us; it is said, too, that the natives are less hostile to foreigners than they used to be. Whatever the reason, it is certain that within a few months foreigners have had their attention drawn to the Hills, and there has been almost a boom. Several have bought land, two, if not three, houses are already under way, and others propose to build soon. When it was first talked about it was said that building lots could be procured for twenty Mexican dollars, and, by using the bamboo on the spot, houses could be put up for forty. Dr. Palmborg and I became quite enthusiastic with the prospect, or possibility. For what it would cost us to take a trip to Japan we thought we could own real estate in China, and have a place of our own to go to during the hot weather.

Mr. Davis went up on an investigating tour, and we—also our neighbors of the Union Mission—authorized him to buy, if he thought best, building lots for us, and he did so. We have not paid for the land yet, but there is fair prospect that it will cost more than twenty Mexican dollars, and as to a house for forty Mexican dollars, I have no longer any faith whatever. So it will be some time before we build, if we ever do. Since war with Spain has really come, I have regretted somewhat that we have ever gone into it. We may see harder times than ever, and need to make a little go far.

A little about these Hills as we saw them. First I must tell you how we happened to go. Mr. Davis, when he went up, hired some rooms in native houses for next summer, and when Alfred seemed to need a change, and three of the school-girls were poorly, it was proposed that Dr. Palmborg take them all up to the Hills for a time. It did not prove to be a good move for Alfred, who stayed only a week, and came back with his father. The girls were greatly improved at first, but a change in the weather gave them all colds, and while on the whole they seem better, they are not well and strong as we would like to see them. It was arranged that Dr. Palmborg should stay two weeks, and then that I should go up and relieve her. Just how far "The Hills" are from Shanghai I do not know. We went by steam launch; that is,

we had a room in one of the seven house-boats the steam launch had in tow, leaving here in the rain at five o'clock one afternoon, and reaching Daung-si the following evening, about half-past eight. There we were transferred to a small house-boat, and were all night and until eight o'clock the next morning reaching San-kyan-poo, a distance which can be covered in five hours by a small boat. At San-kyan-poo we had to take chairs up the mountain, and our luggage had to be carried by men. Such a lot of it as we had! Not only our own beds, stove, provisions and clothing, but also eight boxes of cement which we took up for a man who is building on the mountain. Our chair-men were miserable opium-smokers. We had to wait for them at the outset, and then again at the half-way place, Li-tung. The entire distance from San-kyan-poo to the top of the mountain was said to be twenty li (three li make one mile), the first half of it quite flat, the road running through rice fields and poppy fields, then up the mountain to a height of some twenty or thirty-three hundred feet.

The views are grand. At one place I counted seven or eight ranges of mountains, one beyond the other. I could not be certain whether the eighth was clouds or mountain. The trees were mostly bamboo, with some pine. One of the industries of the mountaineers is making charcoal, and it was one of the things that hurt me that so many of the tops of the bamboos, and so many other trees had been sacrificed for that object. But there was much beauty left. It was just Azalia time, and the mountains were as beautiful as the magnolia gardens we visited near Charleston. There was now and then a magnolia tree, too, in bloom, and lovely wisteria vines full of blossoms; the ground was covered with iris and a dark-blue, fragrant phlox, and many other flowers of which I did not know the name. Evidently there will be beautiful ferns later, for the little woolly fronds were just in curling, and we could see by the old ones what they would be like.

I must mention the beautiful springs of water, and of course the springs gave running streams of pure, clear water. How we delighted to hear the running, rippling water. It is a beautiful place, certainly.

Life in a Chinese house left much to be desired. The rooms were dark and dirty, rats were large and bold. In good weather it did not so much matter, but when it rained—and we had many rainy days—there were no windows, that is, no glass—only wooden shutters—and it was truly dismal. I only stayed five days, because I felt so much fog and damp was doing the girls no good. I could write more on this subject, but had better not.

You wish to know about the schools. I am interested in three, one boarding-school for girls, and two day-schools. In the boarding-school in the morning Vong Tsung, an old pupil, has charge of the study and teaches the Christian books. Four afternoons in the week Mr. Tse, a Chinese scholar, teaches the Chinese books. One afternoon the girls embroider with Vong Tsung, and one afternoon, Friday, they clean house, mend their clothes, take their baths, and the like.

One day-school is held in an old building on the compound, near the hospital. Tsu-Zie, an old school-girl, is the teacher. This

school is composed of country children, and is smaller than we wish it were, but an earnest, faithful little group of boys who come quite regularly have led us to keep it up.

The city day-school is under the care of another pupil. Last Sabbath-day there were twenty-one there. They must have an average of fifteen or sixteen. . . . Besides these schools, we have the Boys' boarding-school, and a five-day school at Lok-ka-we, about a mile west of us. Last year there was another school in the city where English was taught, but this year the boys who wished to continue are coming here.

Yes, the situation here does give us much anxiety. It often seems to me that the Powers are behaving like a lot of ill-mannered schoolboys. There are not lacking many men who do not hesitate to say that beyond question the time has come when China must be divided up. I look for Japan and England to join in protecting this Empire. It is not easy to see which England most desires, the integrity of this Empire, or the Yang-tse Valley for her very own.

WOMAN'S BOARD.

June Receipts.

Ladies' Sewing Society, Ashaway, R. I., Tract Society \$10, Missionary Society \$10, Board Expense Fund \$5.....	\$ 25 00
Woman's Society for Christian Work, Plainfield, N. J., Tract Society \$25, Missionary Society \$25.....	50 00
Collection at Central Association, Adams Centre, N. Y.....	10 77
Mrs. Ida Kellogg, Adams Centre, N. Y., Education Young Woman.....	1 00
Ladies' Benevolent Society, Milton, Wis., Home Missions.....	10 00
Ladies' Aid Society, Marlboro, N. J., Susie Burdick.....	5 00
Pledge at Eastern Association, Ashaway, R. I. (Mrs. Geo. B. Shaw), Boy's School.....	5 00
Ladies' Benevolent Society, Dodge Centre, Minn., Tract Society \$2.50, Missionary Society \$2.50.....	5 00
Ladies' Missionary Society, Hammond, La., Susie Burdick.....	7 50
Woman's Evangelical Society, Alfred, N. Y., Mrs. D. H. Davis.....	8 00
Ladies' Missionary and Benevolent Society, Albion, Wis., Susie Burdick's salary.....	15 00
Mrs. R. T. Rogers, Alfred, N. Y., Tract Society \$10, Unappropriated \$5.....	15 00
Ladies' Benevolent Society, Walworth, Wis.....	1 00
Seventh-day Baptist Aid Society, Hornellsville, N. Y.....	6 00
Woman's Missionary Society, Nortonville, Kan. Ladies' Aid Society, Adams Centre, N. Y., Tract Society \$12.50, Missionary Society \$12.50, Board Expense Fund \$6.....	31 00
Mrs. H. E. Dunn, Milton, Wis., Board Expense..	3 00
Woman's Missionary Aid Society, Brookfield, N. Y., Tract Society \$24, Missionary Society \$15.....	39 00
Ladies' Missionary Society, Nile, N. Y., Susie Burdick \$8, Home Missions 2.50.....	10 50
From Isolated Members of Nile, N. Y., Society, Home Missions \$1, Foreign Missions \$1.....	2 00
Woman's Aux. So., First S. D. B. church, New York City, Susie Burdick \$20, Helper's Fund \$10, Educational Fund \$8.51, Medical Missions \$33.....	71 51
Mrs. Wm. A. Rogers for Salem College, Tuition Fund.....	25 00
Mrs. A. D. Crumb, Walworth, Wis.....	25 00
Total.....	\$401 28
E. & O. E.	Mrs. Geo. R. Boss, Treas.
MILTON, Wis., July 16, 1898.	

"WHETHER our friends believe in prayer or not, they cannot fail to be influenced by the fact that we pray for them. Let us believe in God and pray for what we desire. He will hear and answer in his own good way if our prayers are in accord with his blessed will."

THERE is one broad sky over all the earth, and whether it be blue or cloudy, the same heaven beyond it.

LET us endeavor to the last hour. It is the end that determines everything.

COMMENCEMENT WEEK AT SALEM.

To the Editor of the SABBATH RECORDER:

Your letter, asking for a short account of the exercises of Commencement week at Salem, came to hand just as I was taking the train for Washington, to attend the Convention of the National Education Association. This circumstance will make it clear to the readers of the RECORDER that it would be impossible for me to give a detailed account of all the exercises of that week of all weeks in the year, at Salem. But, after all, this may be a merciful providence toward all who read the "Educational Number," since a full account of the twenty-five or thirty items comprising the several programs of Commencement week might be too tedious.

I believe it is generally accepted by all who attended that it was the very best in the history of Salem College. As the years go by, the transforming power of the College culture becomes more and more apparent, and the young people are enabled to present more finished and perfected work. Could you have a perfect reproduction to-day of all of the nine years' programs, since the College began, you would have a most impressive object-lesson of the upward trend in the line of perfected work, as the years have passed. Strangers who have witnessed the exercises year by year are impressed with the practical, common-sense way in which the students treat the questions of economics, sociology, and signs of the times as revealed in current history. The perfect self-poise of the West Virginia young people in such work as comes to them on Commencement week is also a matter of much interest to the stranger who witnesses their work for the first time.

You ask for one of their "papers" for publication in this number of the RECORDER, but I am not sure that it will be possible for me, at this distance from home, to secure one within the prescribed time at which all copy must be in your hands. I have written to one of those living nearest by the railroad, asking him to forward it if he is willing, and hope that he may do so in time.

The order of the week's exercises was as follows:

The Annual Sermon was preached on Sunday evening, June 12, by the Rev. Wm. M. Blair, a former teacher in the College. It was a practical and scholarly plea for the broader, higher culture which is now placed within the reach of all. The text: "Can ye not discern the signs of the times?" was used very aptly in showing the indications, everywhere apparent, that the culture the fathers had will never do for those who must meet and settle the problems of the near future.

The Lyceums presented excellent programs, upon which the critic could scarcely discover a fault. It is very seldom that three such sessions are presented, wherein the success is so complete, and wherein the honors are so evenly distributed. Not a hitch nor a break. Every oration, recitation, essay and paper was presented in the most gratifying manner. Excelsiors, Demostheneans, Philadelphians seemed to vie with each other for honors; and no one of them could claim more than any other one. Commencement Day was greeted by the hundreds who crowded the hall, and who bore testimony to the excellency of four orations and two recitations.

The closing entertainment was unique. It

consisted of magic-lantern views of "War Scenes in Cuba." We had secured upwards of seventy-five views on current topics, upon the destruction of the Maine, scenes in Havana, Santiago, Puerto Rico; scenes among reconcentrados, Spanish soldiery, Cuban patriots, and scenes with Dewey and Sampson, all full of interest. Never did we see such a crowded house in Salem. You have before seen some immense crowds here in Commencement week, but this year broke the record. The receipts of this one entertainment, with door fees at twenty cents, amounted to \$87.85, and one hundred people had to leave without getting where they could even look in. Prof. Clawson worked the lantern and I gave the descriptions. In compliance with requests, it was repeated a week or two later.

The school year, upon the whole, has been the most pleasant and the most satisfactory of any in the history of Salem College. All honor to the good people outside of West Virginia, who have made such a work possible by their gifts to support this grand "Ministry of Education."

Yours, in the midst of hubbub and confusion,
THEO. L. GARDINER.

The New Navy.

A Commencement Oration, delivered at Salem College, W. Va., June 14, 1898, by Wade Coffman, Cherry Camp, W. Va.

This nation is a nation of peace. For almost a third of a century we have enjoyed the unalloyed blessings of "domestic tranquility" and friendly foreign relations. The serene equilibrium of the national atmosphere has not been disturbed by a single cloud of martial strife. During these thirty-three years since the Civil War, a marvelous metamorphosis has come over the nation. Where the military camp was pitched, great cities have sprung up. The soft air of the morning is no longer startled by the shrill notes of the reveille call, but the sweet music of glad human industry echoes throughout the land. Instead of the block-house frowning from every hill-top, the school house stands at every cross-roads, as the guarding sentinel of each community. Unequalled progress and unparalleled prosperity have attended the nation in these days since the Civil War.

In the midst of these peaceful scenes the energies of the nation have been quietly, but surely, engaged in creating and perfecting the most formidable implements of warfare and the most powerful engines of destruction. Within the present year the world has been introduced to the New American Navy.

The navy may be said to be continuous with the nation's existence. Its evolution, from the hastily-constructed crafts of the daring John Paul Jones to the splendid armada of to-day, is an index to the nation's history. The infantile navy of the new-born Republic sufficed from the exigencies of the hour, but the navy of to-day must be commensurate with the imperial greatness of a mighty race, skilled in every artifice of industrial and inventive handicraft, and foremost in the advancing vanguard of progress and civilization.

In consequence of our long-established policy of neutral foreign relations, the United States has not ranked very highly as a naval power among the great nations of the world. But with the many additions that have been made to the navy in the past four months, it may be said upon the best of authority that "no nation in the world except Great Britain

has such a number of vessels of war, all new and of the most approved designs in their respective classes." We are second in number, but measured by the unexplored genius of an inventive race and the untouched reservoirs of national enthusiasm and national patriotism, the American navy is the most formidable collection of death-dealing and war-waging machines that ploughs the crested billows of the ocean. When we contemplate this appalling array of steel-enshrouded war-vessels, these veritable floating fortresses and man-controlled volcanoes, the questions at once present themselves, For what purpose has the nation provided this navy? and what things have contributed to secure its present greatness?

The motives that have actuated the navy-building of the world's history are as varied as the types of civilization that have flourished among men, and as complex as the sensibilities that have pulsed in the hearts of ignorance-enslaved and error-chained mankind. Brave men have risked their lives on every sea, in every age, and under every flag, for the varied purposes of conquest and slaughter, of rapine and destruction, actuated by real or imagined grievances of designing dynasties, or to gratify the ferocious passions of the pirate's heart.

The American navy stands for the purer aspirations of American civilization. Upon it we depend to execute the imperial decrees of the nation's will and to redress the outraged sensibilities of American conceptions of humanity's common rights. The spirit that has wrought the greatness of the modern navy has an exact counterpart in the advance of every specie of moral, mechanical and industrial development that marks the civilization of the present. Progress is the passport to success in every line of human activity; and nowhere are the beneficent fruits of intelligent progress more clearly apparent than in the navy of the American nation.

From the wind-driven sail-crafts of our forefathers to the steam-propelled monitors of the Civil War was a long stride in mechanical progress. But genius is not seduced to idleness by the first sweet blushes of success. The inexorable destiny of mechanical ingenuity was not to be smothered in its cradle by the vitiating idea that perfection had been attained in the economic results of scientific research. Not satisfied with the achievements that wrote new pages in the world's history and won the plaudits of the world's approbation—never satisfied with the present—the designers and ship-builders have conspired together to produce new miracles; and the powerful monitor of a former generation must give place to the more powerful armor-clad battle-ship of to-day. Behold the American navy! a full and complete monumental tribute to the accuracy of American inventive genius and the eternal value of that sterling quality called progress.

As with navies, so with nations. As with nations, so with individuals. The individual, the community or the nation that fails to catch the spirit of the advancing development of human capabilities, that sees not the divine hand-writing of intelligent progression inscribed on every filament of creation, that one surely fails—a shriveled and distorted dwarf in God's great universe.

Ye who are jealous for your country's history, ye who glory in the proud traditions of

your country's flag, see to it that the great achievements of the nation's navy shall not go down in history unaccompanied by the still greater achievements of the nation's citizenship. The heroic labors of our forefathers were a fitting parallel for the deeds of John Paul Jones. Our grandfathers wrought a degree of social, moral and political success well worthy the imperishable fame of the brave Lawrence and Perry. The marvelous progress that has crowned the efforts of our fathers is a fitting sequence to the brave daring of the great Farragut. And now shall the annals of Dewey and Sampson go down in the country's history without inspiring every heart to greater achievements in the arts of peace?

Nay, rather let the Ship of State be strengthened, and let there be constructed an auxiliary fleet which shall patrol the seas of national life and battle with every foe that threatens the safety of the governmental fabric. Let the good cruiser "Better Citizenship" cruise about the hearthstone of every home, and "capture or destroy" every enemy. Let the gallant flagship, "Purer Politics," guard every approach to positions of power, blockade the den of the anarchist, and bombard the gilded castles of those who seek to control the machinery of self-government for their own personal ends.

Who shall man this new navy? Who shall exercise the imperial privileges of citizenship? As a great battleship is as "useless as a painted ship upon a painted ocean," unless manned by those who are skilled in every detail of perfect discipline and who merge their own interests into the greater interests of their country's good, so let no man be entrusted with the citizen's ballot, nor launch a single idea of political reform, who is not skilled in the great Academy of Truth, and graduated from the great school of Unselfish Patriotism.

A WORD ABOUT LETTERS TO CONFERENCE.

Unusual efforts are being made this year to get complete returns from all the churches. Personal communications have been sent to all churches which, for any cause, failed to report last year, and the usual blanks were sent as soon as the work of the Associations was out of the way, thus avoiding confusion. A much larger number of reports than usual for this time of the year have been already returned. This is an encouraging indication. Before this is read by the majority of those who have not yet reported, the date to which reports are to be made (July 31) will have passed, and the Secretary urges that this business receive immediate and careful attention. This is important not only for the sake of accuracy in the statistics, but he is asked to make a full and careful statement of the condition of the churches. It will be impossible to do this if the reports are not sent to him promptly. He must have *all* the reports, he must have *full* reports, and he must have them in time to read them all through, analyze them and classify and summarize their important points. Otherwise his report must be written hurriedly, from crude material, and prove in the end unsatisfactory. If you have nothing to say for yourselves, he must know that, and know it just as promptly as any other fact about your church. Send your report at once. L. A. PLATTS, Cor. Sec.

MILTON, Wis.

Young People's Work

PRESIDENT'S LETTER.

Dear Young People:

Many of your Societies have received letters from the Treasurer, J. D. Clarke, or from myself. In the absence of our Secretary, Miss Crouch, we have written you. We have not written to the Societies which have paid their pledges for the year, but those which, for any cause, have not remitted at all, or only a small portion of the amount we hoped they might do this year. If any have not received letters who are able to contribute before the close of July, the Treasurer will be only too glad to receive it, however great or small it may be. You know the Tract and Missionary Boards are both carrying a debt. We find due on our books about \$500 from our Societies yet unpaid, according to our estimate of what we are able to do. This amount is not all arrearages of this year, but part of it is that of former years. Many of the Societies have contributed liberally. Several have reached as high as a hundred dollars, and some of the smaller ones have paid proportionately. The amount we have undertaken to raise is only about fifty cents a member. We could pay more.

The membership of the Tenth Legion in the United Society, or those who give the tenth of their income, has now reached ten thousand. I have wondered how large a membership we could get in our denomination. What do you say? Shall we join the United Society, or make a circle of our own? I think the latter plan would be the most acceptable to some. If the Societies could be heard from on this question through the "Mirror," we will know better what, if anything, to do about it. Yours, E. B. SAUNDERS.

MILTON, Wis.

In a Christian Endeavor address, Rev. F. B. Meyer referred to the recent discovery of the secret that Old-World chemists longed to find how to turn silver into gold. It was accomplished, not by great heat, but at a very low temperature, and it was not in the glow of a big, exciting meeting, but in the cool temperature of every-day life, with its strain, and trial, and temptation, and hardship—in the office, where the badge is scoffed at; at home, where sisters and brothers are unsympathetic; or in the church, where they won't let the eager young Endeavorers set everything right—it is in such places that the silver of character (and all true Endeavorers are already silver) is transmuted into gold.

It is worth while to be wise in the use of time. In the eternal life there is no waste of years. It is with time that we purchase everything that life has of good. It is by the wise use of time that we make ourselves competent for eternity. The most reckless spendthrift in the world is the one who squanders time. Money lost may be regained, friendships broken may be renewed, homes and lands may be sold or buried or burnt, but may be bought or gained or built again. But what power can restore the moment that has passed, the day whose sun has set, the year that has been numbered with the ages gone?—From "What is Worth While?"

WRITE it on your heart that every day is the best day of the year.—Emerson.

CONTRIBUTED EDITORIALS.

By L. C. RANDOLPH, Chicago, Ill.

Common Heroes.

There is many a hero about us in common life, had we but eyes to see him; for, after all, a hero is simply this: one who sees his duty and does it. Modest and unassuming, he goes on his way uncelebrated and unsung; but his works do follow him, and his welcome will precede him long before he goes home to heaven.

There was a young man in the seminary, pleasant and companionable, but with few of the marks of greatness. He was a good, ordinary fellow. His round, jolly face was always ready with a genial smile and an off-hand greeting; but there was no general expectation that he would develop the strength that he has since shown in the race of life. For some reason the churches of which he has been pastor have been knit together and built up.

Unknown to most people, he has been a hero all these years. Though he has not fought with shield and buckler, his life has been full of acts of bravery. While in the Seminary he took a church which had been given up in disgust by several others. The members had about concluded to give up the struggle. He went without any promise of money. For two years he threw himself, heart and soul, into the lives of the people, and the church rose from its tomb of discouragement. When they began to pay the pastor a comfortable salary and the loving devotion of the people was lavished upon him,—then and not till then, did he decide to leave. Believing that his mission was accomplished in the community, and that some one else could carry the work forward, he turned his face whither he believed that God had called him.

I am interested in watching him now. His salary is not large, and he has debts—those debts which accumulate in the trail of continued sickness in the home; he has a crippled father and mother depending on him for support, and the young shoulders seem heavily weighted; but he goes cheerily onward, with the sunshine in his face. In a quiet way he has a mighty influence for nobility of character in his community. The aged invalid listens for his step; the man of affairs trusts him; the boys adore him. How much such a life as his means to the world! May his tribe increase.

Yes, there are many heroes in the battle of life among the commonplace ranks of the privates. I find so many kind, unselfish acts. There are so many people who are trying to do right, up to the best of their light; so many who are living to make their corner of the world a little brighter and sunnier; so many who are saying, "Here am I, send me." Selfishness and cruelty? O, yes, there is all too much of it up and down the earth. But again and again, when my heart is weary under the weight of the world's woe and sin, I see some gracious act of gentleness, or catch a glimpse through life's windows of some royal Christian heart—and I think it is a good world after all. I am glad I have had an opportunity to live in it, to share its glorious battles and to touch elbows with its heroes.

THE most happy man is he who knows how to bring into relation the end and the beginning of his life.—Goethe.

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.

SHILOH, N. J.—The 84th Anniversary of the Ladies' Mite Society of Shiloh, N. J., was held First-day afternoon, July 10, 1898. An interesting history of the Society was presented by Miss Julia Davis. The pastor, Rev. I. L. Cottrell, gave a brief address which was full of encouragement. The membership numbers seventy-six, who pay into the treasury at the rate of one cent per week. The amount received this year was \$40.08. About \$2,400 have been paid by the members since the organization of the Society in 1814. The funds are equally divided between the Missionary and Tract Societies. A MEMBER.

MILTON, WIS.—Milton has seemed very quiet since the Commencement at the College, and the departure of the students for the summer vacation, which some spend in rest, some in manual labor, and some in evangelistic work. Farmers are gathering a large crop of hay and oats, and the berry crop has been unprecedentedly large and fine with fair market and prices for the fruit. This has made employment for all who desired it. At the middle of July we are beginning to feel the need of rain.

On the second Sabbath of the month (July 9), the pastor read President McKinley's proclamation for a Thanksgiving service, and following its suggestions gave the whole service a patriotic turn. He spoke from Isa. 61:1, "To proclaim liberty to the captives, and the opening of the prison to them that are bound." Christianity is a message of mercy and help to the needy. Its spirit is the moving power in modern civilization, and is that which makes a nation a Christian nation. Old world tyranny is necessarily at war with this reforming, humanizing spirit, hence the present conflict between the United States and Spain. A brief survey of the struggle to the present time was made, and thanks were given to God for the signal victories which have been granted to our navy and army, thus hastening the triumph of the spirit of liberty. S. R. S.

FRENCH MARKETS.

In the French markets vegetables and eggs are graded, and sold by the size—they are never sold indiscriminately. Peas, for instance, are sold in three sizes—very small, middle size and large; and the smaller the pea the bigger the price.

The egg-dealer has a board with holes of various sizes; into these the eggs are put for measurement, and those of a size placed in different baskets. It certainly seems much more reasonable to pay more for a dozen of large eggs than for a dozen of small ones, or to buy them mixed, not knowing what you are getting.

Eggs to be eaten *a la coque*, or soft boiled, are twice as big as those you would buy for cooking purposes, and cost much more. They must be guaranteed freshly laid, and are so beautiful that they become a temptation and a snare to the frugal-minded marketer. It seems strange, at first, to buy fruit and vegetables by the pound; but that, also, is more satisfactory, for both buyer and seller, than the peck and bushel system.

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.	Stupor Indulgence.....	Amos 6: 1-8
Sept. 17.	Captivity of the Ten Tribes.....	2 Kings 17: 9-18
Sept. 24.	Review.....	

LESSON VI.—ELIJAH'S SPIRIT ON ELISHA.

For Sabbath-day, August 6, 1898.

LESSON TEXT.—2 Kings 2: 6-15.

GOLDEN TEXT.—How much more shall your heavenly Father give the Holy Spirit to them that ask him? Luke 11: 13.

INTRODUCTION.

Although Ahab still continued to do very wickedly after his crime against Naboth, he showed at least a temporary remorse at the rebuke of Elijah; and Jehovah delayed his punishment. A few years after the taking of Naboth's vineyard Ahab joined forces with Jehoshaphat, king of Judah, and went to war with the king of Syria at Ramoth-Gilead. The armies of Israel and Judah were defeated, and Ahab received a wound from which he died. He was succeeded by his son Ahaziah. This son was no better than his father. His character is shown by the incident recorded in the first chapter of 2 Kings. Elijah shows his fearlessness in his plain speaking to the king in the midst of his retainers. Our present lesson has to do with the closing scene of the life of Elijah. In the preceding verses of the chapter we are told of Elijah's presence with his faithful follower Elisha at Gilgal, Bethel and Jericho. At these three places there were schools of the prophets. We can only conjecture as to the precise nature of these schools; but there is not much doubt that in these schools young men were trained in the knowledge of the law and in the fear of Jehovah. We may easily imagine that Elijah had a general oversight over these companies of fine young men, and that they were very dear to him. This may suggest the appropriateness of these visits before his departure.

NOTES.

6. *And Elijah said unto Elisha, Tarry, I pray thee, here.* The reason for this exhortation, here for the third time repeated, is not altogether manifest. It may be that Elijah knowing, by a prophetic premonition, that the time of his departure was near, felt a natural longing to be alone with God. It is possible, however, he wished merely to put Elisha's constancy to the test. *And he said, As the Lord liveth, and as thy soul liveth, I will not leave thee.* Elisha had also a prophetic premonition of the departure of his master and teacher, and was unwilling to be left behind. He was not actuated by selfish motives, but by intense loyalty to Elijah and devotion to the service of Jehovah. In his earnestness, Elisha emphasizes his reply with a double oath. Compare Ruth 3: 13; 1 Sam. 1: 26, 20: 3, etc. *And they two went on.* None of the sons of the prophets presumed to accompany them. Elisha was recognized as the privileged associate, as well as the minister, of the great prophet.

7. *And fifty men of the sons of the prophets.* It is significant that there were so many in one school of the prophets even during this period of spiritual decay under the rulership of Ahab's sons. "Sons of the prophets" is the usual designation for the young men who were being instructed in these schools. Notice that Elisha calls Elijah "My father." Elijah would probably call Elisha "son." *Stood to view* is more accurately rendered by R. V., "stood over against them." That is, they found some convenient eminence on the west of the Jordan, where they could watch the two cross the Jordan and see them in their journey for some distance beyond.

8. *And Elijah took his mantle and wrapped it together.* The material of this mantle may have been hair (compare Zech. 13: 4), and so have given rise to the expression "an hairy man," of chapter 1: 8. He wrapped it together that it might answer as a rod. Moses smote the waters of the Nile with his rod. *They two went over on dry ground,* as the children of Israel passed through the Red Sea, and through this same Jordan, near this same place. There were fords of the Jordan. This miracle, therefore, at first thought, seems unnecessary; but this may have been at the season of high water. It would seem also very appropriate that some

lesser miracle should introduce the great event of the day.

9. *Ask what I shall do for thee, before I be taken away from thee.* The separation is near. Opportunity is given to Elisha to show his character by declaring what he most desires. *I pray thee, let a double portion of thy spirit be upon me.* This has often been misinterpreted. Elisha did not ask that he might be twice as great a man as Elijah; but rather, carrying on the figure of sonship as denoting the relation of disciple to master, Elisha asked that he might have the inheritance of the elder son, that is, that he might be the successor of Elijah in the prophetic office. The first-born son according to the law inherited twice as much of the father's property as the other sons. See Deut. 21: 17.

10. *Thou hast asked a hard thing.* This was beyond Elijah's ability to bestow. *If thou see me when I am taken from thee, it shall be so unto thee.* Elijah realized the value of the display of God's wonderful power as a means of strength and encouragement to Elisha. How could he who had seen this vision ever falter? Would he not in this find comfort in every time of doubt?

11. *They still went on and talked.* Elijah doubtless gave counsel to his successor. *A chariot of fire and horses of fire.* This wonderful happening is beyond the power of words to describe.

12. *And Elisha saw it, etc.* He was filled with wonder and astonishment. *And he saw him no more.* As of Enoch, so it may be said of Elijah, "And he was not, for God took him." It is fruitless to speculate as to what became of the physical constituents of Elijah's body. *And he took hold of his own clothes and rent them in two pieces.* The usual way of expressing deep grief.

13. *And he took up also the mantle of Elijah.* This mantle seemed to be another sign to him that his request for the double portion of Elijah's spirit had been granted.

14. *And smote the waters.* Just as the former owner of the mantle had done. *Where is the Lord God of Elijah?* Not expressing doubt, but showing that he expected help from the same God who had helped Elijah.

15. *The spirit of Elijah doth rest on Elisha.* They recognized Elisha as the successor of Elijah. *Bowed themselves to the ground before him.* Expressing their acknowledgment of leadership over them.

SEVENTH-DAY BAPTISTS IN LONDON.

The meeting-house of the Sabbatarian church in Mill Yard, London, was taken down some years ago for an extension of the Tilbury railway, and legal difficulties having arisen as to its endowments the funds arising from the sale were paid into Court of Chancery. As no settlement or scheme has been arrived at, the members of the congregation have now started a private fund by which they hope to realize sufficient to build a small chapel. A bazaar in aid of this object was held at Wood Green, June 28-30. The Rev. W. C. Daland, D. D., is the pastor, and Major T. W. Richardson the church secretary of the Sabbatarians. The Mill Yard Congregation dates from the Commonwealth, and has included among its members Nathan Bailey, the author of the best English dictionary before that of Johnson; Steunett, whose hymns are sung in all the churches; Bampffield, Speaker of the House of Commons; William Henry Black, the antiquary; and the late Dr. W. Mead Jones. In many respects the Sabbatarians resemble the Baptists, but they observe the Seventh-day Sabbath, and are free to pursue secular callings on the Sunday. Readers of Sir Walter Besant's charming story of "All Sorts and Conditions of Men" will remember that, under a slight disguise, the novelist has given a graphic picture of the Mill Yard Sabbatarian church.—*Manchester (Eng.) Guardian.*

THE most wonderful bridge in the world is one of solid agate in Arizona. It is a petrified tree, from three to four feet in diameter, spanning a chasm 40 feet wide. More than 100 feet of its length is in sight, both ends being embedded in the sandstone of the canon.

Popular Science.

BY H. H. BAKER.

A New Machine.

Whenever and wherever science can come to the aid of human effort and the relief of animal energy, it should receive hearty support and be welcomed as a harbinger of good, although for a dollar a day it performs manual or animal labor costing ten or twenty times that amount.

Mr. Joseph C. Cramp, superintendent of the power department of Wm. Cramp & Sons, of Philadelphia, the great steam ship builders, has invented and perfected a machine of the utmost importance to foundrymen, not only to greatly reduce the hours of labor, but to secure and insure a far better article of manufacture.

The machine is called a "Portable Pneumatic Rammer," and is used in what is called loam and green sand molding. It consists of two vertical cylinders $3\frac{1}{2}$ inches in diameter having pistons with $4\frac{1}{2}$ inches stroke, and driven by compressed air under a pressure of 35 pounds to the square inch, striking 200 blows per minute. The rammer head covers seven times the area of a common hand rammer. The cylinders are suspended from a trolley on a movable crane which allows the rammer to be moved so as to cover any place or section of the mold desired to be rammed. The power is supplied through a flexible hose connected with the main pipe, and the crane being portable allows the rammer to be operated in any part of the foundry.

This machine is adapted to the "ramming up" of molds of all sizes and shapes and weights, from the light work to pits from 10 to 20 feet deep and 30 to 50 feet long. The machine striking every time with equal force, the ramming is far more even and complete than can be done by hand; consequently the casting is more even and free from strains, and less varying in thickness, showing superior work, and in a large casting saving a large percentage in metal.

The force of the blow desired from one pound to any number of pounds up to three hundred, can easily be regulated by the turn-buckle, therefore the sand will be rammed with the same force throughout the entire surface.

Another advantage gained by this machine is the substituting of a rammer with prongs by which the sand can be quickly broken up in the digging of a pit and readily shoveled out. By the use of this machine it is claimed that one-half of the men may be dispensed with, and then the work be better done in one-half the time, thus showing economy as to employment of labor, capital invested in stock by quicker exchange, and, best of all, in promptness in executing orders.

Should any one desire further information respecting this scientific labor-saving and facilitating machine, I would refer them to Messrs. J. W. Paxson & Co., Philadelphia, Pa.

TAKE the self-denial gayly and cheerfully; and let the sunshine of thy gladness fall on dark things and bright alike, like the sunshine of the Almighty.—James Freeman Clarke.

You needn't pack up any worries. You can get them anywhere as you go along.—A. D. T. Whitney.

THOUGHTS.

Skeptics frequently taunt Christians with inconsistency in fearing death. A recent writer says: "If they did so believe [*i. e.*, in a heaven of happiness], would they not go forward joyfully to the gates of death? . . . And would not their friends accompany their bodies to the grave with songs of joy and rapturous hosannas to celebrate their entrance into fruition?" Are not such taunts frequently deserved and are we not much to blame when our fears of death prompt such taunts? As a matter of fact the future life is too much a matter of faith for many minds. One of the thoughts that aid my faith is that of the different stages in our life. The prenatal ends in a fuller life, then come puberty bringing a changed and larger life, married life, parenthood, old age. There are other successive epochs in our lives, school life, active life, the ripening of our last years, etc. Every step where nature is free is toward something higher, why not have full faith that God's law is uniform and death is an upward step into new life? Were our prenatal life conscious, birth would be as strange to us as death and, no doubt, would demand as much faith to meet happily the change which is the entrance into far larger and higher life.

While speaking of this subject, let me commend a little book by Mrs. Miranda Fisher Deane, whom many old Alfred students lovingly remember. The book, "Out of Darkness into Light," was called forth by the death of her own little daughter. As she has had a severe misfortune in the loss of property and the prolonged insanity of her husband, the afflicted will comfort their sorrow by the consciousness of helping another tried soul by getting a copy of the book. If any wish thus to do good, let them send seventy-five cents to J. L. Douthit & Son (her publishers), Shelbyville, Ill.

A marked illustration of Carlyle's "Mostly Fools," to which I referred some time ago, is the prominence given to the alleged incident of a lady rejecting Admiral Dewey and marrying a Spanish duke. Those who have seen copies of such papers with "scare" headlines, portrait of the lady and the statement that an admiral of the United States navy demolished a Spanish fleet for a personal reason, realize that there must be a large crop of fools to make such journalism profitable.

We often speak of the science and art, or philosophy and practice, of any subject; for example, the philosophy of medicine and the practice of medicine. One source of the jealousy and fear of the Higher Critics is in the fact that many do not recognize this division in religion. But there, as much as in any line of thought, are philosophy and practice. One man thinks of the revival as a means of reforming the community in which he lives, another of a revival as the change of the thought and purpose of all humanity; one thinks of Bible study as a means of applying its truths to lives around him, another aims to know the utmost that can be known of the Bible itself; one man desires to use the remedy successfully in curing disease, another wishes to know where the remedy came from, what are its real properties, why does it heal. Both classes of minds are valuable; neither ought to be jealous of, or to despise, the other. Give us the greatest view possible of all philosophies, in order that we may correct, and make more efficient, our practice.

W. F. PLACE.

IT PAYS.

It pays to wear a smiling face
And laugh our troubles down;
From all our little trials wait
Our laughter or our frown.

Beneath the magic of a smile
Our doubts will fade away,
As melts the frost in early spring
Beneath the sunny ray.

It pays to help a worthy cause
By making it our own;
To give the current of our lives
A true and noble tone.

It pays to comfort heavy hearts,
Oppressed with dull despair,
And leave in sorrow-darkened lives
One gleam of brightness there.

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.

THIRTY-THREE churches have not yet paid their apportioned share of the expenses of the General Conference for last year. A word to the wise is sufficient.

WILLIAM C. WHITFORD.

ALFRED, N. Y., July 15, 1898.

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, L. 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.
Evening, Gospel Temperance, J. E. N. Backus. Services opened with prayer and followed with conference.

COM.

\$100 Reward, \$100.

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

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

MARRIAGES.

BANKS—DIXON.—At the residence of the bride's parents, Mr. and Mrs. W. H. Dixon, at Attalla, Ala., July 10, 1898, by Rev. R. S. Wilson, Mr. J. W. Banks, of Hood, Ala., and Miss Ida Dixon, of Attalla.

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.

CAMPBELL.—In Andover, N. Y., July 8, 1898, at the home of her son-in-law, Charles F. Davis, of heart trouble, Mary Ann, wife of Charles E. Campbell, deceased, in the 74th year of her age.

She has left six daughters and other relatives to mourn their loss. The funeral was held at the house of Mr. Davis, July 9, a good congregation being present. J. K.

SUMMER WORK AMONG THE FLOWERS.

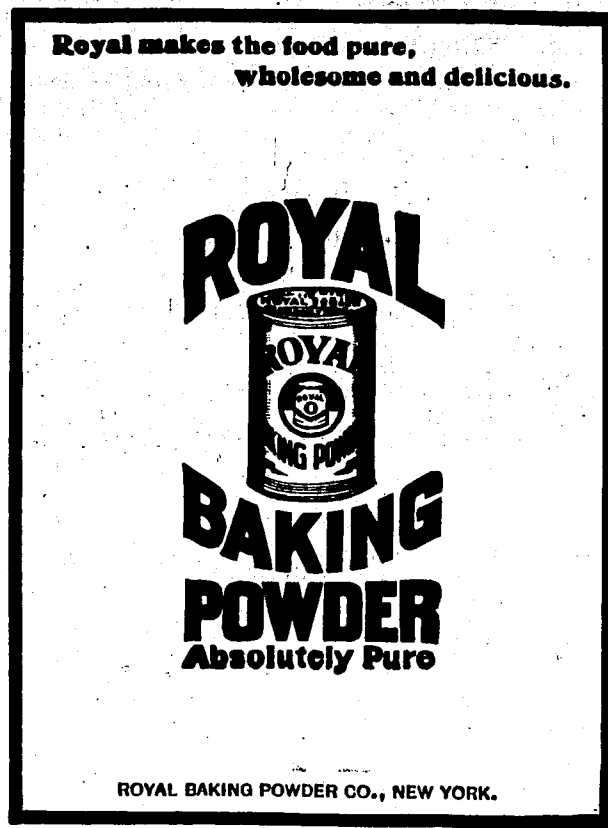
Go over the garden beds daily, and remove all fading flowers. This is very necessary if you would keep your plants blooming. If seed is allowed to form, the plant will throw all its energies into the development of it, and you will get but few flowers; but if the process of nature is interfered with by preventing the plant from forming seed, it will, as a general thing, make further efforts to perpetuate itself. In thus thwarting its efforts it can be kept flowering indefinitely. Remove all withered flowers from the lower portion of the gladiolus stalks. If they are left clinging there, they soon give an untidy look to the spike. Tie the central stalk of each dahlia to a stout support, or the plant may be broken over by a sudden wind. Give morning-glories stout strings to clamber on; but never attempt to train sweet-pease on any support of this kind, for they will stubbornly refuse to make use of it. They like best a support of brush, but they will do very well if trained over wire netting with a coarse mesh. The netting should be at least five feet wide.

If the season is a dry one, water must be supplied to plants in the beds. Give it after sundown, to avoid the too rapid evaporation which takes place if the application is made while the sun can get at the soil. Apply it close about the roots of the plants, where it will do the most good. Keep the soil loose and open. This prevents its crusting over so that water will run off instead of into it. It also enables it to act something like a sponge, and absorb whatever moisture comes in the shape of dew.

If weeds were kept down well during the early part of the season they will not need a great deal of attention now, but the gardener should make it a rule to pull up every one as soon as seen. Never allow a weed to ripen.

Grass clippings from the lawn will be found very effective as mulch about dahlias and other plants requiring a constant moisture at the roots. As soon as it begins to decay dig it into the soil about the plant and let it act as a fertilizer.—*Harper's Bazar.*

The sweetest pleasure is in imparting it.—*C. N. Bovee.*



A CONFUSION OF NAMES.

He was looking lank and lean: he wore a threadbare suit of black and under one arm he carried a volume; under the other there was an umbrella which had seen better days. He entered so quietly that Dodson, who was busy at his desk, did not hear him.

"I have here"—he began softly.

Dodson wheeled in his chair and took in the situation. "I don't care what you have!" he roared. "Don't you see that sign, 'Pedlers and Book Agents Not Wanted,' or are you blind?"

"The life of Samson," continued the agent with an apologetic smile.

"Why didn't you say so before?" said Dodson, subsiding.

"In one volume, price \$1.50," continued the long, thin man in black.

"I'll take it," said Dodson shortly. "Good day, sir."

A few minutes later a friend of Dodson's happened in and picked up the volume.

"Hello, old man," said he, as he looked it over, "I didn't know you went in for Biblical subjects."

"I don't see the joke," answered Dodson testily. "I believe that in times like these every patriotic American citizen should familiarize himself with the lives of our prominent men who are at the front making history for this glorious country. We neglect these things too long. I propose to keep up with the times."

"You will have to hurry if you do," answered his friend dryly. "This particular Samson without the p has been dead for three thousand years."—*Detroit Free Press.*

A MAINE father has devised a plan for allowing his little one to play out of doors without fear of his running away or getting hurt. A yard has been built of woven wire about four feet high. In this inclosure has been placed a lot of sand, and here the child spends many happy hours with his playthings, his cats, his friends, while his mother is serene in the consciousness that he is safe from harm.

BEANS?

The people at home who are worrying so much about the diet of our soldiers would do well to take a leaf out of the experience of the people who have lived and thrived in the countries where our men are to do their work. Many groans have been wasted on a bean diet; but those who have traveled in Cuba and Mexico know how the everlasting *frijoles* (beans) are being eaten; and they have sustained hardy men to great ages in many cases. The people there fry them in oil, when fresh; and they also use oil when cooking the dry bean. Nansen found that to keep well in the arctic regions he needed to live as the natives do; and the testimony of all men engaged in exhausting labors to the sustaining power to be found in pork and beans is uniform, though the exact expression should be beans and pork, as denoting that the beans are the major element, and a square of scored pork to the beans in the ratio of one to ten is about right. The lumbermen in the Maine woods know how to cook them to perfection; and it is to be hoped that some of these men may find their way to the army as "enlisted cooks." One critic has complained of the color of the beans. He evidently has not seen the high-water mark of bean cookery. The choicest bean for baking is known as the "horticultural," which has a sort of pinkish shade, dotted with dark brown, and of course when cooked they cannot have the pale and delicate shade familiar to those who lived before the horticultural made its advent.—*Independent.*

DISPENSING WITH JOHN.

Mr Loewenstein a good-natured German, owned a clothing business in a country town, says the *Australian Journal*. He had in his employ one John, whom he had advanced from cash boy to head clerk. Since his promotion, John had several times asked for a raise in his salary, and each time his request had been granted. One morning John again appeared at the old merchant's desk with another request for an increase of ten dollars per month. "Vy, Shon," said Mr. Loewenstein, "I dink I bays you pooty vell alretty; vat for I bays you any more?" "Well," replied John confidently, "I am your principal help here. I know every detail of the business, and, indeed, I think you could not get along without me." "Is dat so?" exclaimed the German. "Shon, wot vould I do suppose you vas to die?" "Well," hesitated John, "I suppose you would have to get along without me then." The "old man" took several whiffs from his big pipe, and said nothing. At last he remarked: "Vell, Shon, I guess you better consider yourself dead."

He hazardeth much who depends upon learning for his experience.—*Roger Ascham.*

"LA BOURGOGNE."

The investigations of the loss of La Bourgogne will be followed with great interest. The impression that there was mismanagement and failure to do what was reasonably to be expected follows naturally on the stories of the survivors and consideration of the dreadful loss of life. Still, the stories of the survivors are conflicting. Murderous brutality on the part of individuals is attested beyond the reach of question, but about the conduct of the officers and crew the information informally gathered was inconclusive. The fact that all the officers of the ship were drowned except the assistant purser weighs in favor of belief in their personal gallantry at least. There are likely to be at least two investigations—the one at Halifax which began last week, and another by French authorities. Fifty per cent of the crew were saved, ten per cent of the passengers, and one woman out of two hundred. Those are stubborn figures, and it will be interesting to see what the investigators will make of them.—*Harper's Weekly.*

FOUND THE ENDS.

An Irishman who was out of work went on board a vessel that was in the harbor and asked the Captain if he could find him work on the ship.

"Well," said the Captain, at the same time handing the Irishman a piece of rope, "if you can find three ends to that rope, you shall have some work."

The Irishman got hold of the end of the rope, and, showing it to the Captain, said, "That's one end, your honor." Then he took hold of the other end, and, showing it to the Captain as before, said, "And that's two ends, your honor." Then, taking hold of both ends of the rope, he threw it overboard, saying, "And, faith, there's another end to it, your honor."

He was immediately engaged.

SAID a white sister for whom old Aunt Hannah was washing: "Aunt Hannah, did you know that you have been accused of stealing?"

"Yes, I hearn about it," said Aunt Hannah, and went on with her washing.

"Well, you won't rest under it, will you?" said the sister.

Aunt Hannah raised herself up from her work, with a broad smile on her face, and, looking up full at the white sister, said:

"De Lord knows I ain't stole nuthin', and I knows I ain't, an' life's too short for me to be provin' an' 'splainin' all de time; so I jes' goes on my way rejoicin'. They knows they ain't tellin' the truf, and they'll feel ashamed and quit after awhile. If I can please de Lord, dat is enough for me."—*Christian Intelligencer.*

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